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SOUTH-INDIAN INSCRIPTIONS

MISCELLANEOUS INSCRIPTIONS IN TAMIL

VOLUME III

(Part I & II)



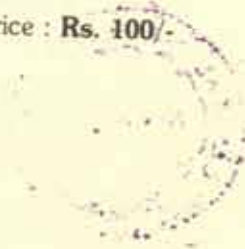
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SOUTH-INDIAN INSCRIPTIONS

VOLUME III

MISCELLANEOUS INSCRIPTIONS FROM THE TAMIL COUNTRY

PARTS I AND II

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24267

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PREFACE

THIS volume of *South-Indian Inscriptions* consists of four parts of which the first, containing the texts, translations and short introductions of 63 inscriptions secured from Ukkal, Melpadi, Karuvur, Manimangalam and Tiruvallam, was issued by Dr. Hultzsch in 1899. The second part published by the same scholar in 1903 dealt with 25 mediæval Chola inscriptions and contained a full account of the political history of the period covered by the reigns of the four Chola kings Virarajendra I, Kulottunga I, Vikrama-Chola and Kulottunga III. In 1920, Rao Bahadur H. Krishna Sastri brought out the third part of the volume with texts and translations of 117 important Chola inscriptions belonging to the reigns of almost all the members of the Vijayalaya line from Aditya I to Rajendra-Chola I excepting Rajaraja I, having in view the object of writing a complete account of the Cholas in the concluding part. The special feature of this part is that it includes in it a critical edition of the Tiruvalangadu plates discovered in 1906 and briefly reviewed by Mr. Venkayya in his *Annual Report* on Epigraphy for that year. The plates furnish not only a complete genealogy of the Cholas but also give more detailed information about individual kings than are narrated in the Leyden plates, the only authority till then for Chola history. As an account of the time of Rajaraja I had been given by Mr. Venkayya in his introduction to Volume II and as the part played by the mediæval Cholas had been sketched by Dr. Hultzsch in Part II of this volume, it remained only to notice the history of the early members of the Vijayalaya line including the reign of Rajendra-Chola I. This account is now given as an introduction to the volume and is appended to Part IV which contains two Pandya grants from Sinnamanur and some minor Chola copper-plates. It is a matter for regret that Rao Bahadur Krishna Sastri, who undertook to edit the part was not spared to see the final issue of it. The Chola history narrated in the introduction and the edition of the two Pandya grants from Sinnamanur will be remembered as his last epigraphical contribution. He left to me the verification of the index of the first three parts, the incorporation in it of the references to Part IV and introduction, the drawing up of the addenda and corrigenda, the editing of the minor Chola copper-plates and the revision of the proofs.

To be consistent with the earlier parts in the system of transliteration, the old diacritical marks have been employed in Part IV and introduction.

OOTACAMUND, }
19th March 1928. }

K. V. SUBRAHMANYA AYYAR.

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ADDENDA AND CORRIGENDA

Page 5, line 1.—For “beginning” read “adjoining.”

„ 5 „ 3.—For “the road to (the temple of) Śaṅkaranārāyaṇa” read “the road (called) Śaṅkaranārāyaṇavadi.”

Lines 1 to 3 may be altered as follows :—“The land partitioned on the north (so as to) adjoin the land of Rāghavadēva and situated to the west of (the road called) Śaṅkaranārāyaṇavadi and to the north of (the channel called) Tarutambavāyakkāl.”

For note 1 on this page, substitute “அடைப” means “to meet or adjoin.”

„ 6, line 8 of Translation.—For “Odimukki[bhrān]ta-Kramavittan” read “Bhrānta-Kramavittan of Ōdimākkil.”

„ 6, line 17 of „ —For “Muḍumbai Śandirācheha-Tambiyum-Uḷḷittār” read “Śandirāchehan of Muḍumbai, (his) younger brother and others.”

„ 7, text-line 3.—For ~~செய்யுள்~~ read ~~செய்யுள்~~.

„ 9, line 4.—The phrase “~~எரிக்கட்டி~~” has been split into ~~எரி~~ and ~~கட்டி~~ and translated “shall close (the sluice of) the tank (to collect water for irrigation)” but it may be better to split ~~எரிக்கட்டி~~ into ~~எரிக்கு~~ and ~~கட்டி~~ and translate it as “giving (it) for (the maintenance of) the tank.”

„ 13, line 2.—For “per day” which is the rendering of “~~மெய்யேறு~~” substitute “each or individually” and strike out the note.

„ 17, text-line 1.—Insert a hyphen at the end of the line.

„ 17 „ 2.—For ~~கூற்ற~~ read ~~கூற்ற~~.

„ 18 „ 8.—For ~~செய்யுள்~~ read ~~செய்யுள்~~.

„ 18, No. 12, line 3.—Omit the words “for burning” in line 10 of paragraph 1 of translation.

„ 18.—For “A.D. 900 to 940” read “A.D. 907 to 953.”

Introduction of No. 12.

As No. 11 registers the general order of the assembly regarding the grant of the village of Śōḍiyambākkam made in the 16th year of the King and as No. 12 states “that in accordance with that grant, the assembly refrained from paying the customary rights which were (thereby) left to the temple”, the latter record seems to have been issued subsequent to the former.

„ 20, line 7.—For “store-room” read “central shrine.”

„ 20, translation of line 9.—For “(If) a crime (or) sin becomes public, the god (i.e. temple authorities) alone shall punish the inhabitants of this village (for it)” read “The dēva (i.e., the temple authorities) alone shall realise by levying *kurra-dōṣham* and *maṇṇupādu* from the inhabitants of these villages” and enter the following notes :—

1 With ~~அஞ்சித்து~~ cf. ~~செய்யுள்~~ “demanding.”

2 ~~குற்றத்தையும்~~ seems to mean “fine imposed on persons for defaults.”

3 ~~மன்றபுகை~~ is also a similar fine imposed by the village assembly.

For note 9 enter “~~மெய்யேறு~~” means “individually.”

„ 24, line 13.—For “resting-place” read “tomb-shrine.”

„ 25, line 1f of Translation.—For “as a resting-place for the king who fell asleep at Āṅṅūr” read “as a tomb-shrine of Āṅṅūr-tuṅjinadēva i.e. the king who died at Āṅṅūr.”

„ 27, line 2f.—For “the king who fell asleep at Āṅṅūr” read “the king who died at Āṅṅūr.”

„ 28, Translation; l. 9.—Change “the crown of Sundara” into “the beautiful crown.”

Page 37, line 20.—For "Pōtta[ra]yaṇ" read "Pottayaṇ."

" 41.—Add to the introduction of No. 22 the following :—

"It has, however, to be noted that some of the signatories have the name 'Kulōttuṅga' prefixed to their surnames and we do not know of any Kulōttuṅga before the first of that name who occupied the Chōla throne after Parakēsarivarman Rājendradēva."

" 50, text-line 8.—For எ[த]*ச்சேரநா and வெயநி read எச்சேரநா and வெயநி.

" " For note 1 substitute—"As Lōkamahādēvi - chaturvēdimāṅgalam, which must have been called after Lōkamahādēvi, one of the queens of Rājārāja I, is mentioned in this inscription, the Rājākēsarivarman of this record may either be Rājārāja I or one of his successors who bore that title.

" 55, top line.—For வெழஞ்ஞகந்தியர் read வெழஞ்ஞகந்தியர்.

" 57, translation of line 6.—For "Vēlakular, Śalukkiyar (Chalukya)" read "the Śalukkiyar (Chalukyas) of the Vēl family:"—see note 7 on p. 161.

" 85.—For முதலாக in note 4, read முதல்திணை : and in Translation, line 7, for "on interest" read "as fixed deposit."

" 90, Introduction to No. 42, line 3 end.—For "Western Gaṅga" read "Pallava."

" 92, translation of line 11.—For "He who destroys this (charity) shall incur the sin of one who kills the great men who are permanent (members) of the assembly" read "He who destroys this (Charity) shall incur the sin of killing the seven hundred of the ghaṭika."

" 105, translation, line 9.—For "Śamkaradēva, (the son of)" read "Tiruvaiyaṇ Śamkaradēva": and remove "—Tiruvaiyaṇ" in the last line but one.

" 107, Introduction to No. 53, lines 3-7.—For "Sōmanātha (the son of) Śamkaradēva whose . . . Rājārāja I (51). The same epithets . . . spelling" read "Samkaradēva Sōmanātha to whose name are prefixed the same epithets as those that precede the name of Tiruvaiyaṇ Samkaradēva occurring in No. 51 with nearly the same mistakes in spelling."

" 108, translation, line 2.—Delete the words "Sōmanātha (the son of)."

" " 4.—After "Samkaradēva" add "Sōmanātha."

" 117, line 12.—For "Pulāṅṅudai" read "Pulāṅṅudi."

" " line 36.—For "Ṭaiyāṅkudai" read "Ṭaiyāṅkudi."

" " note 7.—For "taṇḍalil - akkai" read "taṇḍal - ilakkai."

" 128, line 2.—For "by defeating the king of Dhārā at Śakkarakōṭṭam" read "by defeating Dhārā-varaiṣaṇ (i. ē., Dhārāvarsha) at Śakkarakōṭṭam."

" 130, line 16f.—Omit the words "i. ē. the western hill country (Malabar) and the ancestors of the Nairs of the present day."

" 132, line 13f.—For "from the king of Dhārā" substitute "from Dhārāvaraiṣaṇ (i. ē., Dhārāvarsha)."

" 143, note 4.—For "whichpa ses" read "which passes."

" " note 10.—For "ēṇachchōru" read "echchōru."

" 163, line 5.—For "The chief (kōṇ) of this village, Rājārāja alias Kulōttuṅga-Śōla-Nāṇjināḍ-Uḍaiyaṇ" read "Kōṇ Rāja-rāja alias Kulōttuṅga-Śōla-Nāṇjināḍ-Uḍaiyaṇ of this village."

" 177, note 2.—For "With maganmai 'the daughtership' compare the similar term moganmai 'the sonship' in No. 57 above, text-line 9" read "Maganmai or maganmai

is a revenue term (equivalent to *magamas*) and means according to Dr. Winlow 'the revenue of a temple or other public establishment, from the produce of land or a portion of the taxes: or the stated voluntary contribution to such an establishment'."

Page 216, note 4.—For "Vanīlam" read "Vāṇīlam."

„ 242, Introduction to No. 108, line 5.—For "gives the king" read "gives the chief Māraṇ Paramēśvaraṇ."

Note.—According to the Tamil portion he was the donor and not the king.

Page 242—No. 108 Introduction, line 5f.—For "gives the king the title Vīrakīrti" read "gives the donor Māraṇ Paramēśvaraṇ the title Vīrakīrti."

„ 247, Translation, line 4.—For "Tiruvuṇṇāligaipuraṁ" read "Tiruvuṇṇāligaipuraṁ."

„ 253, end of Translation.—For "Gaṇa" read "gaṇa."

„ 260, para. 2.—The word *sabhaiḥāṭṭuvān* has been taken to be the proper name of a field. But it is very likely that it means "he who convenes the assembly."

„ 260, Introduction to No. 124.—Add the following:—

By its very contents which refer to the renovation of the temple and the using up of the earlier lithic records in its construction, this inscription appears to be the earliest one to be engraved on the walls of the renovated temple. As such, it must belong to the reign of Parāntaka I or his grandfather Vijayālaya, for both of them bore the title Parakēsarivarman. In this connection it may be noted that the earliest certain inscription on the walls of the temple belongs to the reign of Parāntaka I.

„ 279, Translation, line 8.—The word *Vāvu* which is not translated may be taken to refer to Pūrṇimā (full moon) or Amāvāsya (new moon).

„ 290, text-line 83.—For *மரு[ச]* read *மரு[ச]*.

„ 292, line 13.—For "Madiri" read "Madirai."

„ 293, line 4.—For "Karpagam" read "Karpagam."

„ „ line 5.—For "Tirunālūr" read "Tirunallūr."

„ „ line 7.—For "Kṛishṇaṇ" read "Kṛishṇaṇ."

„ „ line 11.—For "Nerkunṇam" read "Nerkunṇam."

„ paragraph 2, line 3.—For "naḍu" read "nāḍu."

„ 294, Introduction to No. 144, paragraph 2, line 4.—For "laksana" read "lakshana."

„ 300, last line but 2.—For "Kāraikkāṭṭu" read "Kāraikkāṭṭu."

„ 310, note 2.—For "vidha" read "vidhā."

„ 345, note 10, last line.—For "Mahāseopuram" read "Mahābalipuram."

„ 378, Introduction to No. 202, line 3.—For "Tiruvēlai - aṇaiḥchākkai" read "Tiruvēlai - chākkai."

„ „ last line of the notes.—Supply 4 at the beginning.

„ 379, line 10.—For "Hi sname" read "His name."

„ „ text-line 4.—For *மருமென அழைச்சாக்கை[த]* read *மருமென அழைச் சாக்கை[த]*.

„ 381, translation, line 20.—Enter note 5 on the word "aḍai - olai."

„ 382, line 19.—For "nēṇṇu" read "nēṇṇu."

„ 383, line 3 of Introduction to the Tiruvālaṅgaḍu plates—Correct "1916" into "1906".

„ 391, foot-note 6.—For "Vannāra-pḍrai" read "Vannāra-pārai."

„ 421, (v. 80).—For "Rāvana" read "Rāvaṇa."

„ 435, last line.—For "Nocheikaḷuval" read "Nochechikaḷuval."

„ 437, (L. 458)—line 6.—For "me" read "mine."

Page 460, footnote 4.—For “Mahāratis, Malaikalam and proferably,” read “Mahāratha, Malai-
kalam and preferably”.

„ 462, „ 1, line 1.—For “Kōttāriolil,” read “Kōttārpolil”.

„ „ 1, 2.—For “Kōttārpoli” read “Kōttārpolil”.

„ 463, „ 3.—For “यरणि,” read “वरणि”.

„ 470, Translation 1, 8.—For “tuni and kuruṇi,” read “tūni and Kuruṇi”.

Index p. 7.—Against “Eṭṭukkūr” have the number “71” instead of “7”.

„ p. 12.—For “Kauisikaṇ,” read “Kausikaṇ” and for “Kavérakaryakā,” read “Kavéra-
kanyakā”.

„ p. 29.—Second column, item 7.—For “Kaṭāna” read “Kaṭāha”.

Add. Corr., p. XIII.—For “p. 25 l. 1f” read “p. 25 l. 6f”.

INTRODUCTION.

The early ruling dynasties of Southern India were the Chêras, Chôlas and Pândyas who ethnologically are supposed to have been of a common stock, different from that of the Aryans of Northern India. Their language was Tamil and their country accordingly was known as *Tamilakam*¹ 'the country of the Tamils'. Under the Aryan influence, the name *Tamilakam* appears in later times to have been Sanskritised into *Dramilaka* or *Dramidaka* and dropping the *ka* in accordance with a rule of Sanskrit grammar it became *Dramila*, *Dramida*, *Dravida* or *Drâvida*. When and how these changes took place it is difficult to say. Agastya and Paraśurâma are famous Aryan sages whose stories are intimately connected, from the epic times, with the Drâvida country, Southern India. The term *Dramidâh* occurs as the name of a country, perhaps South India, in the Bhishmaparvan of the *Mahâbhârata*.² Manu speaks of the Dravidas as a degraded class of Kshatriyas. Ptolemy in the first century A.D. used the word *Dimirice*, perhaps, to denote the very same tract of land. In the *Brihajjâtaka* of Varâhamihira and in Hiuen Tsiang, we find it restricted to the name of a district on the east coast of the Deccan, of which the capital was Conjeeveram. The word *Tamil* means 'melodious' and it was evidently its sweetness that contributed the name Tamil to that language. Whatever may have been the origin of the word, it remains a fact that the Aryans changed it into 'Dramida' first and in their characteristic way attempted afterwards to assimilate it and trace it to some Sanskrit root: this appears to have been the practice of the day, as may be inferred from the incidental note on Drâvidî words given by Bhaṭṭa Kumârila in his famous *Tantra-Vârttika*.

Ethnologists point out several racial differences between the Dravidians and the Aryans such as (1) their customs and manners, (2) their thought formations, and (3) the peculiarities in their physical build. While all this may establish Dravidians as a distinct type, it does not help the historian to peep into the antiquity of an independent Dravidian age in the South, uncontaminated by Aryan influence: much less does it enable him to record any events that might corroborate its separate existence. Tamil literature, to a certain extent speaks of the early period of the Tamils: but the major portion of its account has yet to be worked out and proved to be a reliable record of contemporaneous events. Even the few historical facts imbedded in it, are in the usual oriental fashion mixed up with the imagery of the poet or the flattery of the courtier.

The kingdoms of the Chôḍa, Pândya and Kêralaputta (Chêra) are stated in the Rock Edicts of Aśôka to have been bordering on the dominions of the Mauryan Emperor and in the first

¹ *Tamilakam* is sometimes connected with Tamluk (Tamralipti) in Bengal it being presumed that the Tamils immigrated into the South of India by the North-Eastern route through the valley of the Brahmaputra. The expression *Tamilagam* consists of two words *Tami* and *agam* of which the latter means 'earth or land'. In Sanskritising it into *Dramidaka* the significance of the original Tamil word *agam* does not appear to have been recognised, but the letter *ka* was retained because it was there in the original. Gradually this letter also was dropped since in Sanskrit the suffix *ka* is optionally added to a noun without causing any change in meaning. Sometimes *ka* has the diminutive significance. Thus *Dramidaka* may have been applied originally to a small district; but when the extended country had to be referred to, the suffix *ka* was dropped and only *Dramida* used.

² Ch. 9, v. 58.

of these, i.e., the Chôla country, the faithful (i.e., Buddhists) are reported to have been living. That Buddhism had already reached the South even before Aśoka's time is thus confirmed by the latter statement, though the Ceylonese chronicle *Mahāvamsa* denies the fact poetically when it says that the missionaries of Aśoka flew over Southern India direct to Ceylon from Kalinga to preach the Buddhist faith there. Stronger evidences have also been recently brought to light which prove the possible influence of Buddhism in Southern India. Whatever the Epics, the Purāṇas and other early Sanskrit works may state or prove regarding the original Drāviḍa inhabitants, their country and their civilisation, positive epigraphical evidence contained in the cave inscriptions of the Madura and Tinnevely districts written in Brāhmī characters of a pre-Aśokan type, and in a language whose affinity to the Dravidian may yet be established when these queer records come to be successfully interpreted¹, shows that these natural caverns, like the thousands of similar rock-shelters of Ceylon were occupied in pre-Christian times by the Buddhists and converted by them into residences for their ascetics. The Brāhmī characters of these records at any rate must have been introduced by the Buddhists from the north or from Ceylon, though the language adopted may have been one mostly influenced by local dialects. Besides these, no further traces of Buddhism are known to exist in South India till after a long interval. In the 11th century A.D. we find gifts made to the great *vihāra* (called Pudukkottai) at Nāgapattanam (Negapatam) by the famous Chôla king Rājarāja I. Tamiḻ literature abounds in references to Buddhist stories and authors and leaves no doubt that Buddhism thrived well from its very inception right up to the period of the Śaiva and Vaiṣṇava revivals in the early 7th century A.D. and perhaps in a milder form even after that period, down to the fifteenth and sixteenth centuries of the Christian era.

The Purāṇic and the Buddhist periods in the history of Southern India being thus almost a blank from an epigraphical point of view the history of the Śaiva saints and Vaiṣṇava Āḷvārs handed down by tradition and recorded in the books *Periyapurāṇam* and *Guruparamparāprabhāva* respectively, and some well-known works of the *Saṅgam* period, supply, though sparingly, some historical data to work upon. Of the latter class, the *Paṭṭinappāṭai* is exclusively devoted to the life of the reputed king Karikāla who had the banks of the Kāvêri constructed by his vassal kings and who is said to have set his foot over the crowns of the Pāṇḍya and the Chêra². In chapter V of his *Tamiḻs*, 1800 years ago, Mr. Kanakasabhai Pillai has collected all that is available in literature regarding the early Chôla kings of whom he mentions about eight. Karikāla was the most famous of them. It was he that changed his capital from Uraiyūr to Kāvirippūmpaṭṭinam, erected banks on either side of the river Kāvêri, dug irrigation canals and patronised poets. After defeating the Pāṇḍyas and the Chêras, he contracted diplomatic marriage relations with the latter and political alliance with the former³. The *Kalavali*⁴ or 'the Battle-field', a poem written by the poet Poygaiyār, describes the fight at Kaḷumalam between the Chôla king Cheṅgaṇṇān or Kōchcheṅgaṇṇān and the Chêra king Kanaikkāl Irumporai, wherein the latter is stated to have been defeated and imprisoned by the

¹ See *Epigraphical Reports of the Madras Presidency* for the years 1907 and onwards. Mr. K. V. Subrahmanya Aiyer has shown that the language of these inscriptions is Tamil and has interpreted them as such. See pages 275 to 300 of the *Proceedings and transactions of the Third Oriental Conference*, Madras, 1924.

² See *Ind. Ant.*, Vol. XLI, pp. 146 ff.

³ This king, Karikāla has been assigned to the 5th century A.D., See below, p. 4.

⁴ This poem has been ascribed to the 6th or 7th century A.D. by Kanakasabhai Pillai,

former but released through the intervention of the poet Poygaiyār whose poem had such good effect on the victorious Chōla that he granted the request of the poet, viz., the release of the Chēra king. Chēngannāṇ is called the king of the 'country watered by the river Kāvēri.' The same event is also referred to in the later poem, the *Kalīngattupparani* which describes the conquest of Kālīṅga by Kulōttuṅga-Chōla I. Epigraphical records describe Kōchchēngannāṇ as a fervent devotee of Śiva and as having been freed by that god from the bondage of a spider's body. In the *Periyapurāṇam*, Kōchchēngannāṇ is stated to have been a staunch Śaiva, to have built the temple at Jambukēśvaram in the Trichinopoly district and to have restored many a Śiva temple in the Chōla country from ruin¹. Although a staunch Śaiva himself, Kōchchēngannāṇ is stated to have built Vaishṇava temples as well. Still another early Chōla king mentioned in literature is Perunatkilli or Perunarkilli who was 'the master of many sciences.'

Kōchchēngannāṇ and Perunarkilli, according to Mr. Kanakasabhai Pillai came to the throne after Karikāla. Literature states that Killivalaṇ, the elder brother of Perunarkilli, married a Nāga princess named Pilivalai during a romantic excursion and obtained by her a son called Tondai. The king made this prince the ruler of the Tondai-maṇḍalam and thus even the little power that might have been wielded by the Chōlas in the northern part of their vast dominions went out of their hands. Tondai and his descendants are known in later history as Pallavas (Tondaiyarkōṇ). It is significant that the destruction of the capital town of Kāvirippūmpattinam happened during the reign of Killivalaṇ. Of Kōchchēngannāṇ, the Vaishṇava saint Tirumaṅgai-Ālvār of the 8th century A.D. says that he built 70 temples for Viṣṇu. This makes Kōchchēngannāṇ anterior to Tirumaṅgai-Ālvār.

The *Periyapurāṇam* mentions other Chōla kings and chiefs such as Puḡalchōla-Nāyaṇār, Iḍaṅgali-Nāyaṇār and Kūṛruva-Nāyaṇār who are not referred to in epigraphical records.

The vague memory with which the authors of the copper-plate records refer to the three early Chōla kings is sufficient evidence to show that at the commencement of the 10th century A.D., the probable date of the earliest of these records, their names carried with them no more significance than the other legendary names in the earlier portion of the genealogical list. It is surprising also that references to their rule and to their battles are rarely, if at all, found in the thousands of Chōla inscriptions distributed over almost every part of the Chōla country. While thus the political status of these early Chōla kings was altogether forgotten at the commencement of their revival in the end of the 9th century A.D., their devotion to Śaivism which preceded this revival and their actual participation in its propaganda are established by the stories about them related in the *Periyapurāṇam*.

Of the epigraphical records, the Aṇbil plates of Sundara-Chōla (Parāntaka II) mention Kōchchēngannāṇ as the builder of Śiva temples in various parts of his kingdom². The

¹ Prior to his birth as a king, he was a spider and long served Śiva by weaving a web over the Śivaliṅga stopping thereby the dry leaves from falling on it. The pious spider one day died in an encounter with a white elephant which had regularly been pulling out the web piously woven by it over the head of Śiva. The spider, it is stated, one day killed the elephant by biting it in its proboscis and himself also died immediately being dashed to the ground by the dying elephant. God Śiva liberated at once the spider from its animal body and blessed it to be born as the Chōla king Kōchchēngannāṇ.

² *Ep. Ind.*, Vol. XV, p. 46.

Tiruvālaṅgādū grant and the large Leyden plates make only a mere mention of him and do not give further details. In the genealogical order, he is placed some time after the famous Karikāla who has been ascribed on other grounds roughly to the end of the 5th century A.D. Perhaps Kōchcheṅgannāṇ was also like Karikāla a famous Chōla king of about that period¹, but unlike him he had a religious turn of mind. The Chōlas in the time of Karikāla must have still been a powerful independent race in their native country.

The Leyden plates, the Tiruvālaṅgādū grant, the Anbil plates of Sundara-Chōla and the Kanyākumāri inscription of Virarājendra-Chōla are the only epigraphical records discovered and published so far, that give genealogical lists of Chōla kings². These do not supply us with any other facts about the earlier members of the dynasty than what has been already gathered from literature. The mythical pedigree, in these records, which traces the Chōlas to the Sun includes such Purāṇic and legendary names as those of Manu, Ikshvāku, Prithu, Māndhātṛi, Muchukunda, Śibi, etc., and the eponymous Chōla (son of Bharata) after whom the race received the name Chōla³. One of the legendary kings mentioned in the Kanyākumāri record, *viz.*, Pañchapa is stated to have acquired that name by his affording protection to five Yakshas. Suraguru was another who earned the title Mrityujit, by conquering even the god of Death. Vyāghrakētu was still another from whom the Chōlas evidently borrowed the banner of the tiger. All the kings so far enumerated, lived 'in ages prior to the Kaliyuga'. To the Kaliyuga itself belonged Karikāla, the builder of the banks of the Kāvēri and the renewer of the town of Kāñchī; Kōchcheṅgannāṇ, the fervent devotee of Śiva, who was freed by that god from the bondage of a spider's body and who much influenced the revival of Śaivism in Southern India and Perunatkiḷli. What then could have been the reason for the fact that the doings of these famous Chōla kings, whose constant feuds with the Pāṇdyas and the Chēras or their diplomatic alliances with either of them are so elaborately described by contemporaneous Tamil poets, faded away from the memory of the panegyrists of Sundara-Chōla (Parāntaka II), Rājaraja I and Rājendra-Chōla I?⁴ We have perhaps to suppose that between Karikāla, whose time has been fixed to be about the end of the 5th century A.D., and Vijayālaya of the 9th century, the Chōlas must have become so entirely degenerate⁵ as even to lose their identity

¹ See Dr. Krishnaswami Ayyangar's 'Some Contributions of Southern India to Indian Culture.'

² The Udayēndiram Plates of Prithvipati II (*South-Indian Inscriptions*, Vol. II, pp. 382 ff.) also supply a genealogical account of the Chōla kings. But the information given here is not so full as in the other plates, the apparent reason being that the Chōla genealogy therein is introduced only incidentally.

³ The Kanyākumāri record gives a fanciful account of this king Chōla suggesting that he was the first to bring Brāhmapas from Āryāvarta and settle them on the banks of the Kāvēri. In early Tamil literature, we find no mention of the dynastic name Chōla or its variants. How and when it came into use has yet to be inquired into. Its mention in the form Chōda as applied to a kingdom bordering on the dominions of Aśoka, the name *Chuliye* given by Hiuen Tsi-ang to a district of the Telugu country, the title Chōla-Mahārāja found in some Telugu records of the 9th century A.D., the name Śōla occurring in the Singhalēse chronicle *Mahāvaṃsa* and in some early Kannaḍa inscriptions of the Nolambas, the Śōṇāḍu, (a contraction of Śōla-nāḍu) found in the *Paṭṭiṇappalai* are the only references so far available with which we may connect the modern name Chōla.

⁴ It is inferred from statements made in literature that Karikāla must have been, at the best, only an usurper and that among the kings who may have succeeded him, there was much of disunion and discontent. This was apparently the reason why they soon disappeared before the advancing Pallavas and the Pāṇdyas.

⁵ Internal disputes and revolts during the time of Kijjivalayaṇ are referred to in the *Śiṭṭappadigraṃ*. He is also stated in the *Agandyaṅgu* to have advanced against Madura and to have been defeated there.

owing perhaps to the rise of the Pallavas of Conjeeveram on the one side and to the pushing inroads of the Pāṇdyas on the other. The Madras Museum Plates of Uttama-Chōla¹ refer to a hall in the temple of Ūragam at Conjeeveram named Karikāla-terṇi probably after Karikāla. The defeat of the unnamed Pāṇḍya king at Venṇil by Karikāla might be established if we compare this statement with the genealogical account of the Pāṇḍya dynasty given in the Vēlvikuḍi and the Śiṅṅamaṇḍr plates. About the end of the 5th century A.D. the period of Karikāla's rule, the Pāṇdyas appear to have been politically weak and the Pāṇḍya country itself is said to have been usurped by the Kaḷabhras. With the rise of Kaḍuṅḡṇ² in that family, the Pāṇdyas are said to have revived and spread their power. Karikāla's descendants in the bordering Chōla country were not evidently able to withstand the onrush of the Pāṇdyas and accordingly abandoned their ancestral dominions for about 300 years at least, after Karikāla, until Vijayālaya once again, about the end of the 9th Century A.D., recaptured Tañjāvūr and established his sway over the ancestral Chōla dominions. It is suggested that during this exile the Chōlas might have ruled as petty chiefs in the south-western part of the Telugu country and given rise there to a new family of Telugu kings of Chōla origin, whom Mr. Venkayya calls Telugu-Chōlas and who in their records claim descent from the solar race and count Karikāla as one of their famous ancestors.

A satisfactory working basis for the history of the Pallavas, the Pāṇdyas and the revived Chōlas may be considered as fairly supplied, though, in the case of the second of these, abundant material available for the medieval period from the twelfth to the fifteenth century has not been sufficiently represented and much of the written history of the first is found distributed over various antiquarian books and journals. While, therefore, giving a full bibliography for the study of the first, and drawing special attention in this connection to the Sanskrit work *Mattavilāsa-Prahasana* composed by the great Pallava king Mahēndra-varman I, about the beginning of the 7th century A.D., I propose to put together in the following pages a detailed account of the Chōlas of Tanjore as far as it could be gathered mainly from the inscriptions included in the first three volumes of the *South-Indian Inscriptions*, and collating, of course, where necessary, information from other available sources. All that could be said of the early Pāṇdyas is found *infra* in the historical introduction to the two Śiṅṅamaṇḍr plates.

BIBLIOGRAPHY FOR THE HISTORY OF THE PALLAVA DYNASTY.

- (1) Inscriptions of the Pallava Dynasty in *South-Indian Inscriptions*, Vol. I, Part I (pp. 1 to 33).
- (2) A Pallava grant from Kūram, *ibid.* Part IV, Addenda No. 151.
- (3) Inscriptions of the Pallava Dynasty, *ibid.* Vol. II, Nos. 72, 73, 74, 98 and 99.
- (4) A Prākṛit grant of the Pallava king Śivaskandavarman; *Epigraphia Indica*, Volume I, No. 1.
- (5) Two cave inscriptions from the Triśirāpalli (Trichinopoly) rock; *ibid.* No. 9.
- (6) A Plate of a Pallava copper-plate grant; *ibid.* No. 45 (See also *ibid.* Vol. II, No. 40).

¹ *Below*, No. 128, and *Ind. Ant.*, Vol. LIV, p. 72.

² See the Vēlvikuḍi grant published in *Ep. Ind.*, Vol. XVII, pp. 291—309.

- (7) Udayēndiram plates of Nandivarman ; *ibid*, Vol. III. No. 23 (See also *ibid*) No. 88-A).
- (8) Mahēndravādi inscription of Guṇabhara ; *ibid*, Vol. IV, No. 19.
- (9) Inscriptions at Kīl-Muṭṭugūr and Āmbār ; *ibid*, Nos. 22 and 23.
- (10) Jaina rock-inscriptions at Pañchapāṇḍavamalai ; *ibid*, No. 14-A.
- (11) Rāyakōṭa plates of Skandaśishya ; *ibid*, Vol. V, No. 8.
- (12) Mayidavōlu plates of Śivaskandavarman ; *ibid*, Vol. VI, No. 8.
- (13) Two cave inscriptions at Śiyamaṅgalam ; *ibid*, No. 32.
- (14) Three Memorial stones ; *ibid*, Vol. VII, No. 4.
- (15) A rock inscription at Taṇḍalam ; *ibid*, No. 5.
- (16) Inscriptions at Tirukkōvalūr ; *ibid*, No. 20, A, B and C.
- (17) Inscriptions at Śōlapuram ; *ibid*, No. 26-A and B.
- (18) British Museum plates of Chārudēvi ; *ibid*, Vol. VIII, No. 12.
- (19) Pīkīra grant of Siṃhavarman ; *ibid*, No. 15.
- (20) Chendalūr plates of Kumāraviśṇu II ; *ibid*, No. 23.
- (21) Triplicane inscription of Dantivarman ; *ibid*, No. 29 (See also *ibid*, Vol. IX, No. 10).
- (22) The Pallava inscriptions of the Seven Pagodas ; *ibid*, Vol. X, No. 1.
- (23) Tiruvellaṟai inscription of Dantivarman ; *ibid*, Vol. XI, No. 15 (See also *ibid*. Nos. 22 and 35).
- (24) Two cave inscriptions at Daṭavānūr ; *ibid*, Vol. XII, No. 27 (also see *ibid*, No. 28).
- (25) Uruvupalli grant ; *Ind. Ant.*, Vol. V, pp. 50 ff. (See also the Aihole inscription in the same volume, p. 67).
- (26) Māṅgaḍūr grant ; *ibid*. pp. 154 ff.
- (Fa Hian's Kingdom of Dakṣiṇa, *ibid*. Vol. VII, pp. 1 ff).
- (See contemporaneous history of Gaṅgas, Bāṇas, Kadambas, Rāshṭrakūṭas and Western Chālukyas).
- (27) Bādāmi Pallava inscription ; *Ind. Ant.*, Vol. IX, p. 99 f.
- (28) Pallava grant of Vijaya-Buddhavarman *ibid*. p. 100 f.
- (29) Pallava grant of Attivarma ; *ibid*. p. 102 f.
- (30) Grant of Nandivarman Pallavamalla ; *ibid*. Vol. VIII, pp. 273 ff.
- (31) The Chalukyas and Pallavas ; *ibid*. pp. 23 ff.
- (32) Grant of the Pallava king Nandivarman ; *ibid*. pp. 167 ff.
- (33) The probable age of some Pallava remains ; *ibid*. Vol. XVII, p. 30 f. (Pallavas and Prākṛit ; *ibid*. XXXIII, p. 170).
- (34) Two Pallava copper-plate grants ; *Ep. Ind.*, Vol. XV, pp. 246 ff.
- (35) Pallavas (the later) in Nellore ; *Ind. Ant.*, Vol. XXXVIII, p. 85.
- (36) Pallava antiquities in two volumes by Jouveau Dubreuil.
- (37) The Ancient History of Conjeeveram in the *Sketches of Ancient Dekkan* by K. V. S. Aiyar.

In publishing his paper on the *yūpa* inscriptions of king Mūlavarman from Koetei (East Borneo), Dr. J. Ph. Vogel throws out a suggestion that there might have existed a direct intercourse between the ancient Pallava capital Kāñchī and the Archipelago. It is a well known fact that Siam, Annam, Cambodia, Java and Borneo abound in antiquities of Indian origin (See Book VIII in Fergusson's History of Indian and Eastern Architecture).

The revived line of the Chôlas begins with Vijayālaya who is distinguished by the title Parakēsarivarman. There are copper and lithic records which though not referring directly to his rule, mention him as a Chôla king who had well established himself on the Chôla throne. The Uttama-Chôla plates already referred to in connection with Karikāla mention the 22nd year of a Parakēsarivarman different from the later Parakēsarivarman Parāntaka I, 'who took Madirai and Ilam' (also referred to in the same inscription). Evidently the earlier Parakēsari is Vijayālaya to whom also under the same title are attributed two stone records from the Kailāsanātha temple at Conjeeveram¹ and another from Ukkal.

The Tiruvālaṅgādu plates state that Vijayālaya captured the city of Tañjāvūr and made it his capital and that he also built in it a temple to the goddess Nisumbhasūdanī (Durgā). The Kanyākumārī inscription states that he constructed the city of Tañjāpurī anew. Nos. 672 to 675 and 1071 of Prof. Kielhorn's "*Lists of Inscriptions of Southern India*" are attributed to Vijayālaya. These come from Conjeeveram, Ukkal, Tirukkōvalūr and Sūchindram. The first three are places in Tondai-maṇḍalam and the fourth is in the Pāṇḍya kingdom outside the limits of the Chôla country.

If the resuscitation of the new Chôla line of Tanjore was due to the conquests of Vijayālaya and its expansion in the north and south to those of his son Āditya I. and his grandson Parakēsarivarman Parāntaka I, respectively, it is highly improbable that the records mentioned above could be attributed to the founder Vijayālaya. Probably they are to be assigned to Parakēsarivarman Parāntaka I.

It is not stated in any of the records, who the enemy was from whom Tanjore was wrested by Vijayālaya. About the middle of the 8th century A.D. Tanjore and the surrounding country was under the rule of the Muttaraiyan chiefs. In the Śendalai Pillar inscription of Perumbiḍugu Muttaraiyan, the latter is styled "the king Māraṇ, the Lord of Tañjai (*Kō-Māraṇ-rañjai-kkōṇ*) and *Kaḷvar-Kaḷvaṇ*², *Tañjai-nar-pugaḷ-āḷaṇ*, a Kaḷva of Kaḷvas, the distinguished Lord of Tañjai." In another place the following phrase occurs "*nirkinra tanpaṇai-tōrum Tañjai-ttiram pādi niṇṇār*" "they (the cultivators) stood in the fields praising the excellence of the city of Tañjai".³ These extracts show that in the 8th century Tanjore was ruled by a family of chiefs known as the Muttaraiyans. From the title Māraṇ which Perumbiḍugu Muttaraiyan held, it may be gathered that he was either of Pāṇḍya descent or was a chief, subordinate to that family. At this time there was a great struggle going on between the Pallavas and the Pāṇḍyas for the political supremacy of South India. In this disturbed state of affairs, Vijayālaya seems to have found a good opportunity to defeat the Muttaraiyan chiefs, and make himself the ruler of Tanjore and the surrounding Chôla country.

¹ Kielhorn's *Southern List*, Nos. 672 and 673.

² *Ep. Ind.*, Vol. XIII, pp. 143 and 144. It is very likely that in the title *Kaḷvar-Kaḷvaṇ* we have to seek the origin of the name Kaḷabhra. Perhaps Perumbiḍugu Muttaraiyan was a member of the latter family which in the Vēḷvikuḍi plates is said to have held the Pāṇḍya country under its sway prior to Kaḍuṅḡṇ.

³ *Ep. Ind.*, Vol. XIII, p. 141.

Āditya I., the son of Vijayālaya, was the first great Chōla king that extended or rather recovered the ancestral dominions by the conquest of Tondai-maṇḍalam. This event is referred to in the Tiruvālaṅgādu plates as follows :—

“Having conquered in battle the Pallava king Aparājita who possessed a brilliant army, though he was in name Aparājita (i.e., unconquered) he (i.e., Āditya) took possession of his (i.e., Aparājita's) beloved country and thus fulfilled the object of his desire.”¹

The Pallava king Aparājita, allying himself with the Gaṅga king Prithivīpati I., fought a battle at Śrīpuṇambiyam, against the Pāṇḍya Varaguna, in which he defeated the latter though his ally lost his life in the conflict. Aparājita's epigraphical records being found in the Tondai country up to his eighteenth year, Āditya's conquest of Aparājita and the invasion of the Pallava dominions must have taken place only after that date. Āditya's occupation of Tondai-maṇḍalam is confirmed by an inscription at Tirukkalukkuṇṇam² (Chingleput district) dated in the 27th year of Rājakēsarivarman Āditya I which ratifies a grant that was formerly made by the Pallava king Skandaśishya and renewed by “Vātāpikonda Naraśiṅgappōttaraiyar” (identified by Mr. V. Venkayya with the Pallava king Narasimhavarman I, the conqueror of Vātāpi).

Again a record of the 24th year of Āditya³ found at Niyamam mentions a grant made by Adigaḷ Gaṇḍan Māṇabāvai, queen of Nandippōttaraiyar of the *Pallavatilaka* family. The fact that the Pallava queen made a grant in the reign of the Chōla king, suggests that the Pallavas had been completely subdued by this time, and that Nandippōttaraiyar, the husband of Māṇabāvai, was also dead. The conquest of the Tondai-maṇḍalam earned for Āditya the epithet “*Tondai-nādu-pāviṇa* Rājakēsarivarman”, i.e., Rājakēsarivarman who overran Tondai-nādu, which is given him in an inscription at Tillasthānam.

Friendly relations appear to have existed between the Chēras and the Chōlas in the reign of Āditya I. In the Tillasthānam record mentioned above, a certain Vikki Annaṇ is stated to have received royal honours from Āditya, as well as from his Chēra contemporary Sthāṇu Ravi⁴.

The Aṇbil plates of Sundara-Chōla give Āditya the surname Rājakēsarī only and state that he built for Śiva, large number of temples on either side of the river Kāvērī commencing from the Sahya mountain where the river takes its rise right up to the sea where it pours its waters⁵.

The Kayākumāri inscription supplies us with the information that Āditya was also known by the surname Kōṇḍarāma. In later times, this same title was borne by his grandson, prince Rājāditya.

The conquest of the Koṅgu country by the Chōlas, should also have taken place in the reign of Āditya I. Inscriptions of Parāntaka I, the son of Āditya, are found in the

¹ Below, p. 419. the Kanyākumāri inscription states that he killed the Pallava king (perhaps) Aparājita himself being seated on a mad elephant.

² *Ep. Ind.*, Vol. III, p. 277. Another inscription in a natural cave at Veḍāl in the North Arcot district and still another at Negkunṇam in the same district have been attributed to Āditya I.

³ Below, p. 226.

⁴ *Ibid.* p. 221.

⁵ *Ep. Ind.*, Vol. XV, p. 50.

Koṅgu-dēśa but that monarch does not make any claim to have conquered it. Therefore it is not improbable that the conquest of Koṅgu was achieved by Āditya himself¹.

In an inscription at Tirumālpuram (Tirumālpēr) dated in the 14th year of the later Chōla king Āditya II., Karikāla, king Parāntaka I and his predecessor Āditya I., distinguished by the epithet "Tonḍaimānārrūr-tuṇjiṇa-udaiyār" (i.e., the king who died at Tonḍaimānārrūr), are referred to. The place Tonḍaimānārrūr has been identified by Mr. V. Venkayya with Tonḍamanād near Kālahasti in the North Arcot district.² In this village there still exists a temple called Kōḍaṇḍarāmēśvara, also mentioned in its inscriptions by the name Ādityēśvara. In one of the Tonḍamanād inscriptions reference is made to a "*pallippadai*" (i.e., a shrine built over or near a burial ground) apparently at the same village. It is evident, therefore, that Āditya died at Tonḍaimānārrūr near Kālahasti and that his son Parāntaka I built a Śiva temple over his ashes³. On the whole, it appears that Āditya had a long and victorious reign during which he laid the foundation of the future greatness of the Chōla empire.

Though a Śaiva himself, Āditya seems to have been tolerant of other religions as proved by his Veḍāl inscription (No. 92). In his time provision for repairs of tanks proved a special item of charity (No. 93). Sarvajñātman, the pupil of Surēśvarāchārya and a pupil's pupil of the great Śaṅkarāchārya, wrote his *Samkshēpaśārtraka* under the patronage of a certain Manukulāditya. It is not unlikely that the king here referred to is Āditya I (who ruled about Śaka 800) of the Manukula (i.e., the Chōla family⁴); cf. names like Manukulaḥḍāmaṇi-chaturvēdimangalam which occur in inscriptions. The latest year of Āditya found from inscriptions being his 27th and the accession of his successor derived from astronomical calculations being 907 A.D. it may be inferred that Āditya I ruled from at least 879 to 907 A.D.

Āditya, as stated above, was succeeded by his son Parakēsarivarman Parāntaka I. Prof. Kielhorn, by calculating the astronomical details of date furnished in one of his inscriptions from Grāmam (North Arcot district), has come to the conclusion that Parāntaka I began to reign between the 15th January and 25th July A.D. 907.⁵ This is confirmed by the details of date combined with a total eclipse of the sun given in the Āṇaimalai inscription of his 33rd year (No. 106). He continued the expansion of the Chōla dominions which was begun by his father. In the north, he fought against the Vaidumbas and the Bāṇas who were formerly the feudatories of the Pallavas. The Bāṇas were defeated and their territory was bestowed upon the Gaṅga king Prithivīpati II, along with the title "the Lord of the Bāṇas". The Udayēndiram plates⁶ of Prithivīpati II give us an account of his connection with the Bāṇas and the Gaṅgas.

From his third year onwards Parāntaka is called "Madiraikoṇḍa Parakēsarivarman" (i.e., Parakēsarivarman who took Madura) in his inscriptions. This title he assumed after

¹ The *Koṅgudēśarājēkkal* confirms this.

² *Annual Report on Epigraphy* for 1907, pp. 71 and 72.

³ This temple deserves to be one of the specially protected monuments of the Archaeological Department.

⁴ See Dr. Bhandarkar's *History of the Deccan*, p. 212.

⁵ *Ep. Ind.*, Vol. VIII, p. 260 ff.

⁶ *Above*, Vol. II, p. 375 ff.

his first victory over the Pāndyas. It has been already suggested that prior to the rise of the Chōlas to political supremacy in Southern India, the Pallavas and the Pāndyas were the dominant powers in the land.

After the Pallavas had been subverted by Âditya I, the Chôlas had to deal with the Pândyas of Madura, before they could claim undisputed sway over the whole of the Southern Peninsula. The power of the Pândyas had by this time grown weak. King Varagunavarman was defeated by the Pallava king Aparâjita at the battle of Śrîpurambiyam and there were also internal dissensions among the Pândyas which weakened their power.

Early therefore, in his reign, Parāntaka seems to have conducted campaigns in the Pāṇḍya country against Rājasimha-Pāṇḍya, the last king of the Pāṇḍya line furnished in the Śīṇṇamaṇḍar plates¹, when Madura, the capital of the Pāṇḍyas, was captured by him and this gave him the occasion for assuming the title *Madirairakonda*. The Kanyākumārī record says that Parāntaka "killed the Pāṇḍya with his whole army, robbed him of all his wealth, reduced Madhurā to ashes and assumed the name Madhurāntaka." Verse 9 of the Udayēndiram plates of the Gāṅga-Bāṇa king Prithivīpati II seems to refer to this event in the following words²:—

“His army having crushed at the head of a battle the Pândya king together with an army of elephants, horses and soldiers seized a herd of elephants, together with Madura.”

The Chôla king naturally was very proud of this achievement, as the Pândyas were, till then, the dominant power in the Tamil land the hereditary dominions of the Chôlas themselves being under them. As his first campaign against the Pândyas is referred to in inscriptions of his third year, this event must have taken place in A.D. 909-10. The Vattelettu inscription at Ânaimalai, 6 miles from Madura, confirms Parântaka's capture of Madura and perhaps also his temporary occupation of it.

Before his 12th year, Parāntaka I had to fight a second time with the Pāṇdyas. An inscription⁷ dated in the 12th year of his reign mentions a battle fought by him at Vēlūr against the combined forces of the Pāṇdyas and Singhalese. When the Pāṇdyā king Rājasimha was defeated by the Chōla king in his first campaign, he appears to have besought the Singhalese king to take up his cause. The Tiruvālaṅkāḍu plates say in this connection :—

“Encircled by the first of whose (i.e., the Chôla king's) prowess, the Pândya king at once entered the sea, as if intent upon quenching that affliction, in haste abandoning his royal glory and his hereditary dominion” (V. 51). Again, the Udayêndiram plates of the 15th year of Parântaka describe the events that followed in these words:—“Having slain in an instant, at the head of a battle, an immense army despatched by the Lord of Lankâ which teemed with brave soldiers (and) was interspersed with troops of elephants and horses, he bears, in the world, the title Saṅgrâmarâghava which is full of meaning.” This was, perhaps, “the fierce battle” fought at Vêlûr between Perumânaḍigaḷ (i.e., Parântaka I) and the allied Pândya and Ceylon kings where four heroes fell on the occasion when Śēnippêraraiyaṅ of Araiśûr made a frontal attack with his colleagues’ enemy, as described in the Tiruppârkaḍal record (No. 99).

¹ See *below*, No. 206.

² *South Ind. Islands*, Vol. II, p. 387.

^a *Below*, p. 231.

Turning to the Ceylonese account, *Mahāvamsā*, we find these events corroborated. Chapter LII of that work contains the following account: "King Pāṇḍu, who had warred with the king of Chōla and was routed, sent many presents unto him (i.e., Kassapa V), that he might obtain an army from him and the king, the chief of Laṅkā, took counsel with his ministers and equipped an army and appointing Sakkasēnāpati to the command thereof, accompanied it himself to Mahāṭṭha, and he stood on the shore and brought to their minds the victories of former kings, and gave them courage, and thus sent them into the ships. And Sakkasēnāpati carried them safely to the other side of the sea, and reached the Pāṇḍya country and when king Pāṇḍu beheld the army and the captain thereof, he was greatly pleased, and exclaimed, 'All Jambudvīpa shall I now bring under the canopy of one dominion.' and then he led the two armies (his own and the Singhalese king's) to battle. But he succeeded not in conquering the king of the Chōlian race and so he abandoned the struggle and returned (to his own place). The statement here made that the Pāṇḍya king had been defeated in a previous war might refer to the events that took place in or before the third year of Parāntaka I, i.e., A.D. 909. It is also not unlikely that there was still another war between the first and the second encounters here described. These events happened in the reign of Kassapa V who, according to the chronology of the *Mahāvamsā*, reigned from A.D. 906 to 916.

Parāntaka I seems to have undertaken yet another campaign in the Pāṇḍya country, and carried his arms farther even to the island of Ceylon. After his 37th regnal year, he is styled "*Madiraiyum Īlamum konda Parakēsarivarman*", i.e., Parakēsarivarman who took Madura and Ceylon. This title was not adopted by him on the occasion of his victory over the allied Singhalese troops described above. The epithet "*Madiraiyum Īlamum konda*" was adopted only after the 37th year as we gather from inscriptions. A record at Kūram dated in his fortieth year¹ mentions that he actually entered Ceylon (*Īlam-pugunda*). The Tiruvālaṅgāḍu plates refer to this same fact in the following terms:—

"The fire of whose anger after burning (his) enemies quenched not in the waters of the sea, (but) subsided (only) by the tears of the wives of the Singhalese (king) who was cut to pieces and killed by (his) weapons" (V. 52).

The account of this invasion of Ceylon by Parāntaka is referred to in the *Mahāvamsā* as follows:—

In the reign of Udaya III (A.D. 941-9) who was a weak king addicted to drink and slothfulness, the Chōla king sent an embassy to him, asking for the crown, etc., that the Pāṇḍya king had deposited with him in the reign of Dappula V (A.D. 917 to 929) evidently after the defeat of Vēlūr, so that he may be duly inaugurated as the overlord of the Pāṇḍya country. When this request was refused, the Chōla king sent an army to Ceylon, which slew the commander of the Singhalese forces. The Singhalese king fled to the Rōhaṇa district, taking with him the regal insignia of the Pāṇḍya king. The Chōlas were not able to enter the Rōhaṇa country, and returned to India, without accomplishing the object for which the expedition was undertaken. As Parāntaka's invasion of Ceylon happened only after his 37th year, i.e., A.D. 944, the above account of the *Mahāvamsā* must correctly refer to the conquest of Īlam (Ceylon) by Parāntaka².

¹ *Ep. Ind.*, Vol. VII, p. 1.

² *J.R.A.S.*, 1913, p. 525.

Towards the close of his reign, Parāntaka I seems to have received a check to his victorious career at the hands of the Rāshtrakūṭa king Kṛishṇa III. The latter king's invasion of the Chōḷa country and the capture of Tanjore and Conjeeveram must have taken place during the lifetime of Parāntaka. For, Parāntaka's son, prince Rājāditya who was the Viceroy in the northern Chōḷa dominions and was the first to oppose the invader was killed at Takkōlam while fighting from the back of an elephant, by the Gaṅga prince Bātuga, an ally and a near kinsman of Kṛishṇa III. The Kanyākumāri inscription of Virarājendra states that Kṛishṇa III was actually defeated by Parāntaka I. This might refer to an earlier campaign other than the one in which Rājāditya lost his life and the capital towns Kāñchī (Conjeeveram) and Tañjāvūr (Tanjore) belonging to the Chōḷa king were captured by the Rāshtrakūṭa invader. The last regnal year so far found out for Parāntaka is 46, which is taken from a record of his found at Kandiyūr¹. This corresponds to A.D. 953-54. Kṛishṇa III is said to have died in the Śaka year 889² and his highest known regnal year is 30. Consequently, he should have ascended the throne at least in Śaka 859 (= 937 A.D.). Dr. Fleet's earliest date for him is 940. He had invaded the Tondai-maṇḍalam before his fifth year as an inscription of his, of that year, is found at a place called Siddhalingamaḍam. Rājāditya's death occurred in the year 949 to 950 A.D. and the actual entry of Kṛishṇa III into Tondai-maṇḍalam is mentioned in a Śōḷapuram record³ which states that the second year of that entry corresponded to Śaka 871 (= 949 A.D.). Perhaps the years quoted in Kannara-Kṛishṇa's Tamil inscriptions must be taken to count from 949 A.D. Therefore, we may come to the conclusion that prior to 949 Kṛishṇa III was making attempts to invade the Chōḷa country and that in one of these he was repelled by Parāntaka. About this time, Parāntaka, as we already know, had his hands full with the affairs of the Pāṇḍyan and Singhalese wars. In the meanwhile, the Rāshtrakūṭa king seems to have pushed through his hostilities vigorously which resulted in the death of the prince. Parāntaka seems to have survived his son for about five years.

Parāntaka's dominions comprised almost the whole of the Tamil country right up to Nellore (No. 108). By the defeat of the Pāṇḍya king Rājasimha, the Pāṇḍyas also acknowledged Parāntaka as their ruler. That he really held sway over that part of the country is proved by the fact that his inscriptions are found in the Madura and Tinnevely districts. On the east coast, his dominions should have extended as far as Nellore; for one of his Tiruvorriyūr records (No. 108), dated in the 34th year of his reign (= A.D. 941), states that a subordinate of Parāntaka named Śembiyaṇ Śōḷiyavaraiyaṇ of Siṟukulattūr was returning from the conquest of Śītpuli after destroying Nellūr. In the west an inscription of his reign has been found at Sōmūr near Karur. The Western Gaṅga king Prithivipati II, whose dominions lay partly in the Mysore State, was his feudatory.⁴ The friendly relations that existed between the Chēras and the Chōḷas as already gathered from the Tilla-sthānam inscription of Āditya I (No. 89) were further strengthened during this reign. One of the queens of Parāntaka who bore him the son Ariṇjaya was a daughter of the Kēraḷa prince Paḷuvēttaraiyar. Queen Villavaṇ Mahādēviyār mentioned in a Tirukkalāvūr inscription

¹ No. 2 of the *Madras Epigraphical Collection* for 1895.

² No. 236 of the *Madras Epigraphical Collection* for 1913.

³ *Ep. Ind.*, Vol. VII, p. 195.

⁴ *Archæological Survey Report* for 1904-05, p. 133.

⁵ Aṅḡil grant of Sundara-Chōḷa (*Ep. Ind.*, Vol. XV, p. 50).

(No. 110) may be identical with this daughter of Paluvēttaraiyar. Two other queens of Parāntaka I were Kilānadigal or Kōkkilānadigal, the mother of Āṇaimēṇṇijjīnār Rājāditya and Ādittan Karraḷippirāṭṭi. In the Grāmam inscription of Parāntaka¹, mention is made of a general of prince Rājāditya, who came from the Kēraḷa country. Several of the Tirunāmānallūr inscriptions also mention natives of Malabar as the personal servants of prince Rājāditya. It appears that he had a special regiment of soldiers or a class of servants called the "Malayāḷa retinue". Princess Ravi-Nīli, the daughter of the Chēra king Vijayarāgadēva, is reported to have made some offerings to the temple at Tiruvorīyūr in the Chōḷa country². All these facts go to prove that the relations between the Kēraḷas and the Chōḷas during the reign of Parāntaka were of a very cordial nature, and that there was a steady influx of people from Malabar to the Tamiḷ country.

Though this king was engaged for the greater part of his long reign in warlike operations, yet he was not unmindful of the victories of peace. That the internal administration of his country was a matter in which he took a keen interest, is amply proved by the inscriptions of Uttaramallūr, in which the rules for the conduct of the village assemblies were minutely laid down. The village institutions of South India, of course, date from a much earlier period than that of Parāntaka I, but he introduced many salutary reforms for the proper administration of local self-Government.

Nor was the religious side neglected. Many a temple in the Tamiḷ land owed much to his bounty. The booty which he had acquired in his numerous wars he seems to have spent in embellishing the shrine of Naṭarāja at Chidamdam. The Tiruvāḷaṅgāḍu plates say that he covered with gold the "small hall" at Chidambaram. He performed the *tulābhāra* and *hēmagarbha* gifts, made grants of land to Brahmins, and built many temples. He was a devout Śaiva in religion, though in accordance with the laudable custom among most of the great Indian monarchs, he was tolerant of all the other creeds that were prevailing within his dominions.

In addition to the surnames which have been already noticed he bore the epithets Viranārāyaṇa, Virakīrti (No. 108), Vira-Chōḷa, Vikrama-Chōḷa and Irumaḍi-Śōḷa³. We learn from the Uttaramallūr inscriptions that he also bore the following *birudas*:—Dēvēndraṇ (lord of the gods), Chakravartin (the emperor), Paṇḍitavatsalaṇ (fond of learned men), Kuṇjaramallaṇ (the wrestler with elephants) and Śūrachūḷāmaṇi (the crest jewel of the heroes). He is also said to have resembled the celestial tree in his gifts. One of his sons, Rājāditya, has been already mentioned. Kōḍaṇḍarāma was a surname of this prince as it was of his grandfather Āditya I. The second son of Parāntaka was Gaṇḍarāditya, who figures as the author of one of the hymns in the Tamiḷ *Tiruvīsaippā*. Arikulakēsari, Arindama or Ariṇjaya (Ariṇjigai in Tamiḷ) was also another of his sons. A still another son of Parāntaka who figures in inscriptions is Parāntakaṇ Uttamaśīli. He does not appear to have lived long enough to succeed to the Chōḷa throne, but appears to have given his name to the village Uttamaśīli-chaturvēdimāṅgalaṁ in Viḷā-nāḍu and to the irrigation canal called Uttamaśīli-vāykal.

¹ *Archæological Survey Report for 1905-06.*

² *Below*, p. 235.

³ *Irumaḍi* or correctly *Irumaḍi* means 'twice' and the epithet signifies that Parāntaka I was the 'second great king in the family,' the first perhaps being his father Āditya I.

From the death of Parāntaka I., which must have occurred about the year A.D. 953, to the accession of the great Rājarāja I in A.D. 985, Chōla history is obscure. During this period of 33 years there were five princes who must have occupied the throne. The irregular order of their succession suggests that there must have been internal feuds among the different members of the royal family. We have seen above that the eldest son of Parāntaka I, prince Rājāditya, lost his life in the battle of Takkōlam before the death of his father. Therefore, this prince could not have reigned over the Chōla dominions, though it is stated in the Leyden plates that he became king after Parāntaka I. It is significant that the Tiruvālaṅgāḍu grant does not make him a ruler.

Parāntaka I was perhaps succeeded by his second son Rājakēsarivarman Gaṇḍarāditya. Some inscriptions of a "Madiraikonda Rājakēsarivarman" have been ascribed to Gaṇḍarāditya¹. One of these which is dated in his 8th year (No. 112) mentions Ālvār Arikulakēsaridēva. The epithet Ālvār is taken to be one of respect. It may also indicate that he was dead at the time. Another is dated in the 17th year of this king. No event of any importance seems to have taken place in his reign. A part of the Chōla dominions must have been under the Rāshtrakūṭas. The Chōla power was, for the time being, eclipsed. Hence the paucity of inscriptions during his reign. Some religious hymns extant in Tamil under the authorship of Gaṇḍarāditya are attributed to him. These show that he must have been a king with a religious bent of mind. Gaṇḍarāditya's queen was Udaiyapirāṭṭiyār *alias* Mādēvadigalār Śēmbiyāṇ Mādēviyār who bore him a son called Madhurāntaka Uttama-Chōla. At the time of Gaṇḍarāditya's death, Uttama-Chōla must have been a young boy, as he was set aside in the order of succession till three kings after Gaṇḍarāditya had ruled and died. His mother survived her husband for a long time. She seems to have been a pious lady, as she figures in several inscriptions, making donations to various temples.

If Arikulakēsari, Arikēsari, Ariṇjaya or Arindama, died before the 8th year of Gaṇḍarāditya as inferred already, the next king must have been a son of Arikulakēsari who, as the Aṅbil plates say, was prince Sundara-Chōla born of a Vaidumba princess. He succeeded to the Chōla throne under the name of Parāntaka II., and bore the titles Rājakēsarivarman* and Rājendra. In his stone inscriptions Sundara-Chōla assumes the epithet "*Pāṇḍiyāṇai-churam-irakkina*", i.e., who caused the Pāṇḍya king to enter the forest. The large Leyden grant records that he fought a sanguinary battle at Chēūr, but it does not mention the name of the enemy. It also says that his son Āditya II., while yet a boy, played sportively with Vīra-Pāṇḍya, as a lion's cub with an infuriated elephant. Therefore, it may be presumed that Āditya-Karikāla was the chosen heir-apparent and that Sundara-Chōla's adversary mentioned above was the Pāṇḍya king Vīra-Pāṇḍya. It is also worthy of note that after Parāntaka I, Sundara-Chōla was the next king that fought with the Pāṇḍyas. In an inscription of the reign of Rājarāja I, one of the generals of Sundara-Chōla named Parāntakan Śiriyavēlār *alias* Tirukkagālāi Pichchan of Koḍumbālūr is said to have died in a battle-field in Ceylon in the 9th year of *Ponmāḷigai-tuḷjina-dēvar*², i.e., Parāntaka II., the father of Rājarāja I. This campaign in which the general of Sundara-Chōla lost his

¹ Below pp. 246 ff.

² This title suggests that Sundara-Chōla's actual predecessor or elected predecessor must have been a Parakēsarivarman, and Uttama-Chōla, the son of Gaṇḍarāditya, bore this surname but may have been too young at the time to succeed his father.

³ *Ep. Ind.*, Vol. XII, pp. 121 ff.

life must have occurred during the reign of the Singhalese king Mahinda IV., in whose reign, as stated in the *Mahāvamsa* (Chapter LIV), there was a fight with Vallabha¹, (i.e., the Chôla king), in which it is stated, that Mahinda's general defeated the Chôla army. The date ascribed by Wijesinha to Mahinda IV does not fit in with the time of Parāntaka II., but if we deduct the error of 23 years which, according to Dr. Hultsch has crept into this part of the chronology of the *Mahāvamsa*, Mahinda's reign would fall into the same period as that of Sundara-Chôla². It is interesting to note that the general Śīriyavêlâr or Śīruvêla was a member of the royal family being the son of the daughter of king Parāntaka I who was perhaps identical with the Chôla princess Anupamâ, the queen of Samarābhira of the Iruṅgôla race (No. 121). The Aṅbil plates³ which are dated in the 4th year of this king's reign, mention a Brahman minister of his named Aniruddha-Brahmādhira.

As stated already, Sundara-Chôla is referred to in later Chôla inscriptions as *pon-mâligai-tuṅjina dēvar*, i.e., the king who died in the golden palace. He was a very powerful ruler, much loved by his subjects. The Tiruvālaṅgādu grant says that his subjects believed him to be Manu come to the earth to establish his laws which had become lax under the influence of the Kali age. His queen was Vānavanmahādēvi⁴ who committed *sati* at the death of her husband. Her daughter Kundavai, who had married a Pallava chief named Vandya-dēvar set up an image of her in the temple at Tanjore.

If Gaṇḍarāditya ruled for at least 17 years—that being the latest regnal year obtained from inscriptions for him—and Parāntaka I died in 947 A.D., not taking into account the date of a doubtful inscription which gives the 46th year of his reign, the accession of Sundara-Chôla Parāntaka II will fall in or about 964 A.D. which coincides with the accession of Udaya III of Ceylon, as given in Wijesinha's translation of the *Mahāvamsa*. Sundara-Chôla's latest year of reign as given in his inscriptions is the 5th. But from a later inscription of the time of Rājārāja I we learn that in the 9th year of Sundara-Chôla Parāntaka II a deadly battle was fought in Ceylon, perhaps with Udaya III, in which a general of Sundara-Chôla, by name Śīriyavêlân died. Perhaps, Sundara-Chôla died soon after and we may for the sake of a tentative chronology give him a reign of 10 years. This brings us to A.D. 974.

Between him and Uttama-Chôla, the son of Gaṇḍarāditya, must be accommodated Parakēsarivarman Āditya II Karikāla, a son of Sundara-Chôla and elder brother of Rājārāja I, and Pārthivēndravarmān, Pārthivēndrādivarmān, Pārthivēndrādhīpativarman, Pārthivēndra Ādityavarman, Parakēsari Vēndirādivarmān or the Paramamahārāja Rājamārāyar. Both these kings claim the epithet, 'who took the head of Pāṇḍya or Vira-Pāṇḍya—evidently the same Pāṇḍya king who was at war with Sundara-Chôla Parāntaka II—and the title Parakēsarivarman. Inscriptions of the former are very few and found only in the south, the latest regnal year being the 5th. Of the latter, there are many in Tondai-maṇḍalam and the latest regnal year is the 13th. Pārthivēndra Ādityavarman may have been a prince of the royal family and Viceroy of Tondai-maṇḍalam. Āditya Karikāla appears to have been the actual successor. He reigned for 6 years and was succeeded

¹ This is a Sanskritized form of the Tamil word *Vaḷavan* which is synonymous with the word *Chôla*.

² *J.R.A.S.*, 1913, pp. 517 ff.

³ *Ep. Ind.*, Vol. XV, pp. 44 to 72.

⁴ Another queen mentioned in inscriptions was Parāntakandēvi-Ammaṅgar, the daughter of a Chêra king

in 969 A.D. by Parakēsarivarman Uttama-Chōla, the son of Gaṇḍarāditya. The circumstances under which the crown instead of going to Aruṇmolivarman Rājarāja I, the younger brother of Āditya II Karikāla, went to Uttama-Chōla Madhurāntaka are explained in the Tiruvālaṅgādu plates.

The successions of Chōla kings from Vijayālaya to Sundara-Chōla Parāntaka II have so far presented no difficulty. The statement of the Tiruvālaṅgādu plates regarding the reigns of the princes Rājāditya *alias* Kōḍaṇḍarāma and Arikulakēsarin *alias* Ariṇjiga or Arindama, sons of Parāntaka I, cannot be accepted literally. The one died as Viceroy of Tondai-maṇḍalam even before his father and the other during the reign of Gaṇḍarāditya. Before, therefore, going on to the reign of Uttama-Chōla, it is necessary to fix approximately at any rate the period of rule of Sundara-Chōla who succeeded Gaṇḍarāditya under the surname Rājakēsarivarman¹ and of his son Parakēsari Āditya II Karikāla. Sundara-Chōla's latest year of reign as given in his inscriptions is the 5th². But we have seen above that in the 9th year of his reign a fierce battle was fought in Ceylon with the king of that island and that the Chōla general Śriyavēlāṇ fell in it. This shows that Sundara-Chōla should have reigned at least for nine years or roughly ten years, though his dated inscriptions which are later than his 5th year are not forthcoming. When did Sundara-Chōla succeed to the throne?

Parakēsarivarman Āditya II, surnamed Karikāla and Rājarāja I surnamed Aruṇmolivarman were the two sons of Parāntaka II, and Kundavai, his daughter. The Leyden plates say that Āditya II as a boy played sportively in battle with Vīra-Pāṇḍya and was his chosen successor to the Chōla throne. In inscriptions he is referred to as Parakēsarivarman who took the head of Vīra-Pāṇḍya. It is also stated that he killed the Pāṇḍya king in battle and set up his lofty head as a pillar of victory³. He seems to have had a short reign only, as noted in the sequel, and nothing else worthy of note is recorded of him in inscriptions.

We have stated that Parakēsarivaraman Uttama-Chōla Madhurāntaka was the son of Gaṇḍarāditya and that after the death of his father, he had to wait to ascend the throne till his cousin brother Sundara-Chōla and the latter's son Āditya II Karikāla had reigned and died. It might have been so for the reason that he was an infant at the time of his father's death, or that the troubled state of the country required a man of maturer years at the helm of affairs. At any rate, his claim was set aside for the time being. Contrary to the usual order, according to which he ought to have been a Rājakēsarivarman, his predecessor Āditya II being Parakēsarivarman, he too was called a Parakēsarivarman, evidently because he was the son of a Rājakēsarivarman and succeeded to the throne not by the right he possessed but at the request of his cousin's son Rājarāja I who was the chosen successor. For, according to the Tiruvālaṅgādu plates, after the death of Āditya II Karikāla, the people wanted Aruṇmolivarman his brother to be their king, but that noble prince refused to accept the offer saying that so long as his uncle Uttama-Chōla was desirous of dominion, he would be satisfied with the heir-apparentship⁴.

¹ The adoption of the title Rājakēsarivarman could be explained by saying that the claims of Gaṇḍarāditya's chosen successor, viz., his son Parakēsarivarman Uttama-Chōla were temporarily set aside and postponed.

² No. 122, dated in the 14th year of Rājēkēsarivarman has been attributed to Sundara-Chōla Parāntaka II, but may more probably belong to the reign of Rājarāja I.

³ See below, p. 420. V. 68.

⁴ *Loc. cit.*, V. 69.

In the Mahalingasvāmin temple at Tiruvidaimarudūr, there is an inscription which couples the 13th year of Uttama-Chōla with Kaliyuga 4083 thus yielding 969 A.D. as the initial date of his reign. Uttama-Chōla seems to have reigned for at least 16 years, which is the date quoted in the Madras Museum plates of this king.

Rājarāja's achievements are fully described in the introduction to Volume II by Mr. Venkayya. His son was Rājendra Chōla I, who was a greater monarch than his father and carried the Chōla arms into regions never penetrated before. During the lifetime of his father he seems to have been entrusted with the affairs of the country. No inscriptions of Rājendra-Chōla prior to his third regnal year are found. Evidently, during these three years, he was ruling as co-regent with his father. According to Professor Kielhorn the reign of Rājendra-Chōla commenced between 27th March and 7th July 1012 A.D.¹

Between the third year and the twelfth he seems to have undertaken and carried out successfully a vast scheme of conquests in many directions. In some at least of these, he merely acted as a deputy of his father. When he ascended the throne he found the Chōla power firmly established. He had only to carry on to its legitimate conclusion the ambitious scheme of expansion started in the previous reign. Before his father Rājarāja could embark on his career of conquests he had to enlist and train up an army, but Rājendra-Chōla had inherited "the great warlike army" whose services are referred to in every inscription. From some of his Tamil inscriptions it is learnt that this army of his was commanded by Śōlamūvēndavēlāṇ and that Narākkaṇ Rāmaṇ the commander of Rājarāja's forces and the superintendent of the building operations of the Brihadīśvara temple at Tanjore continued to hold the same office till at least the 32nd year of Rājendra-Chōla². His inscriptions up to the 5th year mention the conquests of Idaiturai-nādu, Vanavāsi, Kolippākkai, Maṇṇaikkadakkam and Ceylon. Idaiturainādu has been identified with Ededore "2,000" lying between the rivers Krishnā and Tūṅgabhadra comprising a large part of the present Raichūr district. Vanavāsi is identical with Banavāsi in the North Kanara district and Kolippākkai must have been included in the Western Chālukya kingdom somewhere in the Hyderabad State, for it was set on fire by Rājādhirāja I in the course of a war against Sōmēśvara I and Vikramāditya VI, and is mentioned as Kolippāke in an inscription of Jayasimha II³. The capture of Kolippākkai must have been effected as a result of the war against the Western Chālukya Irivabedanga Satyāśraya conducted under the direct leadership of Rājendra-Chōla while Rājarāja was yet living. A record of Ūttattūr states that in this war a certain Rājamalla Muttaraiyaṇ who was placed in charge of the elephant troops was killed while piercing the elephant of Satyāśraya under the orders of the king. This must have happened on the occasion when, according to the Hoṭṭūr inscription⁴, "Nūрмаḍi-Chōla" Rājendra (i.e., Rājendra-Chōla I) had collected a force numbering 900,000, had pillaged the whole country, had slaughtered the women, the children and the Brāhmanas, and taking the girls to wife, had destroyed their caste." The Hoṭṭūr record is dated in

¹ *Ep. Ind.*, Vol. IX, p. 217.

² *Ep. Ind.*, Vol. IX, p. 230.

³ *Madras Epigraphical Report* for 1912, p. 23.

⁴ Dr. Fleet's *Kanarese Dynasties*, p. 433.

⁵ The title 'Nūрмаḍi' "the hundred times (powerful)" implies not that he was the hundredth powerful king in that family but that he was the most powerful.

A.D. 1007, but the Ūṭattūr inscription belongs to the 3rd year (A.D. 1013-14) of Rājendra-Chōla I. We cannot help remarking with regret on the striking infringement of the ancient moralities of war by this king, however great his military achievements were. In place of Mannaikkadakkam the Kanyākumāri inscription states that Rājendra-Chōla made Mānyakhēta the playground for his armies and accordingly it looks as if Maṇṇaikkadakkam is identical with Mānyakhēta, as already suggested by me in *Ep. Ind.*, Vol. XVII. Maṇṇai-konḍa-Chōla seems to be one of the surnames assumed by the king in commemoration of his conquest of Mānyakhēta (also known as Mannaikkadakkam or simply Maṇṇai). Under this name a pavilion was erected in the Śiva temple at Tiruvogṛiyūr¹. In all probability Rājendra-Chōla I had to quell some insurrections in these places.

During the reign of Rājarāja I, the Chōla authority was firmly established over the northern half of Ceylon and this is proved by the existence of his inscriptions there and by the grant of revenues of certain villages in Ceylon to the temple at Tanjore which was built by him. Rājendra-Chōla I claims in his inscriptions "to have seized the crown of the king of Īlam on the tempestuous ocean, the exceedingly fine crown of his queens, the beautiful crown and the pearl necklace of Indra which the king of the South, i.e., the Pāṇḍya had previously deposited with that king of Īlam and the whole of Īla-maṇḍala on the transparent sea." That the Pāṇḍya king deposited his crown and apparel with the king of Ceylon is mentioned in the 53rd chapter of the *Mahāvamśa* and the Pāṇḍya inscriptions mention the necklace of Indra as an heirloom of Pāṇḍya kings. According to the account given in the *Mahāvamśa*, king Mahinda V, in the 36th year of his reign, was captured together with his queen by the Chōla army and sent as prisoner to the Chōla king. Among the booty was the crown that was preserved by inheritance, the priceless diamond bracelet that was a gift of the gods, the sword that could not be broken and the sacred fillet. King Mahinda V died in the 48th year of his accession in the Chōla country after spending twelve years in captivity. So, it becomes clear that Rājendra-Chōla completed the conquest of Ceylon which was begun in the reign of his father. Thereafter for several years Ceylon formed a province of the Chōla empire and was surnamed Mummadi-Śōlamandalam, after the well-known surname Mummadi-Chōla of Rājarāja I. According to the *Mahāvamśa* these events took place in A.D. 1036, while the Tamil inscriptions show that they must have happened before 1017 A.D. Professor Hultzsch has shown in his article entitled "Contributions to Singhalese chronology" that there is an error of some 23 years in the chronology of this part of the *Mahāvamśa*. Applying this correction, the two accounts which of course refer to the same events, can be made to synchronise.

Between the 5th and the 6th years of Rājendra-Chōla's reign, the province of Malabar was also added to his conquests. The Tiruvālaṅgāḍu plates state that Rājendra-Chōla appointed his son Chōla-Pāṇḍya as viceroy of the Pāṇḍya country, as well as of the newly conquered Kēraḷa dominions. He seems to have adopted this step seeing that the Pāṇḍyas had ever been a source of trouble to the Chōlas from the time of Parāntaka I. The Chōla-Pāṇḍya viceroy appointed by him has been identified with Jaṭāvarman Sundara-Chōla-Pāṇḍya whose Mannārkoyil inscription has shown that he was ruling contemporaneously with Rājendra-Chōla I. It may be noted that the appointment of members of the Chōla family as viceroys of conquered territories started by this king was continued in the successive reigns².

¹ *Madras Epigraphical Report* for 1913, para 24.

² *Ep. Ind.*, Vol., XI, pp. 292 ff.

Between his 7th and 9th years Rājendra-Chōla was engaged in subduing the seven and a half lakhs country of Irattapādi. This was the country of the Western Chālukya kings ruled over at this time by Jayasimha II (A. D. 1018-1042). In his own inscriptions, Jayasimha claims to have defeated the Chōlas. As both of them boast of having defeated each other, the fact ought to have been either that the success was on both sides alternately or that neither of the two obtained lasting advantage. Along with the Kēraḷas he is stated to have taken possession of the island of Sāndimat. What this island is, is not known.

The inscriptions of his twelfth year mention a number of places which do not appear in the list of conquests mentioned in the records of his ninth year. During these three years, he must have carried on an extensive campaign. He is said to have taken Śakkarakōṭṭam, Maduramaṇḍalam, Nāmaṇaikkōṇam, Māsuniḍēsam and Pañchappalli; to have defeated a certain Indraratha of the lunar race at Ādinagar and to have taken him and his family captive; to have captured Oḍḍa-vishaya and Kōśalai-nāḍu; to have defeated Dharmapāla and annexed Daṇḍabutti; to have subdued Raṇaśūra of Takkana-Lāḍam; to have overcome Gōvinda-chandra of Vangāladēsa; to have put to flight Mahipāla and to have taken Uttara-Lāḍam and the Gaṅgā.

Of the places mentioned here, it may be noted that Sakkarakōṭṭam has been identified by Rai Bahadur Hira Lal with Chakrakōṭa, 8 miles distant from Rājapura in the Bastar State, which was under the rule of king Dhārāvarsha when Kulōttuṅga I was the Chōla sovereign. Dr. Hultsch is of opinion that Maduramaṇḍalam is different from the Pāṇḍya country and that it must refer to the northern Mathura on the Yamunā river.¹ Here it may be noted that one of the kings of Rājapura called himself Madhurāntakadēva perhaps on account of his capture of Madhurā. It is not likely that he could have marched against Madhurā of the south to earn this title. Consequently, it is reasonable to suppose that Madhura or Maduramaṇḍalam was the name of a district not far from Chakrakōṭa bordering on the Vēṅgi country. Nāmaṇaikkōṇam, Pañchappalli and Māsuniḍēsam have not yet been identified. Professor Kielhorn suggests that Indraratha of the lunar race captured by Rājendra-Chōla at Ādinagar may be identical with that Indraratha who is mentioned in the Udaipūr inscription as an enemy of Bhōjadēva of Dhārā. Oḍḍa-vishaya is the province of Orissa and Kōśalai-nāḍu is southern Kōśala. Daṇḍabutti and its ruler Dharmapāla are not known from any other sources. Mr. R. D. Banerji is of opinion that the Takkana-Lāḍam of the Tamil inscriptions is distinct both from Gujarat (Lāṭa) and the territory of southern Bêrār (Virāṭa), and that it should correspond to Dakṣiṇa-Rāḍha a part of modern Bengal.² Uttara-Lāḍam must, accordingly, denote the northern part of it. Mahipāla whom the Chōla king deprived of his elephants and women, is identified by Professor Kielhorn with the Pāla king Mahipāla I.

Most of the places mentioned here were conquered by Rājendra-Chōla I in his campaign against the north for the purpose of bringing the sacred water of the Ganges, which earned for him the title Gaṅgaikōṇḍa-Chōla. The object of Rājendra-Chōla in undertaking this campaign is referred to in the Tiruvālaṅḍu grant thus:—

“This light of the solar race, laughing at Bhagīratha who had brought down the Ganges to the earth from heaven by the power of his austerities, wished to sanctify his own country with the waters of the Ganges. Accordingly, he ordered the commander of the army, who had powerful battalions under his control, who was the resort of heroism and the foremost of diplomats, to subdue the enemy kings occupying the countries on the banks of that river.”

¹ *Ep. Ind.*, Vol. 3 IX, p. 230.

² *Memoirs of the Royal Asiatic Society of Bengal*, Vol. LXI., p. 7 f.

³ *Below*, p. 424, Vv. 109 and 110.

The conquest of Northern India by the Chôlas must have taken place in 1023 A.D. The above account shows that it was a general of the Chôla king who conducted this campaign. But it is somewhat difficult to believe how a single Chôla army could overrun within one year such a vast tract of country. It is also said that after vanquishing the kings of the Gangetic countries Râjendra-Chôla's general caused the water of the sacred river to be brought to the Chôla capital on the heads of the conquered kings¹. A stone record of the king found at Ennâyiram in the South Arcot district contains interesting information regarding the conquest of the northern region by the king himself, of his stately return march with all the splendour of the conqueror, of his wedding the Gaṅgâ and hence assuming the title Gaṅgaikonda-Chôla and building a hall called after the title at Ennâyiram and feeding a number of people in it. The wording of the inscription seems to indicate that Râjendra-Chôla I was himself engaged in the expedition against the kings of Northern India (*Uttarâpatha*) and if may not be unreasonable to suppose that he did not entrust the management of it merely to his generals as the wording of the Tiruvâlaṅkādu plates at first sight would imply². Though the date of the record is effaced, the conquests enumerated in it show that it cannot be earlier than A.D. 1023. It is interesting to note that charities which it registers for the maintenance of a hostel and a college for religious instruction of every description, were made to secure success to the arms of the king, showing clearly that the king was at the time engaged in the war. It must have been during this northern invasion that Râjendra-Chôla had the lords of the Kulûta and the Utkala countries slain by his generals as reported in the Kanyâkumâri inscription³. The encounter with the Kulûta king is also referred to in an inscription of the king found at Mahêndragiri where he is said to have set up a pillar of victory. The Kanyâkumâri inscription adds Kalinga to the list of the king's conquests. After this invasion of northern India there seems to have been considerable communication between the kings of northern India and the Chôla country. During the reign of Râjâdhirâja I, the son and successor of Râjendra-Chôla I, the title "Protector of the people of Kanyakuchchi" (Kanyâkubja, i.e., Kanauj) was bestowed on one of the royal princes. This shows that Kanauj had close relations with the Chôlas. In an inscription of Kulôttunga I found at Gaṅgaikondachôlapuram, the usual introduction of the inscriptions of the Gâhâdavâla king Gôvindrachandra occurs after the name of the Chôla king. As the *prasasti* of the Gâhâdavâla king was put in after the name of Kulôttunga I, it seems as if the Chôlas had some sort of suzerainty over that northern power.

In commemoration of this memorable campaign in which the waters of the Gaṅgâ were carried on the heads of the subdued kings, the Chôla king founded a new city, which he called Gaṅgaikondachôlapuram. In this city, Râjendra-Chôla built a great temple on the model of the Râjarâjêśvara temple at Tanjore, built by his father. This city was the capital of Chôla emperors for about 100 years. Its original name seems to have been Mudikondachôlapuram, after another surname of the king, and afterwards changed into that of Gaṅgaikondachôlapuram. It had also the name Gaṅgâpurî.

Great as were the military achievements of Râjendra-Chôla I in the mainland of India, he acquired even greater fame by his naval engagements, which took place on the other side of the Bay of Bengal, a feat not attempted by any sovereign of India till his time. It is said

¹ *Archaeological Survey Report for 1911-12*, p. 173.

² *Madras Epigraphical Report for 1918*, paragraph 25.

³ *Travancore Archaeological Series*, Vol. III, p. 157.

that he despatched many ships in the midst of the rolling sea, captured Saṅgrāma vijayōttuṅavarman, the king of Kaṭāram, along with his vehicles and accumulated treasure, took Śrī-Vishaya, Pannai, Malaiyūr, Māyirudiṅgam, Ilaṅgāsōkam, Māppappālam, Mēvilimbaṅgam, Valaippandūru, Takkōlam, Mādamaliṅgam, Ilāmuriḍēsam, Nakkavāram and Kaṭāram. Saṅgrāma vijayōttuṅavarman, the king against whom this war was waged with great advantage to the Chōlas was probably a successor of Māra vijayōttuṅavarman of the *Śailēndravamśa*, the lord of Śrī-Vishaya, who while extending the kingdom of Kaṭāra, is reported in the Leyden plates to have built a lofty and beautiful monastery at Nāgappattānam and called it Chūdāmaṇivarma-vihāra, after the name of his father Chūdāmaṇivarman. Since it is stated in the plates that both Rājārāja I. and Rājēndra-Chōla I. patronised the *vihāra*, it appears that Saṅgrāma vijayōttuṅavarman, proving refractory, Rājēndra-Chōla had to take the extreme step of conquering the whole of his kingdom—in which must have been included all the places mentioned above—and depriving him of his wealth. It is also learnt that Rājēndra-Chōla (*Shih-li-lo-cha-yin-to-lo-chu-lo*) sent an embassy to China, though we do not know what his intentions were in that direction¹.

Among the places mentioned in the final campaign of the king, Śrī-Vishaya or Śrī-Vijaya has been taken to be the same as *San-fo-tsai* of the Chinese annals and identified by Mr. George Coedes with the residency of Palambang in Sumatra; Nakkavāram and Pappālam stand respectively for the Nicobar islands and a port of that name in Burma; Takkōlam has been identified with Takōpa on the western part of the Malay Peninsula and Kaṭāram is located in lower Burma. Rest of the places are not known.

We shall here notice a few facts concerning the relations of Rājēndra-Chōla I. Kundavai, the eldest sister of his father married a chief named Vallavaraiyar Vandyadēvar, who figures as a feudatory in some of the inscriptions of Rājēndra-Chōla I. The king's sister, the younger Kundavai, was married to the Eastern Chālukya Vimalāditya and this prince was in the Chōla dominions for some time, though the object of his mission is not known. Rājēndra-Chōla had several queens. One of them was Pañchavaṇmahādēvi; another was Danti-Pirāṭṭiyār² and a third Vīramahādēvi. Of the last, an inscription of Rājādhirāja states that she entered the supreme feet of Brahmā (i.e., died) in the very year of demise of Rājēndra-Chōla I and was buried in the very tomb of that king³. This tomb in which the bodies of the two royal personages were deposited might possibly have been at Brahmāḍēsam in the North Arcot district. As the record is dated in the 26th year of the reign of Rājādhirāja, it is inferred that, Rājēndra-Chōla died in that year, i.e., A.D. 1044 and that his queen Vīramahādēvi committed *sati* and was buried with him⁴. The Kanyākumārī inscription settles the relationship of Rājēndra-Chōla I and his successors Rājādhirāja, Rājēndradēva and Vīra-Rājēndra. It states that like unto the three fires of a sacrifice there were born to Rājēndra-Chōla I three sons of whom the first was Rājādhirāja and that Rājēndradēva and Vīra-Rājēndra were his younger brothers⁵. Ammaṅgā was the name of his daughter who married the Eastern Chālukya king Rājārāja I: their son was Kulōttuṅga I.

¹ *Historical Sketches of Ancient Deccan*, p. 257.

² *Madras Epigraphical Report for 1912-13*, p. 98.

³ No. 260 of the *Madras Epigraphical Collection for 1915*

⁴ *Annual Report on Epigraphy for 1916*, paragraph 14.

⁵ *Travancore Archaeological Series*, Vol. III., p. 120.

King Rājendra-Chōla I struck coins in his own name. They are referred to in his inscriptions under the names Rājendrasōlan-kāsu and Madurāntakadēvan-madai. Besides these, Rājarājan-kāsu issued in the time of Rājarāja I was also current in his time¹.

Of the literary activity displayed in the Chōla country during the period of Rājendra-Chōla's rule, we know very little. Śaiva works of the type of *Siddhāntasārāvali* must have been largely written and patronised by the king who was himself a devout Śaiva. Jaina and Buddhist literature also had its share of royal patronage. From the *Upāsakajanālankāra* of the Mahāthēra Ānanda, a manuscript of which has been reviewed by Dr. Barnett in the *Journal of the Royal Asiatic Society* for January 1901, pp. 87 to 90, it may be inferred that the king lent his patronage to Buddhist literature. Dr. Barnett thought that the Chōla-Gaṅgā mentioned in the *Upāsakajanālankāra* was identical with Anantavarman Chōḍagaṅga. This could not be, for, in the first place, the latter is not a Chōla but an Eastern Gaṅga king who ruled at Kalinganagara which has been identified with Mukhalingam in the Pārlakimedi estate, Ganjam district. Pāṇḍubhūmaṇḍala is stated to be the country where Chōla-Gaṅga was ruling as a *sāmanta* (a subordinate ruler) perhaps as the viceroy of his father. This fact makes the chances of his identity with Anantavarman Chōḍagaṅga very problematical. Consequently, a different identification has to be sought for. The king mentioned is in my opinion the famous Chōla emperor Rājendra-Chōla I who was also called Gaṅgaikonda-Chōla on account of his having subdued the country about Gaṅgai, i.e., the Ganges. His conquests, as we know, were many and spread practically over the whole of India and extended even to Ceylon. The Tiruvālaṅkāḍu grant clearly states that Rājendra-Chōla I, also called Madhurāntaka, took possession of the wealth of the Pāṇḍya king, placed there his own son Chōla-Pāṇḍya for the protection of the Pāṇḍya country, and that he constructed in his capital the tank called Chōḷagaṅgam evidently so named after one of his own titles. This last fact decisively proves the identity of the king mentioned in the *Upāsakajanālankāra* with king Rājendra-Chōla I. The name Guṇākara-Perumpalli which the king is stated to have given to one of the three *vihāras* which he founded in Ceylon also clearly indicates that the builder was a Tamil king.

Rājendra-Chōla I succeeded to the throne in A.D. 1012 and ruled till at least A.D. 1044. His position as a *sāmanta* in the Pāṇḍya country must have been during the early years of his heir-apparentcy prior to A.D. 1012. The identification of Chōḷagaṅga with Rājendra-Chōla will thus alter the dates and the identification of the Mahāthēra Ānanda, the author of *Upāsakajanālankāra*.

In addition to the surnames Gaṅgaikonda-Chōla, Mudigonda-Chōla and Chōḷagaṅga, which have been noticed above, Rājendra-Chōla also had the surnames Madhurāntaka, Nigarili-Chōla and Paṇḍita-Chōla. The last name shows that he must have been considered a scholar in Sanskrit. It is also stated in the *Siddhāntasārāvali* of Trilōchanaśivāchārya that Rājendra-Chōla on the occasion of his visit to the Ganges saw there the best of the Śaivas and brought them with him and settled them at Kāñchī and other places in the Chōla country. Information about Rājādhirāja and his successors could be gathered from the elaborate introductions to their inscriptions given by Prof. Hultzsch in parts I, II and III.

¹ *Annual Report on Epigraphy for 1913*, paragraph 23.

MISCELLANEOUS INSCRIPTIONS FROM THE TAMIL COUNTRY.



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I.—INSCRIPTIONS IN THE VISHNU TEMPLE AT UKKAL.

On the road from Conjeeveram to Wandiwash, at a distance of five miles south of Mâmaṇḍûr, lies the village of Kûlambandal.¹ It contains a Śiva temple, which is now deserted, but in tolerably good preservation. The approximate time of the foundation of this temple is settled by an inscription on its north wall, which is dated in the 12th year of the reign of Rājendra-Chôla I. It records the grant of an allowance of paddy and gold to twenty-four dancing-girls, and states that the temple was built by the priest Îśānaśiva-Paṇḍita, whose name is also met with in a Tanjore inscription of the 6th year of the same king (Vol. II. No. 9). The same wall of the temple at Kûlambandal bears an inscription of the 22nd year of Rājendra-Chôla I., and the south wall one of the 33rd year of Rājādhirāja. The ancient name of the temple, Gaṅgaikoṇḍa-Chôlêśvara, is derived from a surname of Rājendra-Chôla I.²

The village of Ukkal³ is one mile distant to the east of Kûlambandal. It contains the ruins of an ancient temple of Vishnu, which I visited in 1893. Of the shrine itself, only the lower portions remain standing, and the *mandapa* in front of the shrine threatens to collapse at any moment. The bases of the shrine and of the *mandapa* bear seventeen inscriptions. Of these, fourteen were copied and are published below. The remaining three were omitted, as they are incomplete.

The subjoined list shows, in chronological order, the kings to whose reigns the Ukkal inscriptions belong.

Dynasty.	Name of king.	Year of the reign.	No. of inscription.
.....	Kampavarman	10th.	8
.....	Do.	15th.	5
Chôla	Parakêsarivarman	16th.	11
Do.	Râjakêsarivarman	17th.	13
Do.	Do.	23rd.	1
Do.	Parântaka I.	37th.	12
Râshtrakûṭa	Krishna III.	16th.	7
Chôla	Âditya II.	4th.	14
Do.	Râjarâja I.	13th.	2
Do.	Do.	14th.	3
Do.	Do.	1[7]th.	6
Do.	Do.	24th.	9
Do.	Do.	29th.	4
Do.	Rājendra-Chôla I.	4th.	10

According to the inscriptions, the ancient name of the temple was Puvanimânikka-Vishnugriham, i.e. 'the Vishnu temple of Bhuvanamânikya.' This word means 'the ruby of the world' and may have been a *biruda* of the unknown founder of the temple. In

¹ No. 251 on the *Madras Survey Map* of the Arcot taluka.

² See *Ind. Ant.* Vol. XXI. p. 323.

³ No. 252 on the *Madras Survey Map* of the Arcot taluka.

an inscription of Râjarâja I. (No. 2, l. 2), the deity of the temple is called Tiruvây-molidêvar, i.e. 'the god of the *Tiruvây-moli*.' This is the name of that portion of the *Nâlayiraprabandham*, which was composed by Śaṭhagôpa, *alias* Nammâlvar. The fact that, in the time of Râjarâja I., an idol was named after the *Tiruvây-moli*, implies that this work was considered holy already at that period, and hence that its author must have lived centuries before A.D. 1000.¹

The village in which the temple stands, bears the name of Ukkal in the inscriptions No. 4 and No. 10. In the two archaic inscriptions of Kampavarman (Nos. 5 and 8), we find the more ancient forms Uṭkar and Uṭkal. Other names or surnames of it were Śivachûlâmaṇimaṅgalam² (Nos. 1, 2, 3, 6, 7, 11, 12 and 14), Vikramâbharanachaturvêdimāṅgalam (Nos. 2, 3, 4, 6, 7, 10, 11, 12, 13 and 14), and Aparâjita-chaturvêdimāṅgalam (No. 1). These three surnames appear to be derived from *birudas* of royal persons. In No. 1, Ukkal is stated to have belonged to Pâgûr-nâḍu, a subdivision of the district of Kâliyâr-kôṭṭam, while, according to other inscriptions, it formed a separate subdivision of the same district, which was one of the ancient divisions of Tondaimaṇḍalam or, as it was also called from the time of Râjarâja I., Jyaṅkoṇḍa-Chôla-maṇḍalam³ (Nos. 4 and 10).

The village of Ukkal was governed by an assembly (*sabha* or *mahāsabha*), which was subdivided into several committees. These were 'the great men elected for the year' (Nos. 5, 7, 11, 12, 13 and 14), 'the great men in charge of the tank' (Nos. 6, 11, 12 and 13), and 'those in charge of gardens' (No. 12). The transactions of the assembly were put in writing by an officer who had the title 'arbitrator' (*madhyastha*, Nos. 2, 3, 6, 10 and 12), and who is once called 'an accountant' (*karaṇattān*, No. 10).

NO. 1.—ON THE NORTH WALL OF THE SHRINE.

This inscription is dated in the 23rd year of the reign of the ancient Chôla king Râja-kêsarivarman.⁴ It records that a certain Brahmâdhirâja (ll. 4 and 11) deposited 200 *kalaṅju* of gold with the villagers, and that the latter pledged themselves to apply the interest of this sum to the feeding of twelve learned Brâhmanas.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ ||— கொ ராஜகௌரிவரீ[—]ற்கு யாண்டு இருபத்துமூன்றாவது [*]
காவிழூர்க்கொட்டத்துப்பாகு-
- 2 ச[க]ரட்செச்சிலஞ்ஞாமணிமங்க[வ]மா[கி]ய அபரா[ஜி]தச்சதமெ[—]திமங்கலத்து ஸமெமெ-
யொ-
- 3 ம்மெழுத்து [*] இக்கொட்ட[த்]துத்தன் கூற்று உத்தரமெருச்சதமெ[—]திமங்கல-
யியா-⁵
- 4 ஞங்கணத்தாருட்செதி[அ]ர்த்திருவிசு[—]ர[ர]ாகிய ஸ்ரீமாயிராஜர் பக்கல் கொண்ட
பொன் இருதூத்-

¹ A hymn by Kulaśekhara, another of the twelve Vaishnava saints, is quoted in an inscription of Kulôttunga I.; see Vol. II. p. 252, note 7.

² Śivachûlâmaṇi was a *biruda* of the Pallava king Râjasimhavarman of Kâñchi; see Vol. I. No. 24, verse 12, and No. 31.

³ See Vol. II. p. 312.

⁴ To the same reign belong Nos. 84 and 147 of Vol. I.; *Ep. Ind.* Vol. III. No. 38, A; and No. 13 below. The king is perhaps identical with Âditya I., the father of Parāntaka I.

⁵ Read மூன்றாவது

⁶ Read மீயா.

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- 5 ஸுக்கழஞ்சு [*] இப்பொன்னின் ¹வாழ்[தி]யாது[மெ] ²எம்முர்ப்புவநிமாணிக்கவிஹு-
முதலத்து பெருமானடிசு-
6 ள உச்சம் பெ[ச]ு[தி] திருவமிர்து செய்வதன் மு[ன்]னம் கிசதி பன்னிருவர்
வாழ்நாண் வெடும் வல்லார் உண்ப[தா]-
7 கவும் [*] ³இப்பன்னிருவற்கும் ஸநி[தி] ⁴வாதி [ஆழா]க்கு [கெ]ய்யும் ஐக்[து]
கதியும் ஐவ்வு[து]க்குத்தயிரும் இவ்[வி]ரண்டு காயும்[வி]யும்
8 இவர்களுக்கு [து]ய்யாமனவும் இப்பரிசு ஆவநுதாரமும் ⁵ [ஊ]ட்டுவதாக இப்பன்-
னிருவர் வாழ்நாண்க்கும் [அ]டுவார்க்கும் [வி]நகிடு-
9 வார்க்கும் ம[ந்]தும் [எ]ப்பெர்ப்பட்டதும் அடங்க இப்பரிசு ஊட்டுவதாக இவ்வி-
ருந[ந்]துக்கழஞ்சுக்கொண்டொம் [*] இ[ப்]பரிசு
10 ஊட்டாமெ [வி]யுடுவதார் மெ[டு]மெ இடைக்குமரி இடைச்செய்தார் செய்த
பாபமெவ்வாங்கொள்[வ]ராக[வு]யி[ப்]பரி-
11 சு முட்டி[வ்] மு[த]சனெய்ய[த] இஷாவ[தி]யும் வாழாயிராஜதக்கெ ஆவநா-
கவும் [*] இ[ப்]பரிசு ஒட்டி ஸ[ா]டுவெ செய்து [கு]டுத்-
12 [தொம் ஸ[ா]டுவெ]யொம் ||— ஸுலி பூ ||—

TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-third year (of the reign) of king Râja-kêsarivarmān. The writing of us, the assembly of Śivachūlāmaṇimaṅgalam, alias Aparā[ji]ta-chaturvêdimāṅgalam, (a village) in Pâgûr-nâdu, (a subdivision) of Kâlî-yâr-kôṭṭam.

(L. 3.) (We) have received two hundred *kaḷaṇṇu* of gold from Tiruvikrama-Bhaṭṭar, alias Brahmâdhiraṇṇar, of Śedi[ṇṇ]r, (one) among the commissioners (*gaṇatâr*) ruling over Uttaramêru-chaturvêdimāṅgalam, (a village) in its own subdivision (*kûru*)¹ of the same *kôṭṭam*.

(L. 5.) From the interest of this gold, twelve Brâhmanas who know the Vêda, have to be fed daily, before the god (*perumân-adigaḷ*) of the Puvanimâṇikka-Vishṇugriham in our village receives offerings at noon-time.

(L. 7.) We have received these two hundred *kaḷaṇṇu*, in order to supply, as long as the moon and the stars exist, to each of these twelve (Brâhmanas), (one) *âlakku* of ghee, five dishes of curry, five *ulakku* of curds, two areca-nuts, and betel-leaves until they are satisfied, (and) in order to supply everything else to these twelve Brâhmanas, to the cooks, and to those who fetch firewood.

(L. 9.) Those who do not feed (them) thus and cause obstruction, shall incur all the sins committed between the Gaṅgâ and Kumari.²

(L. 10.) If (any persons) hinder this, the sacrifices and charitable deeds (*iṣṭâpûrta*) which they have performed themselves before, shall devolve on Brahmâdhiraṇṇar.³

(L. 11.) Having agreed thus, we, the assembly, engraved (this) on stone. Hail! Prosperity!

¹ Read ஸுலி.² Read எம்முர்.³ Read இப்பன்னிரு.⁴ Read ஸநி[தி].⁵ Read வநு.⁶ This is the modern Uttaramêrûr in the Madurantakam tāluka of the Chingleput district.⁷ This expression implies that the village by itself formed an independent subdivision of a district (*kôṭṭam*), just as Tiruvottûr in Vol. I. No. 85 (where தன் கூற்று must be read instead of தனகூற்று), and as Tirukkalukunram in *Ep. Ind.* Vol. III. p. 279. The technical designation of such a village was *teṇṇiṇṇi*, for which see the Index to Vol. II. of the present work.⁸ Compare *Ep. Ind.* Vol. IV. p. 140, note 3.⁹ According to line 4 of the text, this was the name of the donor.

No. 2.—ON THE NORTH AND WEST WALLS OF THE SHRINE.

This inscription is dated in the 13th year of the reign of Râjarâja-Kêsarivarman. The king receives the epithet "who destroyed the ships at Śâlai," and must be identified accordingly with the great Chôla king Râjarâja I., who ascended the throne in A.D. 984-85.¹

The inscription records that a certain Nârâyana Râjasimha, a native of the Chôla country, purchased 550 *kuḷi* of land, and made them over to the assembly of the village, under the condition that their produce should be utilised for supplying the god with 4 *nāli* of rice daily.

In this inscription the *virāma*² is expressed by a slightly curved dash, which is placed over the letter and resembles the superscribed *r* of வரே-ம்ரு (l. 1). The *virāma* occurs six times, viz. over ன் of தன் கூற்று (l. 1), ன் of குவித்தன் and ம் of இறைஞ்சவும் (l. 5), த் of யெழுத்த், ன் of காலாபிரவன், and ன் of மகன் (l. 6).

TEXT.

- 1 ஸ்ரீ[ஹி ஸ்ரீ] [||*] சாலை கலமறுத்த கொ இராஜராஜகேஸரிவரே-ம்ரு யாண்டு
யக ஆவது [||*] காவியூர்க்கொட்ட[த்]துத்தன் கூற்று சிவஞான[மணிமங்]-
க[ல]மரைய
- 2 ஸ்ரீவிநாயகரணச்சதுஷ்ட[தி]மங்கலத்து நெறாவலமெயொமெழுத்து [||*] எம்மூர்³
திருவா[ய்]மொழிநெவர்க்கு உச்சியம் பொந்து நானாழித்-
- 3 திருவமுது அமிர்து செய்வதற்கு சொனாட்டு வடகரைத்திருவித்தனூர்க்காட்டுக்கெவங்-
குடி⁴ கெவங்குடையானாராயணனிராசசிங்க[ன்] வைத்த தி-
- 4 லம் சங்கராசாராயணவதிக்கு மெற்கு தறுதம்பவாயக்காலுக்கு வடக்கு ஸ்ரீராவவ-
தெவர் ஸ்ரீமெயொமெடைய வடக்குப்பங்கிட்ட கொலால் ஐ[ஞ*]னாற்[றை]ம்பது
குழியும்
- 5 உறுப்புட்டு⁵ சட்டிசு[ம்]ராசகுவித்தன் பக்கல் விலை கொண்டு வைத்தமையில் இந்-
தி[ல]த்தாவ வந்த இறைஞ்சவும் ஸ்ரீமெயொமெ கொண்டு சதுரதித்தவ[ல்]
இறையிலியாக
- 6 இறையிழித்தி⁶ ஸ்ரீ[மெ]யெவெ செய்து குவித்தொ[ம்*] ஸ்ரீமெயொம் [||*]
ஸ்ரீமெயுள்ளிருந்து ப[ணி] கெட்டெழுதினென் யெழுத்த்⁷ நாலாபிரவன் மகன்
ஆ[தி]ரத்திருநாற்[று]வனா ஸ்ரீ[மெ]
- 7 [ம-]னாக[ரவிஜயாஸ்து]ச[க]ர[க]வாதித்தவ[ர்]னுவலிய[னெ]ன்⁸ [||*] ஸ்ரீ [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 13th year (of the reign) of king Râjarâja-Kêsarivarman, who destroyed the ships (at) Śâlai.⁹ The writing of us, the great assembly of Śivachôlâmanimaṅgalam, alias Śrî-Vikramâbharana-chaturvêdimanṅgalam, (a village) in its own subdivision of Kâliyûr-kôṭṭam.

(L. 2.) Kaduvaṅg-udaiyaṅ Nârâyana Râjasimhaṅ of Kaduvaṅgudi, (a village) in Tiruvindalûr-nâdu, (a district) on the northern bank (of the Kâvēri) in Śōṇâdu,⁹ had purchased from Śattikumâra-Kramavittan¹⁰ of Uṇuputtûr five

¹ See *Ind. Ant.* Vol. XXIII. p. 297, and *Ep. Ind.* Vol. IV. p. 68.

² Compare Vol. I. pp. 113 and 147, and *Ep. Ind.* Vol. III. p. 278.

³ Read எம்மூர்.

⁴ Read வித்தனூர்.

⁵ Read தேர்.

⁶ Read ஸ்ரீமெ.

⁷ Read விஜயாஸ்துதரேமொடித்துவெழுத்து.

⁸ See Vol. II. p. 241, note 1.

⁹ This is a contraction of *Śōṇa-nâdu*; see Vol. II. p. 229, note 2.

¹⁰ See Vol. II. p. 259, note 1.

hundred and fifty *kūli*,—(measured) by a graduated rod, beginning¹ (to measure) from the land (of the temple) of Śrī-Rāghavadēvar in the north,—of land to the west of the road (*vadi*) to (the temple of) Śamkaranārāyaṇa (and) to the north of the *Tarudamba* channel, and had assigned (it) for (providing) four *nāli* (of rice) for the oblations to be offered at noon-time to (the god) Tiruvā[y]molidēvar in our village.

(L. 5.) Having received the revenue of this land, and having exempted (it) from taxes for as long as the moon and the sun exist, we, the assembly, engraved (this) on stone.

(L. 6.) Having been present in the assembly and having heard (their) order, I, the arbitrator (*madhyastha*) Āyirattirunūṅṅuvaṇ, *alias* Brahmaguṇākara vidyāsthāna-Maṅgalāditya-Samañjasapriyaṇ, the son of Nālāyiravaṇ, wrote (this). Prosperity !

No. 3.—ON THE WEST WALL OF THE SHRINE.

This inscription is dated in the 14th year of the reign of Rājārāja-Kēsarivarman. Like No. 2, which is dated one year earlier, it refers to the destruction of the ships at Śālai, and mentions in addition the conquest of Vēṅgaiṇṇādu (or Vēṅgai-nādu), Gaṅga-pādi, Tadiya-vali (instead of which most other inscriptions of Rājārāja I. read Taḍigai-pādi), and Nuḷamba-pādi.

The inscription records that a certain Perrāṇ Adittan, a native of the Chōla country, purchased two pieces of land, the first piece from a private person and the second from the assembly of the village, and that he made over both pieces of land to the villagers for maintaining a flower-garden for the temple.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] சாலை கலமறுத்து வெங்கைஞ்ஞாடும் கங்கபாடியும்² தடியவழி-
யும்³ துளம்-
- 2 பபாடியுங்கொண்ட கொவிராஜராஜகெலவரிவ[ச]ரி[ச]*க்கு யாண்டு மிச ஆவது [||*]
- 3 காலியூர்க்கொட்டத்து தன் கூற்று சிவகுளாமணி[மங்கலமாநிய ஸ்ரீவிசுவராமரண-
ஸது[செய்து]திங்கலத்து⁴ ஸலெவெயொம் எழுத்து [||*]
- 4 சொழனாட்டு⁵ தென்க[ரை] திருவழந்தூர்நாட்டு கழனிவாயில் கழனி[வா]சிவதூ-
யான் பெ[ற்ற]னாதித்தன்[ன்] எம்முர்⁶ புலனிமாணிக்கவி[வூ]முதறத்து பா-
- 5 மலு[ச]ரிகளுக்கு⁷ [ச]ிரு[ச]ந்த[வா]னபுற[ச]துக்கு இலன் விலை கொண்டு வைத்த
வூயி தறுதம்பவாயக்காதுக்கு வடக்கு பகடிக்கு தெற்கும்
- 6 பெருமானடியிக்கு மெற்கு ஒழிமுக்கி[வூ]க[ச]ு[மணி]த்தன் பக்கல் விலை கொண்ட
வி[வூ]சிவ[ம்] பங்கிட்ட கொ[ல]ரல் ஓள[யி].
- 7 அ குழியும் இவனெய் நக[த]வானத்துக்கு ஸலெவெயொம் பக்கல் வி[வூ] கொண்ட
நில[ம்] மு[டு]ம்பை சந்திரா[ச]சுரூர் கு-
- 8 ந்றெத்தவாயக்காதுக்கு மெற்கு[ம்] ஆற்றுக்கு வடக்கும் ஒருகொல் வழி நீக்கி [இ]-
தற்கு குரிவு⁸ ஸ்ரீ[ச]ராசயணசு[ச]ி[ச]ாமசுரூர்⁹ புல-
- 9 துக்கு கிழக்கு முடும்பை[ச] சந்திரா[ச]சுதம்[ச]யுமுன்னிட்ட[ச]ர்க்கு செற்கு பங்கிட்ட
கொலால் [டு]ராக குழியும் . . [ஞ]ச . ட்டப்பட்ட நிலத்துக்கு குய[சு]-
லுமும்

¹ This translation of ஆடைய is doubtful. The same word occurs in No. 10, line 6, and in Vol. II. No. 78, line 4, where தெற்குடைய must be read instead of தெற்குடைய.

² Read யும்.

³ செய்து looks almost like செவ; read அகலெய்தி.

⁴ Read சொழனாட்டு or சொனாட்டு.

⁵ Read எம்முர்.

⁶ The த of தந்த has been added subsequently

⁷ Read குறையு.

⁸ Read கழிசூரி.

- 10 இதைநூலுமும் அறக்கொண்டு இக்[கத்]த[வா]னமும் [க]ந்தவா[ன]புறமும் ¹ஸ[ஞ]ச-
கிசு[வ[ல்]]² இதை[ற]இ[ன]யாக இதை இழிச்சி ³ஸ்ர[ப]மெ-
11 [ன]க [செ]யது குடுத்தொம் வ[வெ]வமொம் [!] வவெவயுள்ளிருந்து பணி கெ-
ட்டெ ளழுதி[னென்] ரியு[வ]த⁴ காலாபிசவ[ன்]
12 மகள் ஆபிசத்திருநாற்றவனாரிய⁵ ஸ்ர[ப]மெ-
13 கரவிஜ்ஜாஸாசகம[வ்]கலா[தி*]த[த]வ[ரி]ஸ்ர[ப]மெ[ன]ன்⁷ [!] [!] ஸ்ர [!]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 14th year (of the reign) of king Rājārāja-Kēsarivarman, who, having destroyed the ships (at) Śālai, conquered Vēṅgaiññādu, Gaṅga-pādi, Tadiya-vali and Nuḷamba-pādi. The writing of us, the assembly of Śivachūḷāmaṇimaṅgalam, *alias* Śrī-Vikramābharāṇa-chaturvēdimāṅgalam, (a village) in its own subdivision of Kāliyūr-kōṭṭam.

(L. 4.) Kalanivāyil-udaiyān [P]errān Âdittan of Kalanivāyil, (a village) in Tiruvalundūr-nādu, (a district) on the southern bank (of the Kāvêri) in Śōḷa-nādu, had purchased from Odimukki[bhrān]ta-Kramavittan 538 *kulī* of cultivated land, (measured) by a graduated rod, to the north of the Taradamba channel,⁸ to the south of Pagadi, (and) to the west of the road to (the temple of) the god (perumāṇ-adi), and had assigned (this) land for the maintenance⁹ of a flower-garden (nandavāṇam) to the god (paramasvāmin) of the Puvaṇimānikka-Vishṇugriham in our village.

(L. 7.) The same person had purchased from us, the assembly, for a flower-garden, 501 *kulī* of land, (measured) by a graduated rod, to the west of the irrigation channel¹⁰ of Muḍumbai Śāndirāchcha-Kramar, to the north of the river, to the east of the field of Śrīnārāyaṇa-Agnīsarma-Kramar with the exception of a road (of the breadth) of one rod, (and) to the south (of the field) of Muḍumbai Śāndirāchcha-Tambiyum-Uḷittār.¹¹

(L. 9.) Having received in full the purchase-money and the revenue of the land . . . and having exempted this flower-garden and (the land assigned for) the maintenance of the flower-garden from taxes for as long as the moon and the sun exist, we, the assembly, engraved (this) on stone.

(L. 11.) Having been present in the assembly and having heard (their) order, I, the arbitrator Âyirattirunūrruvaṇ, *alias* Brahmaṇaṅkaravidyāsthāna-Maṅgalāditya-Samañjasapriyaṇ, the son of Nālāyiravaṇ, wrote (this).¹² Prosperity!

No. 4.—ON THE WEST WALL OF THE SHRINE.

This inscription is dated in the 29th year of the reign of Rājākēsarivarman, *alias* Rājārājadēva, and records that Kaṇṇaṇ Ârūraṇ, a native of the Chōḷa country and a servant of the king, founded near Ukkal a well, which he named after the king, and

¹ Read ஸ்ர[ப]மெ.² An erased தி (?) follows here.³ Read ஸ்ர[ப]மெ.⁴ Read ஸ்ர[ப]மெ.⁵ The வ has been added subsequently; read ஸ்ர[ப]மெ.⁶ Read ஸ்ர[ப]மெ; the ஸ்ர is expressed by a compound letter, on which see Vol. II. p. 200, note 1.⁷ Read ஸ்ர[ப]மெ கரவிஜ்ஜாஸாசகம[வ்]கலா[தி*]த[த]வ[ரி]ஸ்ர[ப]மெ[ன]ன்.⁸ The same channel was mentioned in No. 2, line 4.⁹ The term *perum* occurs again in No. 4, line 8, and in No. 12, line 6.¹⁰ Literally, 'the channel (from which water is drawn by) small levers;' on *kurr-ettam* see Vol. II. p. 360, note 4.¹¹ The expression *uḷittār*, 'partners,' occurs in Vol. I. Nos. 54 and 71, and in Vol. II. p. 115.¹² The inscription No. 2 was written by the same person.

assigned an allowance of paddy to the men who distributed water in a shed which was erected near the well.¹

TEXT.

- 1 [ஹ]ஸ்தி ஸ்ரீ [||*] [தி]ருமகள் பொல் பெருசிலச்செ[ல்வி]யுத்தனக்கெ உரிமை புண்டமை² மனக்கொ[ர]னக்கா[த்த]ஞர்ச்சா[லை³ க]வ[மறு]த்த[ரு]ளி [வெ]வங்க[க]-
நாடும் கங்க[பா]டி[யும்] துளம்பபாடி[யு]டி[வை]கப[ச]-
- 2 டியும் குடமலைநாடும் கொல்லமும் கலிங்கமும் முரட்டெழில் சிங்களர் ஈழ[ம]ண்-
டலமும் [இ]ரட்ட[பா]டி எழரை இலக்கமும் முன்[னி]ரப்ப[மு]க[தி]வு பன்[னி]-
ராசி[மும்] திண்டி[மல்] வெ[ன்]றித்தண்டாற்-
- 3 கக்கொண்ட தன்னெழில் *வளருழியுளெல்லாய[ச]ண்டுத்தொழுதகை விளங்கும் யாண்-
டெ செழியை[த்*]தக கொள ஸ்ரீகொ ராஜகெவலிவநீரான ஸ்ரீராஜராஜதெவ-
ரக்கு யாண்-
- 4 டி உயிடு ஆவது ஜயங்கொண்டசொளமண்டல[த்]துக்காலிபூர்க்கொட்டத்துத்தனிபூர்
உகலாசிய ஸ்ரீவிசிமாப[ச*]ணச்சதுவெ[ல்]ல[தி]மங்கலத்துன்⁵ மெலை-
- 5 ப்பெருவழியில் ஸ்ரீராஜராஜதெவர் திரு[ச]ாமத்தால்நினை துத்தொட்டியும் சமைப்பித்-
தாள் உடையார் ஸ்ரீரா[ஜ]ராஜதெவர் பணிமகள் சொள[ம]ண்டலத்து தெ[ன்]க-
வை[ச]கா[ட்]டு நித்த[ர]-
- 6 வினொ[த]வளகாட்டு ஆலூர்க்குற்றத்து [ஆ]ரூருடையான் கண்ணொருன்⁶ [||*] இ-
வனெ ஸ்ரீராஜராஜநி[ணற்]றிவ[த்]தொட்டி[டு] ⁷கீரை[ப்]பா[சு] [அ]ருமொழிதெவன்
மரக்கா[வ]ரல் திசதம் கெ[ல்] ஐ⁸ உ ஐ⁹ [ஐ]-
- 7 கத்திங்கள் சு க்கு கெல் ஐ கடய [சு]மும்¹⁰ ஸ்ரீராஜராஜ[ன்] தண்ணீரட்டுவா-
ரக்கு நிசத[ம்] கெல் ஐ [உ ஐ] ஆக திங்கள் சு க்கு கெல்லு கடய [சு]ம்
இப்பத்தலுக்கு குசக்கலம் இ[டு]-
- 8 வ[ச]ரக்கு திங்கள் சு க்கு கெல்லு ஐ¹¹ ஆக திங்கள் சு க்கு கெல்லு [சு]
சு[மும்] ஸ்ரீராஜராஜன் திணற்[று]க்கு[ம்] தெ[ர]ட்டிக்கு[ம்] [சு]தத்துக்கும் ஆ-
ட்டாண்டு தொறு[ம்] பு[து]குப்புறமாக [வை]வச்ச
- 9 கெல்லு உ ரு ஐ ஆக ஜ கடய [சு] ஐ [||*] இ[க்*]கெல்லு[டு] இவன்
பக்கல் [இவ்வு]ர் ஸ[ெ]ய[ெ]யாம் இ[வை]ர[வு]மு[ம்] [சு]ய[வு]மு[ம்]
கொண்டு இதை இழியச்சி

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 29th year (of the reign) of the glorious king Rājākēsarivarman, *alias* Śrī-Rājarājadēva, who, in his life of growing strength, during which,—(in) the belief that, as well as the goddess of fortune, the goddess of the great earth had become his wife,—he was pleased to destroy the ships (at) Kāndaḷūr-Śālai, and conquered by (his) army, which was victorious in great battles, Vēṅgai-nāḍu, Gaṅga-pāḍi, Nuḷamba-pāḍi, Taḍigai-pāḍi, Kuḍamalai-nāḍu, Kollam, Kaliṅgam, Īla-maṇḍalam, (which was the country) of the warlike¹² Śiṅgaḷas, the seven and a

¹ Sheds for the gratuitous distribution of water are mentioned already in one of the Nāsik inscriptions; see *Archaeological Survey of Western India*, Vol. IV. p. 100.

² Read புண்டமை.

³ Read ஸர்.

⁴ Read வளருழி.

⁵ Read த்த or த்தின்.

⁶ Read ஒருசன்.

⁷ Read தீரிதை.

⁸ This symbol is the customary abbreviation for தெல்லு, 'paddy.'

⁹ ஐ is an abbreviation for குதுணி.

¹⁰ சு is an abbreviation for கலம்.

¹¹ ஐ is an abbreviation for 2 துணி = 8 குதுணி.

¹² This inscription reads முரட்டெழில் instead of முரட்டெழில்.

half *lakshas* of Iratta-pâdi, and twelve thousand ancient islands of the sea,—deprived the Śeliyas of (*their*) splendour at the very moment when Udagai,¹ which is worshipped everywhere, was (*most*) resplendent;—Kannan Ârûran, a native of Âvûr, (*a village*) in Âvûr-kûrnam, (*a subdivision*) of Nittaviñôda-vaḷanâdu, (*a district*) of the country on the southern bank (*of the Kâvêri*) in Śôḷa-maṇḍalam, (*and*) a servant (*panimagan*) of the lord Śrî-Râjarâjadêva, caused to be constructed, in the royal name of Śrî-Râjarâjadêva, a well (*kinṇu*) and a cistern (*toṭṭi*) on the high-road to the west of Ukkal, *alias* Śrî-Vikramâbharana-chaturvêdimangalam, a village forming its own subdivision² of Kâliyûr-kôṭṭam, (*a district*) of Jayankonda-Śôḷa-maṇḍalam.

(L. 6.) The same person assigned to those who draw water for the cistern from the well of Śrî-Râjarâja, 2 *kuṇṇi* of paddy per day, (*measured*) by the *marakkâl* (called after) Arumolidêvan,³ *i.e.* 30 *kalam* of paddy for 6 months; to those who distribute water (*in the name of*) Śrî-Râjarâja, 2 *kuṇṇi* of paddy per day, *i.e.* 30 *kalam* for 6 months; to those who supply earthen pots for this water-shed (*pundal*), 2 *tûni* of paddy per month, *i.e.* 4 *kalam* of paddy for 6 months; and for the repair of cracks in the well of Śrî-Râjarâja and in the cistern, 2 *kalam* and 2 *tûni* of paddy per year; altogether, 66 *kalam* and 2 *tûni* of paddy.

(L. 9.) In order to (*supply*) this paddy, we, the assembly of this village, having received from him the revenue and the purchase-money, having exempted (*the land granted*) from taxes

No. 5.—ON THE SOUTH WALL OF THE SHRINE.

This inscription is dated in the 15th year of the reign of Kampavarman. The archaic alphabet employed in this record and in No. 8 below, which is dated in the 10th year of the same king, proves that Kampavarman must be anterior to the Chôḷa occupation of Tondai-maṇḍalam. A stone inscription of the 9th year of the same king is quoted in the unpublished Madras Museum plates of Parakêsarivarman, *alias* Uttama-Chôḷadêva.⁴ The temple of Viṅṅirunda-Perumâl at Dûsi near Mâmaṇḍûr in the Arcot tâluka contains a fragmentary inscription of a king named *kô vijaya*-Kampa-Vikramavarman.⁵ The fact that the two words *kô vijaya* are prefixed to the name of this king, suggests that he belonged to the same family as *kô vijaya*-Narasimhavarman, Nripatuṅga-Vikramavarman and Nandi-Vikramavarman.⁶ A later Kampa was the second of the five sons of Saṅgama I., the founder of the first Vijayanagara dynasty.⁷

The inscription records that a certain Śadaiyan made over 1,000 *kâdi*⁸ of paddy to the villagers of Uṭkar, who pledged themselves to supply in return 500 *kâdi* of paddy per year for some unspecified purpose.

¹ On Udagai see Vol. II. p. 250, note 3.

² On this translation of *tanṇiyâr* see above, p. 3, note 7.

³ This was a surname of Râjarâja I.; see Vol. II. p. 259, note 5.

⁴ See my *Progress Report* for October 1890 to March 1891, p. 5. The original reads: கௌ விசேசய-கம்பபத்யு யாண்டு ஒன்பதாவது ஒழுக்கெகபாக்கத்து ஸதெயாசர் பரிசுரெவெப்படி. The village of Oluṅkaipâkkam is identical with the modern Oḷugavâkkam, No. 192 on the *Madras Survey Map* of the Arcot tâluka.

⁵ See my *Annual Report* for 1892-93, p. 6.

⁶ *Ep. Ind.* Vol. IV. pp. 177 and 180 ff.

⁷ See *Ep. Ind.* Vol. III. p. 36.

⁸ The same measure for paddy is mentioned in an inscription of the ancient Chôḷa king Parakêsarivarman (Vol. I. No. 85), in one of Râjarâja I. (Vol. I. p. 140, note 2), and in the Madras Museum plates of Uttama-Chôḷa (see my *Progress Report* for October 1890 to March 1891, p. 5).

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] கம்பவர[?]ற்கு யாண்டு பதிந(ர)ஞ்சாவது [||*] உட்கர் ஸ்ரீமெ.
யொம் எழுத்துச்சடையன் பக்கல் ஆயிரக்காடி நெல் கொண்-
2 டொம் [||*] இவ்வாயிரக்காடி நெல்லாலும் பரிசை¹ அயந்துற்றுக்காடி நெல்
ஆட்டாண்டு தொழும் எரிக்கட்டி இருத்துவிப்பொமா(ர)ம் ஸ்ரீமெ-
3 யெம் [||*] இ[த]ன்மென்றார் கங்கை இடை[கு]மரி இடை செய்தார் செய்த
பா[வ]ம் படுவாராகப்ப[ணித்]தொம் [||*] ²வ்ஷதரவாரியப்பெருமக்கனெ அட்டு-
விசு கடவா[ர] [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the fifteenth year (of the reign) of Kampavarman. The writing of us, the assembly of Uṭkar. We have received one thousand *kāḍi* of paddy from Śadaiyaṇ.

(L. 2.) We, the assembly, shall close (the sluice of) the tank (to collect water for irrigation), and shall cause five hundred *kāḍi* of paddy to be supplied every year as interest on these one thousand *kāḍi* of paddy.

(L. 3.) We declare that those who disobey this, shall incur (all) the sins committed between the Gaṅgā and Kumari. The great men³ elected⁴ for the year shall cause (the paddy) to be supplied.

No. 6.—ON THE SOUTH WALL OF THE SHRINE.

This inscription is dated in the 1[7]th year of the reign of Rājaraḥja, (alias) Rājakeśarivarman, and carries the list of his conquests as far as Kalingam. It appears to record that the village assembly assigned a daily supply of rice and oil to the temple of Mahāśāstā.⁵ Some words in lines 7, 9 and 10 cannot be read and explained satisfactorily. A clause near the end of the inscription imposes a fine on those who would sell betel elsewhere but at the temple of Piḍāri.⁶

TEXT.

- 1 ஸ்ரீ ஸ்ரீ⁷ [||*] திருமகன் பொலப்பெருநிலச்செல்லியுத்தனக்கெ⁸ உரிமை பூண்ட-
னம்⁹ மனக்கொள் காத்தருந்¹⁰ [ச]ரலை கலம்-
2 றுத்தருளி வெங்கைகா[டு](ம்)க்கங்கப்பாடியும் தழைகப்பாடியும் துளம்பப்பாடியும் குட-
மலைகாடும் கொ-
3 ல்லமும் கலிக்கமும் திண்டிற் லென்றித்தண்டாற்கொண்ட தன்னெழில் வளருழி
ஊழி¹¹

பலிசை is another form of பொலிசை; see the Index to Vol. I. s.v. *palisai*, and Dr. Gundert's *Malayālam Dictionary*, s.v. *palisa*.

² Read ஸ்வதர.

³ *Perumakkal* is an honorific designation of respectable villagers. The corresponding Sanskrit term is *mahājana*, on which see the Index to Vol. I.

⁴ Compare ஊசை[ம்] செய்யும் வாரியப்பெருமக்கள் in Vol. I. p. 117.

⁵ Śāstā, 'the master,' or, in Tamil, Śattāṇ is one of the names of the village god Aiyaṇār. Compare Vol. II. p. 48, note 9.

⁶ This is the name of a village goddess; see *ibid.* note 10.

⁷ These two words are engraved in large letters to the left of line 1 to 3.

⁸ Read செல்லியுத். ⁹ Read பூண்டம்.

¹⁰ Read றுந்.

¹¹ Read வளருழி ஊழியன்.

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 1[7]th year (*of the reign*) of king Râjarâja-Râjakêsarivarman, who, in his long life¹ of growing strength, during which,—(*in*) the belief that, as well as the goddess of fortune, the goddess of the great earth had become his wife,—he was pleased to destroy the ships (*at*) Kândalûr-Ŝâlai, and conquered by (*his*) army, which was victorious in great battles, Vêngai-nâdu, Gaṅga-pâdi, Taḍigai-pâdi, Nuḷamba-pâdi, Kuḍamalai-nâdu, Kollam and Kalingam,—deprived the Śeliṅgas of (*their*) splendour at the very moment when Udagai, which is worshipped everywhere, was (*most*) resplendent;—(*the subjoined*) document was drawn up by (*the following persons*) who were present in the temple of Mahâśâstâ, in the hall (*ambalam*) to the north (*of it*): We, the great assembly of Śivachûlâmaṇimaṅgalam, *alias* Śrî-Vikramâbharâṇa-chaturvêdimāṅgalam, (*a village*) in its own subdivision of Kâliyûr-kôṭṭam, including the great men elected for (*the management of*) charities (?) during this year; in our village; and the commissioners² (*in charge of the temple*) of Śâttaṇ in our village.

(L. 8.) To (*the temple of*) Mahâśâstâ in our village, at each of the three times of the day³ two *nâli* (of rice), *i.e.* on each day six *nâli*; at each of the three times of the day, 20 of oil, *i.e.* (one) *âḷukku* and two *śevidu* and a half of oil.

(L. 9.) Arulâ[ar]man, *alias* Elunû[ṛṇuvāṇ], the son of Śadai[na]kkaś[ar]-ma[n], the headman of [Taṭṭû]r, who is (*also*) the headman of our village, having taken paddy (*in his hand*) and having taken (one) *uri* of paddy (*on*) a betel-leaf tray (*vattil*) and one bundle (?) of betel-leaves on a betel-leaf plate (*paḍa-ligai*),—it shall thus be done without fail as long as the moon and the sun exist.

(L. 13.) The commissioners (*of the temple*) of Śâttaṇ shall protect this charity. Those who cause obstruction to this charity, shall incur (*all*) the sins committed between the Gaṅgâ and Kumari.

(L. 15.) The great men elected for (*the supervision of*) the tank shall be entitled to levy a fine of (one) *kalaṇju* of gold in favour of the tank-fund from those betel-leaf sellers in this village, who sell (*betel-leaves*) elsewhere but at the temple of Pidâri.

(L. 21.) Thus we, the great assembly, have ordered. Having been present in the assembly and having heard (*their*) order, I, the arbitrator Dharmapriyaṇ, the son of [Ver]ṛikkuri Nâlâyiravaṇ, wrote (*this*). Prosperity!

No. 7.—ON THE SOUTH WALL OF THE SHRINE.

This inscription is dated in the 16th year of the reign of “Kannaradêva, the conqueror of Kachchi (*i.e.* Kâñchîpura) and Tañjai (*i.e.* Tañjâvûr).” Mr. Venkayya has identified this king with Krishna III. of the Râshṭrakûṭa dynasty (A.D. 940 and 956).⁴

At the end of each line, about fifteen syllables are built in. Hence the translation remains fragmentary. As far as it can be made out, the inscription appears to record that the village assembly ordered the land which had lapsed to it, to be sold, and imposed certain conditions and fines in connection with this arrangement.

¹ This inscription reads தன்னைழில் வளமுழி ஊழியுள் instead of தன்னைழில் வளமுழியுள்.

² The term *gaṇattâr* occurred before in No. 1, l. 4.

³ The ‘three times of the day’ (*trisaṇḍhi* or *trikāla*) are sunrise, noon, and nightfall. Compare Vol. I. No. 53, and Vol. II. No. 9, paragraph 2; No. 24, paragraphs 2 and 3; and No. 35, paragraph 2.

⁴ See *Ep. Ind.* Vol. III. p. 282 ff. and Vol. IV. p. 81 f. Here the name of the king is spelt with *ṇ* in the second syllable, while his other inscriptions spell it with *ṇṇ*.

TEXT.

- 1 ஸ்வஸ்தி ஸ்ரீ¹ []* கச்சியுத்த[ஞ்]சையுங்கொண்ட ஸ்ரீகணநாதேவற்கு யாண்டு பதினா-
[ரு]வது காலியூர்க்கொட்டத்துத்தன் கூற்றுச்சி[வ]கு²
- 2 மாரணச்சது[டுஷை]திமங்கலத்து³ ஸுலெய்யொம் எம்மூர்ப்புவனர்மாணிக்கவிஷ்ணு-
த்து முகமண்டகத்தெய் கூ[டி]யிருக்கு⁴
- 3 யாவது []* எம்[மு]ர்க்குடிகள்⁵ எம்மூர்ப்படாகைவட்டத்து கு[டு]ப்பொலை மெ(ச)-
ற்பட்ட நிலங்களுமற்றுமெப்பெர்ப்பட்டனவும்⁶ ஸுலெய்யோ[ம்]
- 4 க⁷ ஸுய்யமமாய்க்கிடத்த⁸ நிலங்கள் குழிவ[ரி]யெற்றி [இ]றை [இ]றுப்பொமென்ற
கு[டி]களுக்கு விற்றுக்குப்பொமாகவும் []* இவ்விற்றுக்குடுத்த ல-குமிகள் எம்மு-
தென்று எப்பெர்ப்பட்டாரங்குடுப்பொலையும் ஆவணமுங்காட்ட[ப்]பெரு[த]ராகவும்
[]* இப்பரிசு காட்டின குடிம[க்களை] த
- 5 [சு]⁹ பொன் ஸுலெய்யொமெ டுணிய்ப்பொமாகவும் []* இத்தடு[த்]த குடிமக்களை¹⁰
யு[டு]ரவாணத்து நிசதி மெய் வெ[று] து[ற்]றெட்டுக்காணம் டுணமிடப்பெ[று]வா-
ராகவும் []*¹¹ இடுணமிடப்பெ[று]வாங்குடிமக்களுக்கு அவபவ்வாண்டு¹² வாரியஞ்செய்-
யும் பெருமக்களெய் பெரால் நிசதங்குன்றிப்பொ[ன்]
- 6 [இ]ப்பரிசு ஸுலாம[க்]தர்¹³ டுணமிட்டார்க்கு வார்ப்பல் குடுத்தும் தாங்களெய்
டுணித்தும் ஆட்சியிடையுறு [தி]ர்த்துக்குடாராகில[வ்*][வா]ண்டு வாரியஞ்செய்யும்
பெருமக்களையுமெய்¹⁴ வெற்று வகை இருபத்தகாறு காணம் டுணமிடப்பெறுவா-
ராகவு[ம்] []* இத்தணுப்பட்டும் அவல ஆண்டு¹⁵ வாரியஞ்செய்ய

TRANSLATION.

(Line 1.) Hail! Prosperity! In the sixteenth year (of the reign) of the glorious Kāṇṇarādēva who conquered Kachchi and Tāñjai,—we, the assembly of Śivachū-
[lāmanimaṅgalam, alias Śrī-Vikramā]bharana-chaturvēdimāṅgalam, (a village)
in its own subdivision of Kāliyūr-kōṭṭam, being assembled in the front hall¹⁵ of the Pu-
vaṇimāṇikka-Vishṇugriham in our village, [ordered] as follows:—

(L. 3.) The inhabitants of our village the land and every-
thing else that is not the object of deeds of gift,¹⁶ in the environs¹⁷ of our village
the common property (*madhyama*) of the assembly.

(L. 4.) We shall sell the land which has thus become the common property (of the
assembly), to those inhabitants who promise to pay taxes on each *kuli*. No persons shall be
allowed to produce deeds of gift or deeds of sale (*āvanam*) in order to show that the land
thus sold belongs to themselves. We, the assembly, shall levy a fine of
[*kalanju*] of gold from those inhabitants who produce such
(deeds).

¹ These two words are engraved to the left of lines 2 and 3.

² Here the following syllables are built in: ஸாமணிமங்கலமாகிய ஸ்ரீவிசுவா-

³ Read ஸுலெய்யோ.

⁴ Read எம்மூர்.

⁵ The ன of னவும் has been added subsequently; behind னவும், a cross above the line marks an omission, and the words குழி . . . தன் are entered below ம ஸுலெய்யோ.

⁶ Read இப்பரிசு.

⁷ The த of த்த has been added subsequently.

⁸ Read குடிமக்களை.

⁹ Read மக்களை.

¹⁰ Read இடுணு.

¹¹ Read அவ்வவ்வாண்டு.

¹² Read ஸுலெய்யோ.

¹³ The letters கணையு are entered below the line; read பெருமக்களெய். ¹⁴ Read அவ்வவ்வாண்டு.

¹⁵ முகமண்டகம் is a Tamil form of the Sanskrit mukha-maṇḍapa.

¹⁶ Literally, 'that is beyond deeds of gift' (*kuduppalai*).

¹⁷ Literally, 'in the circle of hamlets' (*paḍḍai-vottam*).

(L. 5.) Those inhabitants who do not submit to this, shall be liable to pay into court (*dharmāsana*) a fine of one hundred and eight *kāṇam*¹ per day. To each of the inhabitants who have to pay this fine, the great men elected for that year
 (one) *kuṇṇi* of gold per day.

(L. 6.) If, through indifference, though was thus given to those who pay the fine and though they themselves have fined (*them*), they are not able to remove the obstacles to the possession (*āḷchi*), the great men elected for that year shall be liable to pay an additional fine of twenty-four *kāṇam*. Though they are fined thus, [the great men] elected for that year

No. 8.—ON THE SOUTH WALL OF THE SHRINE.

This archaic inscription belongs to the 10th year of the same Kampavarman whose name occurred in No. 5 above, and records that Śadaiyaṇ, who was also mentioned in No. 5, made over 400 *kāḍi* of paddy to the villagers of Uṭkal, who pledged themselves to feed two Brāhmaṇas daily from the interest, which amounted to 100 *kāḍi* of paddy per year.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] கம்பவரீ[-]ற்கு யாண்டு பத்தா[வ]து *உட்கற்[ஸ]மெய்யார்[க்*]கு
 சடைய-
 2 ன் குடுத்த நெல் கா[னா]ந்துக்காடி [||*] *நெ[இல்]லால்பொலிஊட்டு ஆ[ண்]-
 3 டெ வ[ரை]து துத்துக்காடி கொல் * பரிசைய[ர]ல் நிசதி இருவர் பிராம-
 4 ணரை சிலமும் நாயதும் உள்ள [அ]னவும் ஊட்டு[வ]ரமாதொ[ம்*] உட[க]ல்
 ஸமெய்யொம் [||*] இவ்-
 5 விரு[ந்]தாட்டு * மு[ட்டி]ல் கங்கெ * இடைக்குமரி[யி*]டை எழுதுத்துக்காதத்தா[ண்]-
 [ம்]* செய்தார் செ[ய்*]த [ப]ரவம் [ப]டுவொ[மர*]னொம் ஸமெய்யொம் [||*]

TRANSLATION.

(Line 1.) Hail ! Prosperity ! In the tenth year (*of the reign*) of Kampavarman,—
 Śadaiyaṇ gave four hundred *kāḍi* of paddy to the assembly of Uṭkal.

(L. 2.) From the interest * on this paddy, which amounts to one hundred *kāḍi* of paddy per year, we, the assembly of Uṭkal, shall feed two Brāhmaṇas daily, as long as the earth and the sun exist.

(L. 4.) If we fail in this feeding of guests, we, the assembly, shall incur (*all*) the sins committed within the seven hundred *kādam* * between the Gaṅgā and Kumari.

¹ The two obscure words மெய் வெறு occur again in No. 12, line 11.

² The ஞ் of உட்கற் has been added subsequently.

* Read இத்தெல்லால்.

³ Read நெல்.

* The ஞ் of விருந் appears to be corrected from ன்.

⁴ Read கங்கை.

* Read காதத்தா[ண்]ம்.

⁵ பொலிஊட்டு is apparently the same as பொலிசையுட்டு in Vol. II. Nos. 27, 28, 35 and 37.

* Compare *Ep. Ind.* Vol. III. p. 284 ff., where a similar imprecation occurs. According to the Tamil dictionaries, a *kādam* corresponds to about 10 miles. Hence the expression '700 *kādam*' appears to refer to the circumference of the whole of India between the Ganges and Cape Comorin. The Chinese traveller Hiuen Tsiang also fixes the extent of the countries which he describes, by stating their circumference.

No. 9.—ON THE NORTH WALL OF THE MANDAPA.

This interesting record contains an order which Rājārāja I. issued at (his capital) Tañjāvūr on the 124th day of the 24th year of his reign, and which was engrossed on the 143rd day of the same year. This order deals with defaulters of land revenue in villages held by Brāhmanas, Vaikhānasas and Jainas in the Chōla, Tondai and Pāndya countries. The villagers were authorized to confiscate and sell the land on which no taxes had been paid for two full years.

The royal order was written by the secretary Rājakēsarīnallūr Kilavaṇ, or, as he is called in two of the Tañjāvūr inscriptions, Kārāyil Eḍuttapādam.¹ It was signed by the chief secretary Mummudi-Chōla-Brahmamahārāja, and by Mummudi-Chōla-Bhōja. These two officers are mentioned in the large Leyden grant² and in inscriptions of the Tanjore temple.³ Their original names were Kṛishṇa Rāma and Īrāyiravaṇ Pallavayaṇ. During the reign of Rājārāja I. they bore the titles Mummudi-Chōla-Brahmamahārāja and Mummudi-Chōla-Bhōja, which are derived from Mummudi-Chōla, a surname of Rājārāja I. After the accession of Rājēndra-Chōla I. they received the additional titles Rājēndra-Chōla-Brahmamahārāja and Uttama-Chōla-Pallavaraiyaṇ.⁴

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] திருமகள் பொல் பெருநில[ச்*]செவ்வியும் தனக்கெ [உ]ரிமை பூண்டமை ம[ன]க்கொள்⁵ கா[ச்*]தனூர்சா[ச]லை⁶ கலம[று]த்தருளி வெங்கை-
காடும் கங்கபாடியும்⁷ துளம்பாடியுத்தடிக்கையையும் குடமலை[நா]டு(ம்)-
- 2 கங்கைவழும் கலிக[மு]ம் எண்டிசைய் புகழ் தரு ஈழமண்ட[ட]ல[மு]ம் [இ]ல-
ட்டபாடி எழரை இலக்கமும் திண்டிவல் வென்றி[த்*]தண்ட[ர]ம்க்கொண்ட[
தன்] எழில் வளமுதி⁸ எல்லாபாண்டும் தொழுகை விள-
- 3 க்கும் யாண்டெ செ[ழி]நகர தெரு⁹ கொள் ஸ்ரீகொ ராஜராஜகேவரி[வ]நாரக
ஸ்ரீராஜராஜகே[வ]ர்க்கு [ய]ராண்டு உயச ஆவது நாள்¹⁰ [ர]உயசகால்
உடையார் ஸ்ரீராஜராஜகேவர¹¹ தஞ்சாவூர்ப்பெரியசெண்டுவா-
- 4 [யி]வ[ச்]சித்திரகூடத்து தெற்கில் கல்லூ[ரியில்] எழுத்தருளி இருந்து சொ-
[ண]ரட்டும்¹² சொ[ண]ரட்டுப்படும்¹³ பு[ற]ணிநாடுகளிலும் தொண்டைகாட்டி-
யும் பாண்டிநாடாந ராஜராஜவளநாட்டிலும் பாப்பன் ஊர்களிலும் வைவா-
னவர் ஊர்களி-
- 5 [அ]ம் வவணா¹⁴ ஊர்களிலும் காணி உடையார் யாண்டு யச ஆவது [மு]தல்
உயச [ஆ]வது வரையில் ஈராண்டு நிரம்பி [மு]வாண்டு தத்தங்காணியான
நில[க்]களுக்கு அவ்வவ ஊர்[க்]ளிலாரொடும் ஊரிடுவரிப்ப[ர]டு இதை இருது
பொதார் காணி
- 6 உடையாராத் தவிர ஊர்நிலமாய் அ[வ்வ]வ ஊ[ர]ர்களிலா[டு]ர [யி]ற்றுக்கொள்ள[ப்]பெ-
யுவா[ர]்களா[க்]வும் [ய]ராண்டு உயச ஆவது முதல் ஈராண்டு [சி]ரம்பி
மு[வாண்டு] ஊரிடுவரிப்ப[ர]டு இதை இருது பொதார் காணி உடை-

¹ See Vol. II. p. 131 f. and p. 285, note 3.² Vol. II. Nos. 31, 12 and 55.³ The ஂ of மன has been added subsequently.⁷ Read பும்.⁸ Read வளமுதி.¹⁰ The symbol for ஈ appears to be corrected from ச.¹¹ Read ஸ்ரீராஜராஜகேவர.¹² The ஂ appears to be corrected from முந; read சொணுட்டுப்படும்.¹⁴ Read முருணை or சமணர்.⁵ Lines 129 to 133, 162 to 164, and 436 to 440.⁶ Compare Vol. II. p. 139, note 1, and p. 222, note 4.⁹ Read தனூர்ச்சாலை.¹³ Read தெக.¹² This appears to be corrected from சொழதாட்டும்.

- 7 யானாத்தயிர் [அ]வ்வவ ஊர்களிலாரொ [கி]ற்றுக்கொள்ள[ப்]பெ(ற்)று[வ]ரர்களாகவுமெ-
 ன்று இப்பரிசு திருவாய் மொழிந்-
 8 தருளின்ப[டி] திருமந்திரவொலை ராஜகெவலிகல்லூர் கிழவன் எழுத்தினதும் திருமக்-
 திரவொலையகன்
 9 மும்முடிசொ[ழ]முடிசொ[ழ]மாய[னு]ம் மும்முடிசொ[ழ]ப[ர]சனும் ஒப்பிட்டுப்புகு
 கெழிப்படி உயிச ஆவது க¹
 10 ரசயிசு[வ] வ[ரி]சிலடுத² [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! On the 124th day of the 24th year (*of the reign*) of the glorious king Râjarâja-Kêsarivarman, *alias* Śrî-Râjarâjadêva, who, (*in*) his life of growing strength, during which,— (*in*) the belief that, as well as the goddess of fortune, the goddess of the great earth had become his wife,— he was pleased to destroy the ships (*at*) Kândaḷûr-śâlai, and conquered by (*his*) army, which was victorious in great battles, Vēṅgai-nâḍu, Gaṅga-pâḍi, Nuḷamba-pâḍi, Taḍigai-pâḍi, Kuḍamalai-nâḍu, Kollam, Kalin-gam, Îla-maṇḍalam, (*the conquest of which*) made (*him*) famous (*in*) the eight directions, and the seven and a half *lakshas* of Ilaṭṭa-pâḍi,— deprived the Śēḷinas of (*their*) splendour at the very moment when Udagai, which is worshipped everywhere, was (*most*) resplendent;— the lord Śrî-Râjarâjadêva, being graciously seated in the college (*kallûri*)³ on the south of the painted hall (*chitra-kûṭa*) at the great hippodrome gate (*periya-ṣeṇḍu-vâyil*) in Tañjâvûr, was pleased to order as follows:—

(L. 4.) “(*The land of*) those landholders in villages of Brâhmanas, in villages of Vaikhâ-nasas, and in villages of Śramanas (*i.e.* Jainas) in Śônâḍu, in the adjacent districts included in Śônâḍu, in Tondai-nâḍu, and in Pândi-nâḍu, *alias* Râjarâja-valanâḍu,⁴ who have not paid, on the land owned by them, the taxes due from villages, along with the (*other*) inhabitants of those villages, for three years, (*of which*) two are completed, between the 16th and the 23rd years (*of my reign*), shall become the property of the village and shall be liable to be sold by the inhabitants of those villages to the exclusion of the (*defaulting*) landholders. Also, (*the land of*) those who have not paid the taxes due from villages for three years, (*of which*) two are completed, from the 24th year (*of my reign*), shall be liable to be sold by the inhabitants of those villages to the exclusion of the (*defaulting*) landholders.”

(L. 8.) Accordingly, having been written by the royal secretary, Râjakêsarinallûr Kîḷavaṇ, and having been approved by the chief secretary, Mummudi-Śôḷa-Brahma-mârâyaṇ, and by Mummudi-Śôḷa-Pôsaṇ, (*this order*) was engrossed from dictation on the 143rd day of the 24th (*year of the reign*).

No. 10.—ON THE NORTH WALL OF THE MANDAPA.

This inscription is dated in the 4th year of the reign of Parakêsarivarman, *alias* Râjêndra-Chôḷadêva, and records that the villagers of Ukkaḷ sold 3000 *kulî* of land and five water-levers⁵ to a servant of the king, who assigned this land for the maintenance of two boats plying on the village tank.⁶

¹ Probably an abbreviation for தான்.

² Read வசியிலிட்டது.

³ Compare Vol. II. p. 109.

⁴ See Vol. II. p. 320, note 3.

⁵ A gift of two water-levers (*jala-yantra*) is recorded in the Udayêndiram plates of Pallavamalla; see Vol. II. pp. 364 and 372.

⁶ One of the Nâsik inscriptions states that Rishabhadatta established boats, on which certain rivers could be crossed gratuitously; see *Archæological Survey of Western India*, Vol. IV. p. 100.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ []* கொ[ப்]பரகேசரிபதாராண ஸ்ரீராதேவீர[டு]சாழ்நெவற்கு யாண்டு
ச ஆவது []* ஜயங்கொண்டசொழமண்டலத்துக்காவியூர்க்கொட்டத்துத்த-
2 [ன்] கூற்று உக்கலாகிய சிக்கிர[ம்]ரபரணச்ச[து]ர்வெதிமங்கலத்து நிறாவலெவெயொம்
நிலவிலையாவணக்கையெழுத்து []* உடையார் ஸ்ரீராதே-
3 [ஜ]*விரசொழதெவர் பணிமகன் வெண்குன்றக்கொட்ட[த்]துக்கு வளைகொடுகாட்டுக்கு-
வளைகொடான அனவா[த]*சுசா[நல்]லூர்[க்]கொழுழான் அன[ா]-
4 [ய]*ன் பலதெவன் எம்முர்¹ எரிக்கு வெத்த ஒ(ர)டம்² இரண்டினும்³ பொ-
கமாக விற்புத்த நிலமாவது []* பனனூம்பின் காவ்வழி ஸ்ரீ[ய]ராருர்⁴ கழ-
வியில் வடெ-
5 [வ]ப்பொதுவாய்க்கிடன நிலமணலீட்டுகு வடக்கும் மெல்பாற்கெல்லை குடிமக்கள்
[பு]மிக்கு கிழக்கு வடபாற்கெல்லை குடிமக்கள் இறைப்பூமிக்கும் ஸுஹஸ்யாணு-
6 [வ]ரய்க்காலுக்கு தெற்கு நடுவு பட்ட நிலமெற்கு நின்று அ[ந]ையப்பதினாறுசாண்
கொலால் *முவாபிரங்குழியும் மெலை [எ]ரி எதிர்வாயிற்கழும்பருடையார் [மு]ன்
ஒ(ர)-
7 டத்துக்கு கொண்டு வைத்த எத்தகீக்கி இதனுக்கு கிழக்கு அஞ்செத்தமும் விற்பு
விலையாவணஞ்செய்து குடுத்தொம் []* இருகாலாவது முக்காலாவது-
8 ம் பனனூம்பின் காவ்வழி *ஸ்ரீயாருர்க்குழியில் மணலீட்டுக்கு வடக்கு மெ[ல்]-
பாற்கெல்லை குடிமக்கள் இறைப்பூமிக்கு கிழக்கு வ[ட]பாற்கெல்லை குடிமக்-
9 கள் பூமிக்கும் *ஸுஹஸ்யாணு[வ]ரய்க்காலுக்கு தெற்கும் மெற்கு [நி]ன்று அ[ந]ைய
பதினாறுசாண் கொலால் *முவாபிரங்குழியும் மெலை எரி எதிர்வாயிற்கழும்ப-
[ரு]டையார் முன் ஒ-
10 டத்துக்கு கொண்டு வைத்த எத்தகீக்கி⁵ இதனுக்கு கிழக்கு அஞ்செத்தமும் விற்பு
[வி]லையாவணஞ்செய்து குடுத்து இன்னிலத்துக்கு¹⁰ விவரவுமும் இறைவு-
மும் அறக்கொ-
11 ண்டு இறையிலியாக விற்பு விலையாவணஞ்செய்து குடுத்தொம்*⁶ நிறாவலெவெ[ய]-
யொம் []* குறியுள்ளிருநு பணி கெட்டெழுதினென் இவ்[வ]ர்க்காணத்தான்
பியுஷன்¹¹
12 பொற்றிக்குறி காளிதெவடியாந இ[ர]*ண்டாயிரத்துநா[று]ந்துவகென் []* இவை
என் எழுத்து []*

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 4th year (of the reign) of king Parakêsarivarman, *alias* Śrī-Rājendra-Śōladêva. The hand-writing, (referring to) a deed of sale (*vilaiy-âvanam*) of land, of us, the great assembly of Ukkal, *alias* Vikramâbharana-chaturvêdimangalam, (a village) in its own subdivision of Kâliyûr-kôṭṭam, (a district) of Jayankonda-Śōla-maṇḍalam.

(L. 2.) The following land was sold for the maintenance of two boats (*ôḍam*) which had been assigned to the tank in our village by Kômulaṇ Arai[ya]ṇ Baladêvaṇ, a servant of the lord Śrī-Rājendra-Śōladêva (and a native) of Kuvalaikôḍu, *alias* Anavara[ta]-sundaranallûr, (a village) in Kuvalaikôḍu-nâḍu, (a subdivision) of Venkunra-kôṭṭam.

¹ Read எம்முர்.² The r may have been added to mark the length of the preceding vowel ஓ.³ The ண் of இரண் has been added subsequently.⁴ Read ருர்.⁵ Read ம.⁶ Read ஸ்ரீயாருர்.⁷ Read ஸுஹஸ்யாணு.⁸ Read ம.⁹ Read தீக்கி.¹⁰ Read விலை.¹¹ Read பியுஷன்.

(L. 4.) We have sold, and executed a deed of sale for, (1) three thousand *kūḷi*,—(measured) by a rod of sixteen spans (*śāṇ*), beginning (to measure) from the west,— of land, which was the common property of the assembly, (which belonged) to the field (*kaḷaṇi*) of Sṛiyārūr on the channel of the 'Palmyra sluice' (*Paṇan-dūmbu*), (and) which was situated to the north of a heap of sand, to the east of the land of the villagers, and to the south of the land (paying) taxes to the villagers and of the *Subrahmanya* channel, and (2) five levers (*ēttam*) to the east of this (land), excluding a lever on the open side¹ of the tank in the west, which Kaḷumbar-udaiyār had previously purchased and assigned for (the maintenance of) a boat.

(L. 7.) Twice as follows, and three times as follows.²

(L. 10.) Having received in full the purchase-money and the revenue of this land, we, the great assembly, sold (it) free of taxes and executed a deed of sale.

(L. 11.) Having been present in the assembly³ and having heard (their) order, I, the accountant (and) arbitrator of this village, Poṅṅikkurī Kālidēvaḍi, *alias* Iraṇḍāyirat-tunāṇḍaruvan, wrote (this). This is my writing.

No. 11.—ON THE NORTH WALL OF THE MANDAPA.

This inscription is dated in the 16th year of the reign of the ancient Chōḷa king Parakēsarivarman,⁴ and records that the villagers granted certain land to the temple, at the request and with the approval of the temple manager, Chakrapāṇi Nambi (ll. 3 and 10).

TEXT.

- 1 ஸ்ரீ⁵ ஸ்ரீ [||*] கொப்பசெசரிப[து]ற்கியாண்டு யசு ஆவது காலியூர்க்கொட்ட.
- 2 த்துத்தன் கூற்று சிவகுளாமணிமங்கலம்மாகிய ஸ்ரீவிசுரோவரணசுதாவெ[—]டி[—]மங்கலத்து
- 3 . . .⁷ புவனிமாணிகவிஷு[—]ரத்தான்⁸ மெருமான் அடிகளுகு ஸ்ரீகா[யு]—ஞ்செய[—]—
ன்ற⁹ ஸக[—]வ[—]ராணி நம்[—]மி விண்ணப்பத்[—]தினால்
- 4 ஸாவ தாவாரியப்[—]பருமக்களும் எரிவாரிய[—]ய[—]ப[—]பருமக்களமுன்னிட்ட¹⁰ தீத[—]ய[—]
வெவெயொ[—] எம்[—]மு[—]ர் புவநிம[—]ர[—]ணிக்க[—]விஷு[—]ரத்தான்¹¹ பெசமாநடி-
- 5 களுக்கு [—]வகத்[—]க[—]க்குவி[—]கு[—]தவத்[—]க[—]க்கும்¹² உத்தரயைக[—]மு[—]ம் [—]டி[—]ம[—]ய[—]
[—]மு[—]ம்¹³ [—]த்த[—]ய[—]விஷுவும் ஐப்[—]ப[—]விஷுவும் ஸ[—]ய[—]—¹⁴ மருமணமும் ஸௌ-
- 6 மருமணமும் [—]ய[—]ய[—]த்த[—]திருமணக்க[—]ளு[—]மற்று¹⁵ எ[—]ப[—]பெர்ப்பட்ட குசக்கலம்
எப்பெர்ப்பட்ட குசக்க[—] . . .

¹ *I.e.* that side (*ady*) of the tank which is at a higher level, and opposite (*edir*) to the artificial embankment which stops the natural flow of water and thus forms the tank.

² Apparently the description of the land sold had to be repeated in words three times. The second repetition is omitted in writing; but after the word முக்காலாவதும், 'and three times,' the whole of the preceding description of the land (ll. 4 to 7) is repeated with slight variations in ll. 8 to 10.

³ This translation of *kuri* is based on the parallel passages in No. 2, l. 6, No. 3, l. 11, No. 6, l. 22, and No. 12, l. 11, where the corresponding word is *saḷḷai*.

⁴ To the same reign belong Nos. 85 and 148 of Vol. I. The king is perhaps identical with Vijayālaya, the grandfather of Parāntaka I.

⁵ Read ஸ்ரீ.

⁷ The two syllables மாணி are entered below the line.

⁸ Read வசு.

⁹ Read மருமத்து பெரு.

¹⁰ Read ஆரயனமும் சித்திவிஷுவும்.

⁶ Read ஸ்ரீவிசுரோவரணசுதாவ.

¹¹ Read மருமத்து பெரு.

¹² Read மக்களமுன்னிட்ட.

¹³ Read வசு.

¹⁴ Read திருமஞ்சன.

- 7 நை வறுப்பத[ற்]கு வைத்த பூமி இக்ஷேவர் ஊரான [செ]யியம்பாக்கத்து ஊரின்
மேலே புதுத்திருத்தில் அ[ன]ரயும்*
- 8 பு[ளிய]ஞ்செ[று]தி[ரு]தெ[ரு]கிவ[ன]ரயும் [சுவப]வகொல்லையில் வெள்கெக்காது[க்]*¹
மெற்கு ஒன்றரை நிலம்]
- 9 ஸவத்தில² எழு ந[ா]னும் நால்[வ]ற்கு கொற் . . வதாகவு[மாட்டை]ட [து]தெ
[அ]ன[ா]க்கழஞ்சும் [I*] இப்ப[ரிசு ஸ*]-
- 10 செல பணி ஒட்டிக்குத[ெ]தன் [சுரு]பாணி [கம்]மென் [I*] [இ]ய³ + [I*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 16th year (of the reign) of king Parakēsarivarman, we, the great assembly, including the great men elected for the year and the great men elected for (the supervision of) the tank, (being assembled) in the Puvanimānikka-Vishnugriham at Śivachūlāmanimaṅgalam, alias Śrī-Vikramābharana-chaturvēdimāṅgalam, (a village) in its own subdivision of Kāliyār-kōṭṭam, assigned, at the request of Chakrapāṇi Nambī, the manager of the temple, to the god of the Puvanimānikka-Vishnugriham in our village (the following) land, for burnt oblations (havana), for festivals (utsava), (for) expiations (prāyaścitta) and the bathing of the idol (tirumanjāna) at the winter solstice, at the solstice in Ādi, at the equinox in Sittirai, at the equinox in Aippaṣi, at eclipses of the sun, and at eclipses of the moon, and for burning all kinds of pots and all kinds of

(L. 7.) Half (a measure) of land in the 'Fresh clearing' (Pudutiruttu) on the west of the village of [Śō]diyambākkam, which is a village (belonging to) this god; half (a measure) on the south of the 'Tamarind field' (Puliyāñ-jeruvu); (and) one and a half (measure) on the west of the inundation channel (vellakkāl) in the field (kollai) of [Svaba]la.

(L. 9.) At the festival, on seven days, to four persons and (for) the annual worship, half a kalāṅju. I, Chakrapāṇi Nambī, approve of this order of the assembly.

(L. 10.) This charity, etc.*

No. 12.—ON THE WEST WALL OF THE MANDAPA.

This inscription is dated in the 37th year of the reign of "Parakēsarivarman, the conqueror of Madirai (Madhurā)," i.e. of the Chōla king Parāntaka I.,⁴ who reigned from about A.D. 900 to 940.⁵ It records that the villagers granted to the temple the village of Śōdiyambākkam, which was situated to the north of their own village. Śōdiyambākkam⁷ still bears the same name and lies 3¼ miles north of Ukkal.

In the preceding inscription (No. 11, l. 7), which belongs to the 16th year of Parakēsarivarman, Śōdiyambākkam is designated as 'a village (belonging to) this god,' i.e. to the Vishnu temple at Ukkal. At first sight it might be concluded from this that No. 11 is of later date than No. 12, and consequently, Parakēsarivarman one of the successors of Parāntaka I. On the other hand, it is but natural to assume that Parāntaka I. prefixed the title *Madirai-kōṇḍa* to his name *Parakēsarivarman*, in order to distinguish it from earlier Chōla kings named Parakēsarivarman, and that any Parakēsarivarman who succeeded Parāntaka I.

¹ Read வெள்ளக்காதுக்கு and compare Vol. II. No. 73, l. 116 f.

² Read உருவத்தில.

³ Read இயை-; the following symbol represents "etc."

⁴ The writer wants us to supply here a minatory sentence resembling No. 6, ll. 13-15.

⁵ See Vol. II. pp. 374 and 379 f.

⁶ See *ibid.* p. 381.

⁷ No. 246 on the *Madras Survey Map* of the Arcot tāluks.

2
 2
 2

No. 12. — Inscription of Parantaka I.

2

2
 2

2
 2

10
 8
 10

would have followed the example of the latter and adopted a similar distinguishing epithet. Hence I believe that the inscriptions of Parakêsarivarman¹ belong to an earlier king than Parântaka I. The subjoined inscription would then record a mere renewal or confirmation of the gift of the village of Śōdiyambâkkam, which had already belonged to the temple in the time of Parakêsarivarman.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] மதினா கொண்ட கொப்பரகெவரிபட்டி¹ற்கு யாண்டு முப்பத்தெ-
ழாவது காலியூர்க்கொட்டத்துத்தன் கூற்றுச்சிவருளாமணி²ம[ங்]க[வ]மாநி³ய⁴]
- 2 ஸோமரணச்சகுவெட்டி⁵[0]மலத்து ஸவெமெயொம் [||*] ⁶எம்மூர்ப்புவனி⁷ம[ர]ணிக்கவிஷ-
முதலத்துப்பெருமானடிகளுக்கு டெவமொமமா-
- 3 க இவர் முன்னுடைய பெரிய நகவானமுட்பட எம்மூர் வடபிடாரைச்சொதியம்-
பாக்கமான ஊரு⁸ம் ஊரிருக்கையும் ஏரியு-
- 4 நன்செய்யும் புன்செய்யும் வளையிற்சுற்று உடம்பொடி ஆமை தவழ்த்தெப்பெர்ப்-
பட்டதும் [இ]ப்புவனிமாணிக்-
- 5 கவிஷு-ஆதலத்து⁹ப்பெருமானடிகளுக்கு ஆராயிப்பார்க்கும் கலு¹⁰[-¹¹]காவொமத்துக்கு¹²-
காலத்திருவரீதுக்கும் இரண்டு கொ[ர]வினக்கு¹³க்கு¹⁴ம் ஸ[தி]களில் [உ]வ-
- 6 ம[ர]லே¹⁵க[ரு]க்கும் திருவுதவத்துக்கும் [அ]யனமும் விஷுவும் ¹⁶ஆதலமும் ஸ்வ-
தஞ்செய்வதாகவும் ஸ்ரீவதிக்குத்திருவண்ணழிகைப்புறமற்றுமெப்-
- 7 பெர்ப்பட்டத்துக்கு¹⁷டெ[வ]மொமாவதாகவும் [||*] இவ்வுர் [சு]ட்டி எப்பெர்ப்பட்ட
இறையுங்காட்டப்பெறாதொமாகவும் [||*] இவ்வுர் ஏறின குடிகளை வலமாகியொ-
மத்த[ர]வ ¹⁸ஸுவதா-
- 8 வாரியஞ்செய்வொமும் எ[ரி]வாரியஞ்செய்வொமும் தொட்டவாரியஞ்செய்வொமும் இ-
க்குடிகளை வெட்டியும் வெதி¹⁹னையும் வாலக்காணமும் கொள்ளப்பெறாதொம[ர]-
- 9 கவும் [||*] இவ்வுர்க்குடிகளை²⁰க்குற்றந்தொஷமன்று[ப]ர²¹டி²² டெவரெய் [உ]னீத்துக்கொள்-
வதாகவும் [||*] ஒட்டிக்கு²³த்து²⁴ ஸூரெவெவெ செய்து எழுத்து வெட்டிக்கு²⁵-
த்தொம் ஸ-
- 10 வெமெயொம் [||*] இத[ன்]மெ[ன்]து இற[க்*][க] ²⁶கிகாஜுஞ்சொ[ன்]னெம் கங்-
கை இடைக்குமரி இடைச்செய்தார் செய்த பாவ[ங்]கொள்வ[ர]ராகவும்²⁷ [||*]
இத[ந்]திமம்²⁸டு²⁹னெ³⁰ம ஸூர³¹டி³²டி-
- 11 ரெய் மெய் வெறு கிசதி துற்றெட்டுக்காணந்த³³ண்டப்பட ஒட்டிக்கு³⁴த்தொம்
ஸவெமெயொம் [||*] இவ்வெயுள்ளிருளு ஸவெ[வ]யார் பணிப்பவெழு³⁵தி³⁶னெ³⁷
இவ்வுர் ³⁸பெ[ர]ம³⁹நி⁴⁰கு⁴¹றி ஸூர⁴²டி⁴³டி⁴⁴ய⁴⁵னெ⁴⁶னெ⁴⁷ ||*

TRANSLATION.

(Line 1.) Hail ! Prosperity ! In the thirty-seventh year (of the reign) of king Parakêsarivarman who conquered Madirai,— we, the assembly of Śivachūlāmanimaṅgalam, alias Śrī-Vikramābharana-chaturvêdimaṅgalam, (a village) in its own subdivision of Kāliyār-kōttam, (ordered as follows):—

(L. 2.) To the god of the Puvanimānika-Vishnugriham in our village shall belong, as a divine gift (dêva-bhōga), the village called Śōdiyambâkkam, a hamlet (pidāgai)

¹ See above, p. 17, note 4.

² The வ of புவனி is entered below the line.

³ Read ஸவ.

⁴ Read ஸரிவா,

⁵ Read திகாதஞ்.

⁶ The two syllables மணி are entered below the line.

⁷ Read ஆதலண.

⁸ The ப of பாடு is corrected from டெ.

⁹ Read கொள்வொமாகவும்.

to the north of our village,—including the great flower-garden which belonged to this (temple) previously,—the site of the village,¹ the tank, the wet land, the dry land, and everything within (its) limits, on which the iguana runs and the tortoise crawls,² for the worshippers of the god of this Puvamimāṇikka-Vishṇugriham, for the requirements of the worship, for oblations (tiruvamṛidu) at the three times (of the day),³ for two perpetual lamps, for rows of lamps at twilight, for festivals, for the bathing (of the idol) at solstices, equinoxes and eclipses, for offerings (śrībali), (for) supplies⁴ to the store-room⁵ of the temple, and for all other purposes.

(L. 7.) We shall not be entitled to levy any kind of tax from this village. We, (the great men) elected for the year, we, (the great men) elected for (the supervision of) the tank, and we, (the great men) elected for (the supervision of) gardens, shall not be entitled to claim, at the order of the assembly, forced labour (vetṭi),⁶ vēdi[ai] and vāḷakkānam from the inhabitants settled in this village.

(L. 9.) (If) a crime (or) sin becomes public, the god (i.e. the temple authorities) alone shall punish the inhabitants of this village (for it). Having agreed (thus), we, the assembly, engraved (this) on stone.⁷

(L. 10.) If we utter the untruth that this is not (as stated above), in order to injure (the charity), we shall incur (all) the sins committed between the Gaṅgā and Kumari. We, the assembly, agree to pay a fine of one hundred and eight kāṇam per day, if we fail in this through indifference⁸.⁹

(L. 11.) Having been present in this assembly, I, the arbitrator of this village, [Po]r-rikkuṇi Brahmapiyaṇ, wrote (this) at the order of the assembly.

No. 13.—ON THE SOUTH WALL OF THE MANDAPA.

This inscription is dated in the 17th year of the reign of the ancient Chōḷa king Rājā-kēsarivarman. It was meant to record some decision of the village assembly, but was left unfinished for unknown reasons.

TEXT.

- 1 ஸ்ரீ¹⁰ ப்ரீ¹⁰ [||*] கொ ராஜகெவ்வரிவரீ[-]ம்கு யாண்டு யிள ஆவது நான் [ா]உயெ
இயாளால் ப்ரீவிசுரோமரணதுக-வெ[-]திடு-
- 2 கருது¹¹ இவ்வாட்டை¹² [வ]சுவதுரவாரியப்பெருமக்களும்¹³ எகிவாரியப்பெரும[வ]ட்-
டர்களு[ம்] விபரி-
- 3 ஐர்களுமுள்ளிட்ட* சிறுவாஸெவையொம்[டு]ம[ம்*]முர் புவனிமாணிக்கவிணு[ரு]முதறத்-
தெ கூட இருந்து

¹ The term *ar-irukkai* occurs in the Tanjāvūr inscriptions, Vol. II. Nos. 4 and 5.

² Compare Vol. II. p. 360, note 1.

³ See above, p. 11, note 3.

⁴ On *puram* see above, p. 6, note 9.

⁵ This translation of *uṇḍiligaḥ* is conjectural. The same word occurs in Vol. I. Nos. 82, 83, 145 and 150. Compare *iḍaṇḍi*, 'a passage between two rooms,' in Dr. Gundert's *Malayāḷam Dictionary*, p. 109.

⁶ See *Ep. Ind.* Vol. III. p. 323, note 1.

⁷ The 'engraving' is expressed twice, first in Sanskrit and then in Tamil.

⁸ Compare above, No. 7, l. 6.

⁹ On *மெய் வெது* see above, p. 13, note 1.

¹⁰ These two words are engraved to the left of lines 1 and 2.

¹¹ Read வசுவதுரகெ-திடுமகருது.

¹² Read வசு.

¹³ Read எரி.

TRANSLATION.

Hail! Prosperity! On the 122nd day of the 17th year (*of the reign*) of king Rājākṣarivarman,— we, the great assembly of Śrī-Vikramābharāṇa-chaturvêdimangalam,— including the great men elected for this year, the great *Bhāttas* elected for (*the supervision of*) the tank, and (*all other*) distinguished men,— being assembled on this day in the Puvaṇimāṇikka-Vishṇugriham in our village,

No. 14.— ON THE SOUTH WALL OF THE MANDAPA.

This inscription is dated in the 4th year of the reign of “Parakṣesarivarman who deprived Vīra-Pāṇḍya of his head.”¹ This king may be identified with Āditya II. surnamed Karikāla, the elder brother of Rājārāja I., who, according to the large Leyden grant (l. 58), “as a boy, played sportively in battle with Vīra-Pāṇḍya.”

The inscription records that a cultivator named Śēṇai granted one *patti*² of land, from the proceeds of which water and fire-pans³ had to be supplied to a *mandapa* frequented by Brāhmanas.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] வீரவாஹடியனைத்தலை கொண்ட கொப்பரடுகலாநிவதற்கு யா-
ண்டு காலாவது காலியூர்க்கெ[சு]ட்டத்து தன்¹ கூற்றுச்சீவருளாமணிமங்கலமாகிய
² பீலிகுரீச[ம]ராணச்ச[து]வெ[ல்]லு[ம்]கிமங்க[வத்து] இருந்து வாழும்
- 2 “வென்னான் சி[சு]ருடை[ய]ரன் புலியன் மகன் செனை தனக்கு யஜி[பா]த[ல்]-
ம[சு]க இ[வ*]யு[ச*] ஸ்ரீகிருஷ்ணனத்தெ ஆறு மாவன்⁷ தண்ணீரட்டுவதாகவும்
ஆறு மாவடி சுழி[வெ]ல்⁸ இவெ[து]கவும் மண்டதத்து⁹ தெ[சு]ட்டி மூ[ன்]றெய்¹⁰
எத்தம் எடுப்பதாகவும் இ[த]ு[ல்]த்துக்கு உ[ய]ராதித்தவத் தீர்க வைத்த
- 3 ஸ்ரீ வ[ன]ையிசிற்பட்டி சிலமும் [||*] [அ]வவவ¹¹ ஸ்ரீவத்யாநங்கனில் ஸ்ரீகாய[ல்]ய
திருத்தும் பெருமக்கள்¹² [இ]த்யு[ல்]ங்கடைக்காணபதாகவு[ம்] [||*] இ[த]ம்-
க்கு வி[ரோய]சின்[ரா]ர்¹³ மெ[ம்]ம[ய]க[சு]ர[சு]ரத்திற[சு]ய்தார் செய்த பா[வ]த்-
திற்படு[வ]ராகவும் [||*] [இ]ப்ப[ரி]சு வைத்த[தெ]ன் செனெ[ய]ன் [||*]
[இ]துக்கு வி[ரோய]த்தான் இருபத்த[ன்]¹⁴
- 4 கழஞ்சு பெ[ர]ன் உண்டமிடப்பெறுவதாகவு[ம்] [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the fourth year (*of the reign*) of king Parakṣesarivarman who deprived Vīra-Pāṇḍya of (*his*) head,— Śēṇai, (*who was*) the son of the cultivator (*Vellāṇ*) Śi[kk]ār-udaiyāṇ Puliyaṇ (*and*) who resided at Śivachūlāmaṇi-mangalam, *alias* Śrī-Vikramābharāṇa-chaturvêdimangalam, (*a village*) in its own subdivision of Kāliyūr-kōṭṭam, assigned (*one*) *patti* of land in the neighbourhood, to last as

¹ Another, incomplete inscription of the same king (No. 240 of 1894) is engraved on the *manḍapa* in front of the Pañchanadēśvara shrine at Tiruvaiaiyāru near Tanjore. With the construction வீரவாஹடியனைத்தலை கொண்ட compare செழியனாத்தெசு கொள் in the inscriptions of Rājārāja I., e.g. above, No. 4, l. 3.

² See Vol. II. p. 359, note 12.

³ Similar endowments for the supply of water and fire occur in the Kūram plates (Vol. I. p. 151, text line 74) and in a Tirukkalukkuṅgam inscription of Kaṇṇarādēva (*Ep. Ind.* Vol. III. p. 285, text line 9 f.)

⁴ Read சிவ.

⁵ Read ஸ்ரீ.

⁶ Read வென்னான்.

⁷ Read மாவன்.

⁸ Read வெல்.

⁹ Read மண்டதத்து.

¹⁰ Read மூ[ன்]றெய்; the two letters எத் are entered below the line.

¹¹ Read ஸ்ரீ.

¹² The letter ன் is entered below the line.

¹³ Read ம[ய]க[சு]ர[சு].

¹⁴ Read இருபத்த[ன்].

long as the moon and the sun, for his own merit (*and*) for the meritorious purpose of supplying to the *Brahmsthāna* in this village water during six months and fire-pans (*agnihthā*) during six months and of constructing a water-lever in front of the cistern at the *maṇḍapa*.¹

(L. 3.) The great men who manage the affairs of the village in each year, shall supervise this charity. Those who cause obstruction to this, shall incur (*all*) the sins committed between the Gaṅgā and Kanyā.² Under these conditions, I, Śēṇai, assigned (*the land*). He who obstructs this, shall be liable to pay a fine of twenty-five *kaḷaṇḍu* of gold.

II.—INSCRIPTIONS AT MELPADI.

Mēlpādi,³ which I visited in 1889, is a village six miles north of Tiruvallam in the North Arcot district. The antiquity of the place is established by the Karhād plates of the Rāshtrakūṭa king Kṛishṇa III., who in A.D. 959 was encamped at Mēlpāṭi.⁴ About a mile west of Mēlpādi is the hill of Vallimalai, an ancient site of Jaina worship.⁵

Mēlpādi contains two temples of Śiva, the larger of which, Sōmanāthēśvara, is still used, while the other, Chōlēśvara, is deserted. I publish below four inscriptions of the Chōlēśvara temple (Nos. 15 to 18) and one of the Sōmanāthēśvara temple (No. 19). Of these, four belong to the reign of the Chōḷa king Rājarāja I. (Nos. 15, 16, 17 and 19) and one to the reign of his son Rājēndra-Chōḷa I. (No. 18). From three of them (Nos. 15, 16 and 17) we learn that the Chōlēśvara temple was built by Rājarāja I. himself. Hence it is contemporaneous with the great temple at Tañjāvūr.⁶ The ancient name of the Chōlēśvara temple was Ariṇḍigai-Īśvara (Nos. 15 and 16) or Ariṇḍiśvāra (Nos. 17 and 18). The first part of this compound is probably a corruption of Arimjaya,⁷ the name of Rājarāja's grandfather.⁸ Rājarāja is said to have built the temple "as a resting-place (?) for the king who fell asleep (*i.e.* died) at Āṇṇūr" (Nos. 15, 16 and 17). If I am correct in deriving the name of the temple from Arimjaya, it would follow that the same king is meant by the expression "the king who died at Āṇṇūr." According to No. 19, the ancient name of the Sōmanāthēśvara temple was Chōlēndrasimhēśvara.⁹

Mēlpādi bore the two names Mērpādi (Nos. 15 to 18) and Rājāśrayapuram (Nos. 15 to 19). The second designation has to be derived from one of the surnames of Rājarāja I.¹⁰ The same applies to the names of two streets of Mēlpādi, *viz.* "the high-street of Mummadi-Chōḷa"¹¹ (No. 15) and "the high-street of Arumolidēva"¹² (No. 19). Mēlpādi belonged to Tūy-nāḍu (Nos. 18 and 19) or Tūñāḍu (Nos. 15, 16 and 17), a subdivision of Perumbāṇa-pādi¹³ (Nos. 15 to 18), a district of Jayankonda-Chōḷa-maṇḍalam.¹⁴ Three of the inscriptions were put in writing by the accountant (*karanattāṇ*) of the city (Nos. 15, 16 and 18).

¹ மெல்பாடி is a Tamil corruption of மெல்பாட்டி. It occurs in No. 7, line 2, and three times in the Kūram plates (Vol. I. No. 151, text lines 61 and 74).

² Kanyā is the same as Kanyākumārī or, more commonly, Kumari, the Tamil name of Cape Comorin.

³ No. 119 on the *Madras Survey Map* of the Chittūr tāluka.

⁴ *Ep. Ind.* Vol. IV. p. 281.

⁵ *Ibid.* p. 140.

⁶ See above, Vol. II. p. 1.

⁷ Compare Vol. II. p. 259 f.

⁸ See Vol. I. p. 112.

⁹ The same temple is incidentally referred to in No. 15.

¹⁰ See Vol. II. p. 260, note 5.

¹¹ See *ibid.* note 3, and below, p. 29.

¹² See Vol. II. p. 259, note 5.

¹³ The names Perumbāṇa-pādi and Vāṇasamudram (No. 19 below) bear testimony to the rule of the Bāṇa dynasty over this part of the country. See also *Ep. Ind.* Vol. IV. p. 221, note 3.

¹⁴ See above, p. 2, note 3.

No. 15.—ON THE BASE OF THE CHOLESVARA SHRINE.

This inscription is dated in the 29th year of the reign of the Chôla king Râjarâja I. and opens with the usual historical introduction, where, however, this inscription and No. 16 read Tadiġa-pādi instead of Tadiġai-pādi or Tadiya-vali.¹

The inscription records that the citizens of Mērpādi granted to the Ariñjigai-Īśvara temple 5,136½ *kūḷi* of land, which was bounded in the east by the river Nugā, and in the north by the Chôlêndrasimhêśvara temple. Nugā is evidently the original name of the river Nivā (or Poṇṇai), on the western bank of which Mēlpādi is situated, and Chôlêndrasimhêśvara is the ancient designation of the Sômanâthêśvara temple.²

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [I*] திருமகன் பொலப்பெருநிலச்செவ்விழைனக்கெயுரிமை [பூண்]டமை
மணக்கொள்காண[ஞர்]³ ச[ர]லை கலமறுத்தரு[ளி] வெ[வ]கைகாடுங்கங்கபாடியு[து]-
னம்பாடியுத்தகபாடியுங்குடமலைநாடுக்கொல்லமுங்கலிங்கமுமெண்டிசை புகழ் தா-
வீழமண்டலமுமிரட்டபாடியெழையிலக்கமுவிண்டிறல் வென்றித்தண்டாற்கொண்ட
தன்னெழில் வளருழி எல்லா[ய]ர[ண்]டுகொழுத[ை]*க விளக்கும் யாண்டெய்
செழியரைத்தெசு கொள் ஸ்ரீகொவிராஜராஜகெலரிபதாராக ஸ்ரீராஜராஜதேவர்
யாண்டு உய்கு ஆவது ஜயக்கொண்டசொழமண்டலத்துப்பெரும்பாணப்பாடித்து-
ஞாட்டு [ம]ற்பாடியா[தி]ய ராஜாஸ்யபுரத்து நகரத்தொம்⁴ ஆற்றார்த்தஞ்சின
தெவர்குப்பள்ளிபடையாக உடையார் ஸ்ரீராஜராஜதேவர் என்கள் நகரத்தி[தி]-
லெடுப்பித்தரு[ளி]ன [தி]ருஆறிஞ்சிகை[ர]ஹாத்து தேவாதேவர் [ஸ்ரீ]கொ[தி]லுக்-
குத்தி[ரு]சுச்சுநிலக்குத்தி[ரு]முற்றத்துக்குத்தி[ரு]நகந்தனவனத்துக்கும்
- 2 மடவினாகத்துக்குமா[க்] நாங்கனித்தெவற்குக்குத்த கிலத்துக்கெல்லை துகாவென்னு[ம]ர-
ற்றுக்கு மெற்கும் இவ்வுர் [மு]ம்மடிசொழப்ப[டு]பருத்தெருவில் வுரபாரி ஆச்செ-
ருமான் விரமெசன் தொட்டப்பா[ழ]ான [தி]லத்தின் வடவருகெய் துகாவாற்றி-
நின்றுமிருகொலகலத்தால் மெற்கு கொக்கி[ப்]பொன பெருவழி எண்பத்தெழு-
[கா]லாசறுதிக்கு வடக்குமில்வாசறுதியெய் வடக்கு கொக்கிச்சொன்னுலி[வ்]-
ஹாமுடைய⁵ தெவர் தெவ[ச]டியார் மத்தவாணச்செரியெயெ[ற]ப்பொன தெருவுக்-
குக்கிழக்குஞ்சொ[ன்னு]லி[வ்]ஹாமுடையார் கொயிலின் தெற்கில் திரு[நகந்தனவன-
த்தின்] தெ[ந்]னருகெய் துகாவென்னுமாற்றுக்கெய் கிழக்கு கொக்கி நாற்கொலகல-
த்தாற்பொன பெரு[வழி]க்குத்தெற்குமிக்காற்பெபொல்லையுள்ளமகப்பட்ட நிலம்⁶ எந்-
களுளாந்து கூறிட்ட பதினெண்ணாண்கொ[ல்]லாற்றி ஐயயாபிரத்தெ[ர]று[ர]-
ற்று⁷ மு[ப்]*பத்தாறையுமித்தெவ[ற்]குத்தெவதானஇறையியாகக்குத்தொ[ம்]
[I*] இ[க்]தி[வ]த்த[ா]றெய் துகாவென்னு[ம]ரத்தினின்றும் இத்தெ-
- 3 வரிக்கிலத்துக்குமிலுப்பை[ப்]க்கழனிக்குரீர் பாய்க்த வாய்க்கால் காற்கொலகலத்தால் இத்தெ-
வரிக்கிலத்துக்குமிலுப்பைக்கழனிக்குரீர்⁸ பாயப்பெறவுயிப்பரி[சு] தெவதான[இ]றை-
யிலியாகச்சிலாவெகை செய்து குத்தொமெற்பாடியான ராஜாஸ்யபுரத்து நகரத்-
தொம் [I*] இக்ககரத்தார் சொல்ல எழுதினென் இக்ககரக்காணத்தான் காராய-
ணைடைக்கலவென் [I*] இவையென்னெழுத்து⁹ ||— இது [ப்]ன்மாமெய்யு-
[ர*]நகெ¹⁰ ||—

¹ See above, page 5.² See the preceding page, and below, p. 29.³ Read ஞர்.⁴ Read ஆற்றார்.⁵ Read லி[வ்]ஹா.⁶ Read எக்களு.⁷ Read ஹற்று.⁸ Read ரீர்.⁹ Read குத்து.¹⁰ Read ரோதெஹா.

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 29th year (*of the reign*) of the glorious king Rājā-rāja-Kēsarivarman, *alias* Śrī-Rājarājadēva, who, (*in*) his life of growing strength, during which,—(*in*) the belief that, as well as the goddess of fortune, the goddess of the great earth had become his wife,—(*he*) was pleased to destroy the ships (*at*) Kāndaḷūr-Śālai and conquered by (*his*) army, which was victorious in great battles, Vēṅgai-nāḍu, Gaṅga-pāḍi, Nuḷamba-pāḍi, Taḍiga-pāḍi, Kuḍamalai-nāḍu, Kollam, Kaliṅgam, Īla-maṇḍalam, (*the conquest of which*) made (*him*) famous (*in*) the eight directions, and the seven and a half *lukshas* of Iraṭṭa-pāḍi,—deprived the Śēliyas of (*their*) splendour at the very moment when Udag[ai], which is worshipped everywhere, was (*most*) resplendent;—we, the citizens of Mērpāḍi, *alias* Rājāśrayapuram, in Tūṇāḍu, (*a subdivision*) of Perumbāna-pāḍi in Jyaṅkoṇḍa-Śōḷa-maṇḍalam, gave land to the god Mahādēva (Śiva) of the holy Aṇṇigai-Īśvara (*temple*),—which the lord Śrī-Rājā-rājadēva had been pleased to build in our city as a resting-place (? *pallī-paḍai*) for the king who fell asleep¹ at Āṇṇūr,—for the sacred temple, for the temple enclosure,² for the temple court, for the temple garden, and for the environs of the temple.³

(L. 2.) The (*four*) boundaries of (*this land are*) to the west of the river called Nugā; to the north of the limit, eighty-seven rods (*in length*), of the high-road which, at a breadth of two rods, leads westward from the Nugā river along the northern extremity of the waste land of the garden of the merchant (*vyāpārī*) Āchcherumāṇ Vayiramēgaṇ, (*who resides*) in the high-street of Mummaḍi-Śōḷa in this village; to the east of the street which leads up northward from this limit to Mattavāpachchēri, (*the quarter*) of the dancing-girls of the god of the Śōlēndrasimhīśvara (*temple*); and to the south of the high-road which, at a breadth of four rods, leads eastward to the river called Nugā along the southern extremity of the temple garden on the south of the temple of the lord Śōlēndrasimhīśvara. The land enclosed within these four great boundaries, (*which measures*) five thousand one hundred and thirty-six and a half *kūḷi* by the rod of eighteen spans, by which our village is measured and divided, we gave to this god as tax-free temple land. The channel, a quarter rod in breadth, (*which flows*) through this land from the river called Nugā (*and*) supplies water to this land and to the *iluppai*⁴ field of this god, shall (*continue to*) supply water to this land and to the *iluppai* field of this god.

(L. 3.) Thus we, the citizens of Mērpāḍi, *alias* Rājāśrayapuram, having engraved (*this*) on stone, gave (*this land*) as tax-free temple land. At the bidding of these citizens, I, the accountant (*karanattāṇ*) of this city, Nārāyaṇaṇ Aḍaikkalavaṇ, wrote (*this*). This is my writing. This (*gift is placed under*) the protection of all Māhēśvaras.

No. 16.—ON THE BASE OF THE CHOLESVARA SHRINE.

The date of this inscription is the same as that of No. 15. The inscription records that the citizens of Mērpāḍi granted to the Aṇṇigai-Īśvara temple the hamlet of

¹ In the Appendix to Paṇḍit Śāmināḍaiyar's edition of the *Paranāṇḍu*, Mr. V. Kanakasabhai Pillai suggests that the expression *tuṇṇiya* or *tuṇṇiya*, 'who slept,' which forms part of the designations of several Chōḷa, Pāṇḍya and Chēra kings, means 'who died.'

² *Ḍēḷ* is a corruption of *ḍēḷayam* (*ḍāya* in Sanskrit). Hence *Ḍēḷ* is synonymous with *Ḍēḷ* *ḍēḷayam* and *parivḍāḷaya*, on which see Vol. II. p. 151, note 1.

³ Compare Vol. I. p. 92, note 5.

⁴ This is the Tamil name of the tree *Bassia longifolia*.

Pulikkunram on the west of the river Nugâ,¹ on the north of Kukkanûr, on the east of Tenkolli, and on the south of Pâlainellûr. Pulikkunram itself is not found on the map; but its southern boundary, Kukkanûr,² is situated on the road from Tiruvallam to Mēlpādi, and its western and northern boundaries, Tenkolli and Pâlainellûr, are probably the modern Tempalle and Śrīpādanellûr.³

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] திருமகன் பொலப்பெருசிலச்செவியுந்தனக்கெயுரிமை பூண்டமை
மனக்கொள்க்காந்தனர் . . . க்கெழுத்தருளி⁴ வெங்கைகாடுங்க்கபாடியுந்⁵ தகை-
பாடி⁶யுங்குடமலைகாடுங்கொல்லமுங்க்கவிங்கமுமெண்டிசை புக்ழ் தாவிழமண்டலமு-
மிாட்டபாடியெழைமையிலக்கருந்திண்டிதல் வென்றித்தண்டாற்கொண்ட தன்னெழில்
வளமுழி⁷ எல்லாயாண்டித்தொழுத[ை*]க வினங்கும் யாண்டெ செழியரைத்தெ[ச]
கொள் ஸ்ரீகொ[வி]ராஜராஜகெலரிபு[—*]ரான ஸ்ரீராஜராஜதெவற்கு யாண்டு
உயக [ஆ]வது ஜயங்கொண்டசொழமண்டலத்துப்பெரும்பாணப்பாடித்தூளுாட்டு⁸
மெற்பாடியான ராஜாஸ்யபுரத்து நகரத்தொம்⁹ [ஆ]ற்றார்த்த[ஞ்]சின தெவர்க்-
குப்பள்ளிபடையாக உடை[ய]யார் ஸ்ரீராஜராஜதெவர் எங்கள் நகரத்தில் எடுப்பி-
த்தருளின அறிஞ்சிகைகாஸூர்த்து தீமாதெவர்க்கு வெண்ணிலவந்தங்களுக்குத்தெவதா-
னமாக நாங்கள் குடுத்த நிலமாவது [||*] ¹⁰எங்களர்க்குப்பிடாகையாகப்பெ[ற்]-
துடைய[வரு]களில் மனைவழி கூறிடாது நகரப்பொதுவாய்க்கிடந்த [பு]லிக்[ரு]ன-
றத்துக்கு[க்கு]க்கிழ்ப்பாற்கெல்லை¹⁰ த[க]சுவென்னுமாற்றக்கு மெற்கும் [||*]
2 தெ[ன்பாற்]கெல்லை குக்கனூர்¹¹ எல்லைக்கு வடக்கும் [||*] [மெ]ல்பாற்கெல்லை தெ-
[ன]கொள்ளி எல்லைக்குக்கிழக்கும் [||*] வடபாற்கெல்லை பாலைகெல்லூர்¹² எல்லைக்-
குத்தெற்கும் [||*] இந்நாற்[மெ]ப்பொல்லையுள்ள[ரு]கம[வு]பட்ட புலிக்குன்றம்¹³ தீர்கி-
வ[மு]ங்கொல்லையுங்காடும் உட்பட[வண்ணிலமொ]ழிவின்றி இப்புலிக்குன்றத்து
க்[யை]ய¹⁴ எப்பெ[ர]ப்பப்ப[து]ம்¹⁵ இத்தெவர்க்[சு*]கு வெண்ணிலவந்தங்களுக்குத்தெவ-
தான இ[ன]றவினியாகச்சிலாவெகை செய்து குடுத்தொம் மெற்பாடி¹⁶யான ரா-
ஜாஸ்யபுரத்து நகரத்தொம் [||*] நகரத்தார் சொல்ல எழுதினென் இந்நகர்க்கா-
[ண*]த்த[ர]ன் நாராயணன்[டை]க்கலவ[னென்] [||*] [இ]வெயென்[னெ]ழுத்த
||— இது பன்மாவெழு[ந*]ரகெழு¹⁶ ||—

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 29th year (of the reign) of the glorious king Râja-râja-Kêsarivarman, *alias* Śrî-Râjarâjadêva, who, *etc.*,¹⁷ — we, the citizens of Mēlpâdi, *alias* Râjâśrayapuram, in Tûnâdu, (a subdivision) of Perumbâna-pâdi in Jayankonda-Śôla-mandalam, gave the following land as temple land for the expenses (*nibandha*) required by (the god) Mahâdêva of the Arinjigai-Îśvara (temple), which the lord Śrî-Râjarâjadêva had been pleased to build in our city as a resting-place for the king who fell asleep at Āṅṅûr. The eastern boundary of Pulikkunram, — (which is one) among the villages that were acquired and belong to our village as hamlets (*pidâgai*), which is not

¹ See above, page 23.

² No. 5 on the Madras Survey Map of the Guḍiyâtam tâluk.

³ Nos. 122 and 121 on the Madras Survey Map of the Chittûr tâluka.

⁴ Read காததனூச்சரில கலமறுத்தருளி.

⁵ Here the writer has omitted துளம்பாடியும் by mistake.

⁶ Read வளமுழி.

⁷ Read தூளுாட்டு.

⁸ Read ஆற்றார்.

⁹ Read எங்கனூர்.

¹⁰ Read தீர்.

¹¹ Read னூர்.

¹² Read னூர்.

¹³ Read தீர்.

¹⁴ Read நிலம்.

¹⁵ Read பட்டதம்.

¹⁶ Read ரோதெவனூர்.

¹⁷ The historical introduction of this inscription is identical with that of No. 15.

divided into house-sites (*maṇai*),¹ and which is the common property of the city,—(*is*) to the west of the river called *Nugā*; the southern boundary (*is*) to the north of the boundary of *Kukkaṇūr*; the western boundary (*is*) to the east of the boundary of *Te[n]kolli*; and the northern boundary (*is*) to the south of the boundary of *Pālainellūr*.

(L. 2.) (*The village of*) *Pulikkunṇam*, enclosed within these four great boundaries,—the whole land of this *Pulikkunṇam*, including wet land, dry land and jungle, (*and*) not excluding the cultivated land,² — we, the citizens of *Mērpāḍi*, *alias* *Rājāśrayapuram*, gave for the expenses required by this god, as tax-free temple land, having engraved (*this*) on stone. At the bidding of the citizens, I, the accountant of this city, *Nārāyaṇaṇ Aḍaik-kalavaṇ*, wrote (*this*). This is my writing. This (*gift is placed under*) the protection of all *Māhēśvaras*.

No. 17.—ON THE NORTH WALL OF THE CHOLESVARA SHRINE.

This inscription is written in beautiful florid characters, resembling those of the large Leyden grant, but mixed with letters of the usual type, especially after line 12. It is dated in the same year as Nos. 15 and 16, and records the grant of a lamp to the *Aṟiñjīśvara* temple at *Mērpāḍi*.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] திருமகன் பொலப்பெருசிலச்செவியு-
 2 னகெ[சு]ய[ரி]மை பூண்டமை மனகொன்கா[ஸ்]ர்ச்சா-
 3 [ல] கலமறுத்தருளி வெங்கைகாடுக்கக்கபாடியும் துளம்ப[.]-
 4 [ப]ாடியுக்கபாடியுக்குடமலைகாடுக்கொல்லமுக்கனிக்கமும்
 5 எண்டிசை புகழ் தரவிழமண்டலமுமிரட்டபாடியெழைவிலகமுக்கிண[டி]-
 6 தல் வென்றித்தண்டாற்கொண்ட தன்னெழில் ³வளரவுழியெல்லா-
 7 யாண்டொழுதகை விளங்கும் யாண்டெ செழியரைத்தெக கொ-
 8 ள் ஸ்ரீகொ ராஜராஜராஜகெவலில⁴ரான ஸ்ரீராஜராஜதெவற்கு யாண்[டு]
 9 [உய]க ஆவது ஜயக்கொண்டசொழமண்டலத்துப்பெரும்பாணப்[ப]ாடித்தாளுாட்டு
 10 மெற்பாடியான ராஜாபுரயுரத்து ஆற்றார்த்துஞ்சின தெவற்குப்பள்ளிபடை-
 11 [ய]ாக உடையார் ஸ்ரீராஜராஜதெவர் எடுப்பித்தருளின திருவறிஞ்சிறுரத்து ⁵
 12 தேவாதெவற்கு வெண்குன்றகொட்டத்து மருத[க*]ாட்டு வெள்ளானன் அருவாக்-
 13 [கிழான்] முத்திகண்டனென் வைத்த திருந[க*]தாவினாடு ஒன்றினாடு
 14 கை[வத்]த சாவர ⁶முலாப்பொரு தொண்ணூற்றாறுங்கைக்கொண்டு
 15 கி[சதம்] உழக்கு கெய் ராஜகெசரியால் சவிராதித்தவற் அட்[டு][வ*]தாக்கென் இ-
 ரா[ஜா]புரயுரத்து
 16 [இ]கை[டய]க் எணி கெக்காதிரகென் [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 29th year (*of the reign*) of the glorious king *Rāja-rāja-Rājakēsarivarman*, *alias* *Śrī-Rājarājadēva*, who, *etc.*,⁶—I, the cultivator (*Veḷ-lūḷaṇ*) *Aruvā-[Kilāl]* *Muttigaṇḍaṇ* of *Marud[a-n]āḍu* in *Venkuṇra-kōṭṭam*, gave

¹ See Vol. I. p. 66, note 3.

² The same expression உண்ணிலமொழியின்றி occurs in line 99 of the Udayēndiram plates of *Prithivipati* II.; above, Vol. II. p. 386.

³ Read வளமுழி.

⁴ Read சிறுர.

⁵ Read முலா.

⁶ The historical introduction of this inscription is identical with that of No. 15; it reads, however, தருக்கபாடி (l. 4), while Nos. 15 and 16 have தருக்கபாடி.

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one perpetual lamp to (*the god*) Mahādēva of the holy Aṛiñjīśvara (*temple*),— which the lord Śrī-Rājarājadēva had been pleased to build as a resting-place for the king who fell asleep at Āṇṇūr, in Mēṇpādi, *alias* Rājāśrayapuram, (*a city*) in Tāññādu, (*a sub-division*) of Perumbāna-pādi in Jayanṅkonda-Śōḷa-maṇḍalam, — (*and*) assigned to (*this lamp*) ninety-six full-grown ewes, which must neither die nor grow old.¹

(L. 14.) Having received (*these ewes*), I, the shepherd Ēṇi Gaṅgādharan of Rājāśrayapuram, shall pour out daily, as long as the moon and the sun endure, (one) *uḷakku* of ghee, (*measured*) by the *Rājakēsari*.

No. 18.—ON THE NORTH WALL OF THE CHOLESVARA SHRINE.

This inscription is dated in the 9th year of the reign of Parakēsarivarman, *alias* Rājendra-Chōḷadēva. It records that certain shepherds of Mēṇpādi pledged themselves to supply ghee for a lamp in the Aṛiñjīśvara temple. This declaration was made before Lakulīśvara-Paṇḍita, the head of a *Maṭha* connected with the temple. The name Lakulīśvara is interesting, because it suggests that the *Maṭha* at Mēṇpādi was a branch establishment of the Lakulīśa-Pāśupatas of Kārōhaṇa in Gujarāt, who are referred to in the Cintra *prastā*.² The inscription ends with the signature of a local merchant, who may have been the donor of the lamp.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] திரு மன்னி வளர இருநிலமடையும் பொற்சயப்பாவையும் *சிர-
த்திச்செவியு-
- 2 ஷந் பெரு[ரு]கெவியராகிய[யி]ன்புற நெடிதுயிலுழியுள் * இ[ன]டதுறைகாடுனு[ட]ர்வகவெ-
லிப்ப-
- 3 டர் வகவாசியும் சுள்ளி[ச்*]ரும்மதிட்கொள்ளி[ப்]பாக்[ன]ையும் நண்ணற்கரும-
- 4 ண்ண மண்ணைக்கடக்க[மு]ம் பொ[ரு]கடவிழத்தனாயர் * தமுடியுமா[ங்]கவர்
- 5 தெவியரொங்கெழில் முடியமுன்னவர் [ப*]க்கலத்தென்னவர் [ன]வத்த
- 6 சனாமுடியுமிசைகாழமுன்னையா⁶ ஈழம-
- 7 ண்டல[மு]முவதுமெறிபடைகொணந் [மு]-
- 8 தைமையில் குடுக்குலதகமாகிய பலர் புக-
- 9 மு முடியுஞ்செங்கதிர்மாவையுஞ்செங்கதிர் வெ-
- 10 லைத்தொல் பெருங்காவல் பலபழனிவுஞ்செ[ரு]-⁷
- 11 விற்கெவியல் இருபத்தொருகாலகாகனை கட்ட *பாசிராமம்
- 12 மெவருஞ்ச[ா]னிமத்திவரண்⁸ கருதி இருத்திய செம்பெ[சற்]றிரு-
- 13 த்தரு முடியும் பயக்கொடு பழி மிக [மு]ச[ங்]கியில் [மு]துகிட்டொளித்த
- 14 சயசிக்கன் அளப்பெரும் புகழொடு [யி]டி இலட்டபாடி எழரை இலகுகவ[வ]-
- 15 கெதி[க்]ரு[ல]ப்பெரு[மு]மலைகருமாப்[டு]பரு[ண]ண[டா]ற்கொண்ட[டு] கொப்பசகெவாறி[ப]-
- 16 ஸ்ரீ[ன*] ஸ்ரீ[சா]ஜெனூசொழுவெவர்க்கு யாண்டு கூதாவது ஐயங்கொண்ட[டு]ச[சா]-
- 17 முமண்டல[த்]து பெரும்பாணப்பாடித்தாய்காட்டு மெற்பாடியாக ராஜ[ச]மு[ய*]-
- 18 புரத்து திரு[வ]றிஞ்சிழைமமுடைய¹⁰ லை[ச*]வெவர் மடமுடைய இலகுகுனி[யு]-¹¹
- 19 சபண்டிதர் கதிகளுகு இத்தெவராடு தொண்ணூறு கையக்கெ[ர]ண்[டு]

¹ Compare Vol. II. p. 375, note 3.

² Read தெவியலுழியுள்.

³ Read பழந்தீவு.

⁴ Read சீழார.

⁵ Ep. Ind. Vol. I. p. 273 ff.

⁶ Read கடலீழ.

⁷ Read பாச.

⁸ Read ஸீழை.

⁹ Read சர்.

¹⁰ Read ஓசமு.

¹¹ Read தீவரன்.

- 20 திருகணாவினக்கு ஒன்றிதக்கு எரிக்க கெய்யட்டுவதாக [இவ்]வூரிருமுகை[ட]-
 21 [ய]க் ஏறன் சாத்த[று]கு இவ்வூரிருக்கும் இடையக் கல்வி ருட்டெததும் பு-
 22 ன்னை சிங்கதும் எணி கக்காததும் வரணக் செ[ம]ச[த][ஹ*]ணைடகாணை[ய]-
 23 ம் கம்பி சாதெவத[ம்*] அவிதி காடாடி[ய*]ம் கம்பி திணையதும் கம்பி பன்திடி-
 24 ம் வரணக் புளிய[று][ம்*] ஆக இவ்வணைவொமொட்டிப்புணைப்பட்ட பரிசாவது [I*]
 இ-
 25 டையகெறன் சாத்தனைக்கொண்டு திருகணாவினகொன்றிதக்கு ரா[ச]கெ-
 26 சரியால் கிசதம் உழக்கு [வெ]ய்யட்டு[வி]ப்பதாகவும் [I*][இ]வன் சாவிலும் [பொ]கி-
 27 லும் சிறை தனை சங்கிலி புநிலும் இவ்வணைவொ[மு]ன்பு [கி]ன்றெடுமெ ச-
 28 னிராதித்தவற் தி[ரு]வினகெசரிசு கெயட்டுவதாக புணைப்பட்டொம் இவ்வணைவொம் [I*]
 29 இவர்க[ள்] வெண்டவெ[வ]முதிகென் இ[க்*]ககரக்கரணத்தாக் பொன்னாவி [அ]ம-
 30 பத்திருவகென் எழுத்து ||— ராசாறு[ய]புரத்து வியாபாரி அம்[மு]ரி [இ]ன[ம்]பெரு-
 31 னி [I*]

TRANSLATION.

(Line 1.) Hail ! Prosperity ! In the 9th year (of the reign) of king Parakēsarivarman, alias Śrī-Rājendra-Śōladēva, who,—in (his) life of high prosperity, while Fortune, having become constant, was increasing, (and) while the goddess of the great earth, the goddess of victory in battle, and the matchless goddess of fame rejoiced to have become his great queens,—conquered with (his) very great army Idaituṅai-nāḍu; Vanavāśi, whose warriors (were protected by) walls of continuous forests; Kōlippākkai, whose walls were surrounded by *śulli* (trees); the camp of Mannai,¹ whose fortifications were unapproachable; the crown of the king of Īlam, (who was as impetuous as) the sea in fighting; the exceedingly beautiful crowns of the queens of that (king); the crown of Sundara and the pearl necklace of Indra, which the king of the South (i.e. the Pāṇḍya) had previously given up to that (king of Īlam); the whole Īla-maṇḍalam on the transparent sea; the crown praised by many and the garland of the Sun, family-treasures which the arrow-shooting (king of) Kēraḷa rightfully wore; many ancient islands, whose old and great guard was the sea which resounds with conches; the crown of pure gold, worthy of Lakshmi, which Parakēsurāma, having considered the fortifications of Śāṇḍimattivu impregnable, had deposited (there), when, in anger, (he) bound the kings twenty-one times in battle; the seven and a half lakshas of Ilaṭṭa-pāḍi, (through the conquest of whose) throne² immeasurable fame arose, (and which he took from) Jayasimha, who, out of fear (and) full of vengeance, turned his back at Muśaṅgi and hid himself; and the principal great mountains (which contained) the nine treasures (of Kuvēra);—before the Pūjāri (kaymigaḷ) Lakulīśvara-Pāṇḍita, (the head) of the Maṭha of (the god) Mahādēva of the holy Aṟiñjiśvara (temple) in Mērpāḍi, alias Rājāśrayapuram, (a city) in Tūy-nāḍu, (a subdivision) of Perumbāṇa-pāḍi in Jayankōṇḍa-Śōḷa-maṇḍalam,—we, all the following shepherds of this village: Kalli Kuṭṭēraṇ, Puṇṇaiśiṅgaṇ (i.e. Simha), Ēṇi Gaṅgādharaṇ,³ Vāṇaṇ Śō[m]ā[da]ṇ (i.e. Sōmanātha), Tanḍaṇ Āṇai, Nambi Śādēvaṇ (i.e. Sahadēva), Ayidi Kāḍāḍi, Nambi Tinaiyaṇ, Nambi Paṇṇi and Vāṇaṇ Puliyaṇ, agreed to become security for Ēraṇ Śāttan, a shepherd of this village, (who) had received ninety ewes of this temple, in order to supply ghee for burning one perpetual lamp.

¹ See Mr. Rice's *Epigraphia Carnataca*, Part 1. p. 10 of the Introduction.

² *Śō* is perhaps the Sanskrit *plīhī*.

³ The same person is mentioned in line 16 of No. 17.

(L. 24.) (*We*) shall cause the shepherd Êraṇ Sâttaṇ to supply daily to one perpetual lamp (one) *ulakku* of ghee, (*measured*) by the *Rājakēsari*.

(L. 26.) If he dies, absconds, or gets into prison, fetters (*or*) chains, we, all these aforesaid persons, are bound to supply ghee for burning the holy lamp as long as the moon and the sun endure.

(L. 29.) At the desire of these persons, I, the accountant of this city, Poṇṇāli Arubattiruvāṇ, wrote (*this*). (*This is*) my writing.

(L. 30.) (*The signature of*) Am[mu]ri [I]la[m]-Perundi, a merchant (*vyāpārin*) of Rājāśrayapuram.

No. 19.—ON THE SOUTH WALL OF THE SOMANATHESVARA SHRINE.

This inscription is dated in the 14th year of the reign of the Chōla king Rājārāja I. and mentions the conquest of Kuḍamalai-nāḍu and of the Śēliyas (*i.e.* Pāṇdyas) in addition to those recorded in No. 3 of this volume. Instead of Tadiyai-pādi, Tadiya-pādi or Tadiya-vali¹ it reads Tadiya-pādi. The king is designated by two different names, *viz.* Rājārāja-Rājakēsarivarman and Mummudi-Chōḷadēva. The second name means 'the Chōla king (who wears) three crowns,' *viz.* those of the Chōla, Pāṇdyas and Chēra kingdoms.²

The inscription records that Īrāyiravāṇ Pallavayaṇ, a well-known officer of Rājārāja I. and Rājēndra-Chōla I.,³ made over 15 *kaḷaṇṇi* of gold to the assembly of Tiruvallam,⁴ who, in return, assigned 1,000 *kulī* of land in the hamlet of Vāṇasamudram near Tiruvallam to the Chōḷēndrasimhēśvara (now Sōmanāthēśvara) temple at Rājāśrayapuram (*i.e.* Mēlpādi). This land was made over to an inhabitant of Rājāśrayapuram, who had to supply ghee for a lamp in the temple.

TEXT.

- 1 ஸ்லதி ஸ்ரீ [I] திருமகன் பொல[ப]பெருநிலச்செல்வியு-
- 2 னகக்கெயுரிமை பூண்டமை மனக்கொள்கருதிக்காணுநர்-
- 3 ச்சாலை கலமதுத்தருளிக்கங்கபாடியுனுளம்பபாடியும்
- 4 தடியபாடியும்* வெங்கைகாடுக்குடமலைகாடுகண்டாற்கெ[ச]-
- 5 ண்ட தண்ணெழில் வளரொளி செழியினைத்தெக கொண்டு
- 6 ஸ்ரீமும்முடிசொழிவெவ[ற்]கு கொ ராஜராஜா[ர]ஜகெ[வ]-
- 7 ரிவநுந்நியாண்டு யச ஆவது [ப]டுவூர்க்கொட்டத்து மிய[யா]-
- 8 றகாட்டு திருவல்லத்து வலவெயொம் சொனாட்டு தென்கரை[ப]-
- 9 பாம்பு[ணி]க்கூற்றத்தனாகுரரை[குரு]டையான்⁵ இராசிரவ[ன்] பல்-
- 10 லவயனான மும்முடிச்சொழிபொசன் பக்கல் காங்கன் கொண்டு
- 11 கடவ பெ[ர]ன்⁶ லுக்குகட்டனைத்துனை கிறை பதினைக்கழஞ்சு [I] [இ]-
- 12 ப்பொ[ன்] யடு கழஞ்சுக்குமாகத்துய்காட்டிராஜா[ர]யபு[ர]த்து⁷ சொழெ-
- 13 னுசிங்கா[ர]முடைய சீமாவெவற்கு வ[ர]சுகிவத் ஒருதிருநகா-
- 14 கினக்கெரிப்பதற்கு [எ]ங்கன் [ம]லபிடாகை வா[ண]லமு[ர]த்தி[ன்]
- 15 சீழ்மஞ்சிக்கமான நிலம் சிற்றம்பலத்துக்கொலால் வைத்த
- 16 குழியாசிரம் [I] இவ்வாசிரங்குழியுங்கொண்டிவ்விராஜா[ர]-
- 17 யபுரத்து அருமொழிதெவப்பெ[ரு]கெ[ரு]கிற்சங்கரப்பாடி-

¹ See above, page 23.

² See above, p. 14 and notes 2, 3 and 4.

³ Read *சாபிர.

⁴ Read யசு-இ.

⁵ Compare *Ep. Ind.* Vol. III. p. 17, note 5.

⁶ The inscriptions at this place will be published below.

⁷ Read ராஜராஜா.

- 18 யான் கண்டன் மறவனா சொழெந்திரசிங்கமா[தி]லட்டியெ
 19 இத்திருநாவினக்குந் திசதம் உழ[கு] [ந]யயட்டுவ[த]ற்கு [இ][ப்*][ஊ-குமி]
 20 கொ[ண்]டு அட்டு[ந]க¹ குடித்தொம் வடுவெயொம் [*] இஃ[த*][ம்] வதூ-
 [தெற]-
 21 ஸுரர் ரடுகெழ [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 14th year (*of the reign*) of Śrī-Mummudi-Śōḷa-dēva, (*alias*) king Rājarāja-Rājakēsarivarman, who, (*in his*) tender youth, during which,—having formed the belief² that, as well as the goddess of fortune, the goddess of the great earth had become his wife,—(*he*) was pleased to destroy the ships (*at*) Kāndaḷūr-Śālai and conquered by (*his*) army Gaṅga-pāḍi, Nuḷamba-pāḍi, Tāḍiya-pāḍi, Vēṅgai-nāḍu and Kuḍamalai-nāḍu,—deprived the Śēḷiyas, whose lustre had been growing, of (*their*) splendour;—we, the assembly of Tiruvallam in Miyāru-nāḍu, (*a subdivision*) of Paduvūr-kōṭṭam, have received fifteen *kaḷañju* of gold, weighed by the balance (*used in the case*) of charitable edicts (*dharma-kaṭṭalai*), from Īrāyiravaṇ Palla-vayaṇ, *alias* Mummudi-Śōḷa-Pōsaṇ, the lord of Araiśūr (*and a native of*) Araiśūr in Pāmbuṇi-kūṛam, (*a subdivision*) on the southern bank (*of the Kāvēri*) in Śōṇāḍu.

(L. 11.) For these 15 *kaḷañju* of gold, (*we*) assigned one thousand *kūḷi*, (*measured*) by the rod of Siṅṅambalam,³ of land which formed the eastern *mañjikkam*⁴ of Vā[na]-samu[dr]am, a hamlet to the west of our (*village*),⁵ to (*the god*) Mahādēva of the Śōḷēndrasimha-Īśvara (*temple*) at Rājāśrayapuram in Tāy-nāḍu, for burning one perpetual lamp as long as the moon and the sun endure.

(L. 16.) These one thousand *kūḷi* of land we, the assembly, made over (*to*) Kaṇḍaṇ Maṇavaṇ, *alias* Śōḷēndrasimha-Mā[yi]laṭṭi, of Śaṅkarappāḍi, (*who resides*) in the high-street of Arumolīdēva in this Rājāśrayapuram, in order to supply to this perpetual lamp (one) *uḷakku* of ghee daily.

(L. 20.) This charity (*is placed under*) the protection of all *Māhēśvaras*.

III.—INSCRIPTIONS IN THE PASUPATISVARA TEMPLE AT KARUVUR.

The town of Karuvūr, which I visited in 1890, is the head-quarters of a tāluca of the Coimbatore district and a station on the Railway line from Erode (Īrōḍu) to Trichinopoly. It contains a temple of Śiva, which is now called Paśupatiśvara. This is a Sanskrit rendering of the ancient name of the temple, Tiruvāṇilai, i.e. 'the holy cow-stable,'⁶ which occurs already in the *Dēvāram* and is exclusively used in the subjoined inscriptions.⁷

The inscriptions of the Tiruvāṇilai or Paśupatiśvara temple belong to the time of the Chōḷa kings Vīrarājēndra I. (No. 20), Rājēndra (Nos. 21 and 22), Kulōttuṅga-Chōḷa III. (Nos. 23 and 24), and Vīra-Chōḷa (No. 26). The two inscriptions of Kulōttuṅga-Chōḷa III. attribute to Karuvūr the surname of Muḍivaḷaṅgu-Śōḷapuram.

¹ Read அட்டுவதாச.

² See Vol. II. p. 249, note 2.

³ This is the Tamil name of Chidambaram.

⁴ The same word occurs in an inscription at Māmallapuram; see Vol. I. p. 66, note 5.

⁵ Compare above, No. 12, text line 3.

⁶ The word *paśu* means 'an animal' in Sanskrit, but has acquired the meaning of 'a cow' in Tamil.

⁷ The name is spelt Āṇilai in the *Dēvāram*, Tiruvāṇilai in No. 26, and Tiruvāṇilai in Nos. 20 to 24. It is derived from *śū* or *ś*, 'a cow,' and *nilai*, 'a place.'

Karuvûr in the Coimbatore district has been erroneously identified by European scholars with another place of the same name, which is said to have been the capital of the Chêra kingdom and is mentioned as such by Ptolemy.¹ This other town of Karuvûr was also called Vañji and is perhaps identical with Magôdai or Tiruvañjaikkalam near Cranganore in the Cochin State.²

The ancient name of the tract of country, in which Karuvûr is situated, was Koṅgu (No. 23). In the inscriptions of Virarâjendra I. and Râjendra (Nos. 20 to 22) we find, instead of Koṅgu, the term Adhirâjarâja-maṇḍalam, and in those of Kulôttuṅga-Chôla III. (Nos. 23 and 24) Śôla-Kêraḷa-maṇḍalam. In an inscription of Vikrama-Chôla at Koḍumudi occurs the designation "Koṅgu, *alias* Vira-Śôla-maṇḍalam." In the time of Râjarâja I. and Râjendra-Chôla I. it was included in Kêraḷântaka-valanâḍu.³ Among the districts of Koṅgu, the Karuvûr inscriptions mention Veṅgâla-nâḍu and Taṭṭaiyûr-nâḍu. To the former belonged Karuvûr (Nos. 20, 23 and 24), Pâkkûr (No. 20), Kaṇavadinallûr (No. 21), Nelvâypalli or Nelluvâypalli (Nos. 22 and 26), Punnam (No. 24), Ândanûr (Nos. 22 and 26), Kâratturai and Âdiechamaṅgalam (No. 26). In Taṭṭaiyûr-nâḍu were included Maṇṇarai and Kêraḷapalli (No. 23), Têvanappalli and Nômbalûr (No. 24). Instead of Taṭṭaiyûr-nâḍu, the inscriptions at Tañjâvûr and Sômûr⁴ use the form Taṭṭaigala-nâḍu. Another district of Koṅgu was Naṅkâviri-nâḍu, in which Koḍumudi⁵ was situated. According to an inscription of the Hoysala king Viravallâḍa at Pêrûr near Coimbatore (No. 569 of 1893), Pêrûr belonged to Pêrûr-nâḍu, a district of Koṅga-maṇḍalam.

No. 20.—ON THE SOUTH WALL OF THE PASUPATISVARA SHRINE.

This inscription refers itself to the time of Râjakêsarivarman, *alias* Virarâjendra-dêva (I.) (line 11), and records a royal grant which was to take effect "from the year which followed after the third year,"⁶ i.e. from the fourth year, of the king's reign. It opens with a panegyrical account of the donor, which resembles the introductions of four other inscriptions of his, *viz.*—

1. Tv.= an inscription of the second year in the Svêtâranyêśvara temple at Tiruveṅkâḍu in the Tanjore district (No. 113 of 1896).

2. Tk.= an incomplete and undated inscription in the Jalaṇâthêśvara temple at Takkôlam in the North Arcot district (No. 19 of 1897).⁷

3. M.= an inscription of the fifth year in the Râjagôpâla-Perumâl temple at Maṇimaṅgalam in the Chingleput district (No. 2 of 1892).

4. G.= a much damaged inscription of the fifth year in the Brihadîśvara temple at Gaṅgaikonda-Śôlapuram in the Trichinopoly district (No. 82 of 1892).

¹ See above, Vol. I. p. 106, note 2.

² See Mr. Kanakasabhai, *Ind. Ant.* Vol. XVIII. p. 259; and Mr. Venkayya, *Ep. Ind.* Vol. IV. p. 294 f.

³ See Vol. II. No. 69, paragraph 128. The same term occurs in an inscription of Parakêsarivarman at Koḍumudi and in inscriptions of Râjarâja I. and Râjendra-Chôla I. at Sômûr near Karuvûr.

⁴ See the preceding note.

⁵ This village is now a Railway station between Karuvûr and Erode. In the inscriptions of the Makutêśvara temple at Koḍumudi and in the *Dêḍram* it bears the name Tiruppâṇḍikkoḍumudi or Pâṇḍikkoḷumudi.

⁶ See below, p. 38, note 3.

⁷ This inscription winds round a pillar from top to bottom in a single spiral line and thus reminds of the Mahākûṭa inscription of Maṅgalêśa (*Ind. Ant.* Vol. XIX. p. 8), which, however, starts from the bottom of the pillar.

The historical introductions of these four inscriptions have been compared with the text of the subjoined inscription, and a selection of their various readings is given in the footnotes.

The period of the reign of Rājākēsarivarman, *alias* Virarājēndradēva I., can be approximately fixed in the following manner. According to his inscriptions, he defeated Āhavamalla and his two sons, Vikkalan and Śinganan, at Kūḍalśaṅgamam.¹ This battle is mentioned in the *Kaliṅgattu-Parani* (viii. 29) and in the *Vikkirama-Śōḷaṅ-Uḷā*.² In these two poems the victor at Kūḍalśaṅgamam is placed after the Chōḷa kings Rājarāja I. (*Kaliṅgattu-Parani*, viii. 24, and *Ind. Ant.* Vol. XXII. page 142, note 3), Rājēndra-Chōḷa I. (viii. 25, and *l.c.* note 4), Rājādhirāja (viii. 26, and *l.c.* note 5), Parakēsarivarman, *alias* Rājēndradēva (viii. 27, and *l.c.* No. VII.),³ and a king who has not yet been identified (viii. 28, and *l.c.* No. VIII.). After the victor of Kūḍalśaṅgamam, the *Vikkirama-Śōḷaṅ-Uḷā* places another king, of whom no particulars are given (*l.c.* No. X.), Kulōttuṅga-Chōḷa I. (*l.c.* note 7), and Vikrama-Chōḷa (*l.c.* note 8).⁴ Now, Professor Kielhorn's astronomical calculations have definitely established the two facts that Rājādhirāja reigned from A.D. 1018 to about 1050, and that Kulōttuṅga-Chōḷa I. was crowned in A.D. 1070.⁵ Consequently, the victor at Koppam (Parakēsarivarman, *alias* Rājēndradēva) and the victor over the Kuntalas⁶ at Kūḍalśaṅgamam (Rājākēsarivarman, *alias* Virarājēndradēva I.) must have reigned between A.D. 1050 and 1070. Further, as I have stated before,⁷ Āhavamalla and his two sons, Vikkalan and Śinganan, who were the opponents of the three Chōḷa kings Rājēndra, Virarājēndra I. and Kulōttuṅga I., have to be identified with the Western Chālukya king Āhavamalla-Sōmēśvara I. (A.D. 1044 and 1068) and two of his sons, Vikramāditya VI. (A.D. 1055-56 and 1076 to 1126) and Jayasimha III. (A.D. 1064 and 1081-82).⁸

Kūḍalśaṅgamam, the site of Virarājēndra's victory over the Chālukyas, has been located by Mr. V. Kanakasabhai Pillai at the junction of the Tuṅgabhadra and Kṛishnā.⁹ But both *kūḍal* and *śaṅgama* mean 'junction' and might refer to the confluence of any two rivers, *e.g.* to Kūḍali at the junction of the Tuṅgā and Bhadrā.¹⁰ The battle of Kūḍalśaṅgamam was the third occasion¹¹ on which Virarājēndra I. professes to have defeated the Chālukyas. He had already before driven Vikkalan from Gaṅga-pāḍi over the Tuṅgabhadra (l. 3 f.), and on a second occasion he had defeated an army which his enemy had sent into Vēṅgai-nāḍu under the *Mahādandanāyaka* Chāmunḍarāja. The latter was killed and his daughter Nāgalai, who was the queen of Irugayan, mutilated (l. 4 f.). Chāmunḍarāja is probably identical with the *Mahāmandalēśvara* Chāvunḍarāja of Banavāsi, who is mentioned by Dr. Fleet¹² as a feudatory of Sōmēśvara I. with the dates A.D. 1045-46 and 1062-63. Two other chiefs whose names occur in the account of the battle of Kūḍalśaṅgamam,— though the context does not show on which side they were fighting,— Kēśava-Dandanāyaka and Mārayan (l. 6), are perhaps identical with two other feudatories

¹ See l. 5 ff. of the present inscription.

² Compare above, Vol. II. p. 303.

³ *Ep. Ind.* Vol. IV. p. 266.

⁴ Above, Vol. II. pp. 231 and 303.

⁵ The figures of these reigns are taken from Dr. Fleet's *Kanarese Dynasties*, second edition, Table facing p. 428.

⁶ *Ind. Ant.* Vol. XIX. p. 340.

⁷ *ஹவமல்ல சிவசைவரம்*, l. 5.

⁸ *Ind. Ant.* Vol. XXII. p. 142, No. IX.

⁹ See also above, Vol. II. p. 309, note 1.

¹⁰ *I.e.* the Chālukyas; *Kaliṅgattu-Parani*, viii. 29.

¹¹ Mr. Rice's *Mysore and Coorg*, Vol. II. p. 380.

¹² *Kanarese Dynasties*, second edition, p. 439.

of the Chālukyas, the *Dandanāyaka* Kēśavādityadēva (*l. c.* p. 443) and Mārasimha (*ibid.* p. 439).

The whole Chālukya camp fell into the hands of Virarājendra I., including the wives of the enemy, the boar-banner, and the female elephant *Pushpaka* (l. 8 f.). In the concluding portion of the introduction (l. 9 f.), the king claims to have killed the king of Pottappi,¹ the Kēraḷa king, the younger brother of Jananātha of Dhārā, the Pāṇḍya king, and others.

Towards the beginning of the introduction (ll. 1–3) we learn the names of a few of the king's near relatives. On his elder brother Ālavandāṇ he conferred the title Rājārāja; on his son Madhurāntaka the Tondai-maṇḍalam (*i. e.* the Pallava country) and the title Chōlendra;² on his son Gaṅgaikoṇḍa-Chōla the Pāṇḍi-maṇḍalam (*i. e.* the Pāṇḍya country) and the title Chōla-Pāṇḍya; and on Muḍikoṇḍa-Chōla the title Sundara-Chōla.³ According to the Tañjāvūr inscription of Kulōttunga I.⁴ the name of Virarājendra's wife was Arumoli-Nangai.

The immediate purpose of the subjoined inscription is to record that the king, residing in his palace at Gaṅgaikoṇḍa-Śōlapuram⁵ (l. 11 f.), granted to the Karuvūr temple the village of Pākkūr, which, like Karuvūr itself (l. 14), belonged to Veṅgāla-nāḍu, a district of Adhirājarāja-maṇḍalam (l. 12).

TEXT.

- 1 ஸ்ரீ பரீ [||*] [திரு வளர திரள் பு]யத்திரு[தி]லவையந்தன் [ம]ணிப்பூணை-
த்தங்க[ப்]பன்மணிக்கொற்றவெண்குடை கிழற்குவையத்துயிர்களை[ப்பெ]ற்ற தாசிலும்
பெர⁶ மத்துள்ளவரைகழவரசர் தன்னடிபினிலொதுங்கவுறையிலத்துடைய கலியது-
வொதுங்க முறைமை[யி]லரும்பெறல் தமையனை⁷ [மு]-
- 2 [ன்வ]த்த[ச]னைபிரும் புவி பு[க]ம் [இ]ராஜராஜனென்றொளிர்⁸ [மு]ணிமுடி சூட்டி-
தன்நிருமை[க]தனாகிய கங்கைக்கொண்டசொழனையெழுயாரியனை⁹ [ச்]செனைச்சொழ-
பாண்டி[ய]னென்றுண்டு[ய]ர்¹⁰ மணிமுடி[ப்ப]ராண்டி[டி]மண்டலங்குடுத்தரு[ளிய] வா-
ட்கை வடிக்கொண்டகதிர்வெல் முடிக்கொண்-
- 3 ட[ச]ச[முனைச்]சுந்தரசொழனெனச்சுடர் முடி சூட்டி[ய]த்த[மி]ல் பெருஞ்சிறப்-
பருளித்தன் கிளைவருவக[த்]தவற்குரி[ய]வகவிடம் வெ[று வெ]றருளி இ[ச]ல்

¹ An inscription of Śaka-Samvat 1129 at Tiruvorriyūr near Madras (No. 104 of 1892) speaks of the town of Pottappi, which Madhurāntaka, an ancestor of Tammusiddhi, founded in the Andhra (Telugu) country. An inscription of Tammusiddhi's overlord, Kulōttunga-Chōla III., in the Raṅganāyaka temple at Nellūr (No. 197 of 1894, dated A.D. 1197; see *Ep. Ind.* Vol. IV. p. 219) and the *Periyapurāṇam* (p. 65 of the Madras edition of 1888) mention Pottappi-nāḍu, which, according to the *Madras Manual of Administration* (Vol. III. p. 115), is the Telugu designation of the Kālahasti country.

² This statement is taken from the Tiruveṅkāḍu inscription; see below, p. 36, note 11.

³ In quoting the present inscription (*South-Indian Palaeography*, p. 45, note 1), Dr. Burnell says that "Koppākēsari (*sic*) the Chōla established his younger brother on the [Pāṇḍya] throne. This prince's name was Gaṅgaikoṇḍa-Chōla, but he took the name Sundara-Pāṇḍya-Chōla." This series of mistakes has, on the strength of Dr. Burnell's authority, been accepted as history by Dr. Caldwell (*History of Tinnevely*, p. 31 f.) and Mr. Sewell (*Lists of Antiquities*, Vol. I. p. 221).

⁴ Above, Vol. II. p. 232.

⁵ The same place had been the residence of Rājendra-Chōla I. See *ibid.* p. 105, and compare *Ind. Ant.* Vol. XXI. p. 323.

⁶ Tv. reads பெண, and Tk. and M. பெணி.

⁷ Tv. reads மணி.

⁸ Tv. reads நின்னெயர், *i. e.* நின்னெயர்.

⁹ Tv. reads [த]மையனை சூளவ[சா]னை.

¹⁰ Tv. reads எழுய[ரிய]ச[னை].

- வினா] விருதொடு¹ மலைக்கும் விக்கலன்றன்னொடும் வெஞ்சிலைத்தடக்கை மா-
ச[ச]மந்தனாக்கங்க(ங்)பாடிங்-
- 4 [சு]ள[தி]டைனின்று துங்கபத்திரிக்கரை² புகத்தூர்து அங்கவர் வெங்[இ]ச[ன]ட்-
டிடை மிண்டவர்³ விட்ட தா[ங்]கரும் பெருவலித்த[ன்]டு கெ[ட]த[ச]ச[க்]தி
மா[த]ண்டகாயக்கன் [ச]முண்டராஜனைச் சென்றவன்⁴ சிரத்தினையதுத்து ம[ற்]-
றவெ[ன]ருமகனாகியவருகய-
- 5 த்தெவி⁵ [கா*]கலையென்னுத்தொ[ன]கய[ம்]சாயலை முகத்தொடு முக்கு⁶ வெயிர்க்கி⁷
பகைத்தெதிர் முன்றும்⁸ விசையினும்மென்றெதிர் பெ[ப]ருது⁹ பரியவந்திவனென-¹⁰
க்[ரு]தி[ய்] பொருத¹¹ பு[ன]ல் கூ[ட]ல்சங்கம[த்*]த[ச]கல[ம்]வ்[வன்] மகனாகிய¹²
விக்கலன்¹³ சிங்கனென்றிலந்தம்மொடும்மென்ன[னி]ல் சா*மந்தை-
- 6 ா வென்றடு தூக்கி¹⁴ முன் விட்டுத்தன்றுனை மன்னன்¹⁵ தானும் பின்னடுத்திருந்து
[வ]டகடலென்ன வகுத்து¹⁶ வந்த[ச]னை[ய] கடகலிறென்றால் கலக்கியுடல்¹⁷ புரிக்-
கொசலச்சிங்கன¹⁸க்கொ[டி]ப்படை மன்னரைத்தூசி¹⁹ வெண்களிற்றென்று[ணி]த்து²⁰
[க]சலத[ன்]டகா[ய]க்கன் கெத்தாசன் த[னி]ட[ற்]ல்²¹ [ம][ரா]ய*ன் (த்)திறந்-
- 7 ²²பொத்தயனி[சு]ல் செ[ய்]ய பொற்கொ[ன]த²³ முவெத்தியென்றார்தெத்துப்பில[னெக]-²⁴
ச[ர]ம[த்]த[னா]ச்சின்ன[பி]ன்னஞ்செ[ய்]து [பி]ன்னை முத[லி]யாகிய மதுவனெ[க]ச-
[ட] விசித்த தலை[யெ]யாடு விக்க[வ]னெ[ட]ச[செரு]க்கெழிலழிந்து²⁵ சிங்கன-
[ெ]ன[ட] அண்ணலமுதலிகள[ன]வருமம்²⁶ பொற்பு[ண்ணி]ன [ப][கடி*]ழித்தெ[ச]-
- 8 ட னண்ணிய ஆகல[ம்*]ல்லனுமவற்கு²⁷ முன்னொட தன் வெகலென்களிற்றினை வில-
க்கி வாக²⁸ கொணங்க[வ]ர் த[ச]ரமுமவர் குலத[ன]மு[ம்] சங்குமுன்²⁹தெ[ச]-
ங்கலுத்தாராயும் பெரியும் மெ[க]டம[ய]மு[ம்]³⁰ வெண்சாமரையும் [ச]சக்கைக்-
கெ[சடி*]யும்³¹ ம-
- 9 காதொணமும்³² பு[ட்ப]கப்[பி]டி³³ பொ[ர்க்]ச[னி]ற்றிடமும்³⁴ பாய்ப[ரி]த்தொனையொ-
டும்³⁵ [பறி]த்த[து] செய்யெ[ன]ி[மருட]ம்[யி]க[ச]யெ[ர]டு³⁶
[கி]ச[ெ]தா[தும்] சினப்பு[வி] செலுத்த[ி]க்குசை கொளுத்தும் புரவிப்பொத்-
த[ப]ிவெத்தனை வாரனை வனைகழல்³⁷ தொன்றனை³⁸

¹ Tv. reads விருதொடு.² Read மீண்டவர்.³ Tv. and Tk. read இருகயன் தெவி தாகலை.⁴ Tv., Tk. and M. read வெறுக்கி.⁵ M. reads பரியவந்த.⁶ Tv. and M. read பொருபுணல்.⁷ Tv. and M. read சிங்கன.⁸ Tv., M. and G. read மன்னருளானும்.⁹ Tv., Tk. and M. read ஆடல்.¹⁰ Tv. reads முன்றர் தூசி.¹¹ Tv., Tk. and M. read திண்டறல்.¹² Tv. reads பொத்தாசன்நெச்சயத், Tk. பொத்தனாயனிரெச்சயன், and M. பொத்தாயனிரெச்சயன்.¹³ Read ஸ; Tv. and G. read முவெத்தி.¹⁴ Tv., M. and G. read யென்றார்த்தெ.¹⁵ Tv., Tk. and M. read சிங்கன.¹⁶ Tv. reads அண்ணலர் முதலிதரதவரும் அமர் பொர்ப்பு[ண்ணி]ன[ன].¹⁷ Tv. reads மலர்க்கு.¹⁸ Tv., Tk. and M. read சங்குத்.¹⁹ Tv. and M. read குகைக்கொடியும்.²⁰ Tv., Tk. and M. read பிடியும்.²¹ M. reads தெ[ச]கலயொடும்[ம்].²² M. reads வ[ன்]கழல்.²³ Tv. and G. read துங்கபத்திரை.²⁴ Tk., M. and G. read சென்றவன்.²⁵ Read முக்கு.²⁶ Read முன்றும்.²⁷ Tv. reads திர்வதென, i.e. திர்வதென.²⁸ Tv., Tk. and M. read மக்கனாகிய.²⁹ Tv., Tk. and M. read தூசி.³⁰ Tv. and M. read வகுத்தவந்தானைய.³¹ Tv. and M. read கொசலை சிங்கனை.³² Tv. and M. read வெண்களிற்றெனெழுணித்து.³³ Tv., M. and G. read வாகை கொண்டங்கவர்.³⁴ Tv., Tk. and M. read டம்பமும்.³⁵ Tv. and Tk. read புலுத.³⁶ Tv. and M. read திட்டமும்.³⁷ Tv. adds குட்டி after இசையொடு; read குடி.³⁸ Tk. and M. read தொன்றனனை.

ⁿ Read வீடு.

- வி[சை]ய[சா]ஜ[தரு]வளர்காட்டு¹ பு[வி]பூ[தநாட்டு]பு[ழண்]டியுடையான் [அத்-
தா]ணிச்[சியரு]ன்² [மு]டி[விழு]ப்ப[பா]ய[னும்] ப-
20 [இராஜேனு]மட்டரும் இராஜ[சா]ஜ[ப]பாண்டிசுவன[னா]ட்டு உத்தமசொழ-
வளகாட்டு மு[ன்]னி[னா]ட்டு நிகரிவிசொ[மு]னாட்டு மதிமங்கலத்து கொச்ச[ா]க்-
க[ா]ற்பு[தத்]து விண்[ணவ]க[ா]ராயணமட்டனும் விடையில் [அ]திகா[ரி]கள்
உய்யக்கொண்ட[ா]னும் [இ]ப்படி-
21 கத்[திருவாய்] மொழித்தரு[ளி]ன படிக்கு கம் [வரி]-
யிலாச் வ[ரி]யி[வெ] இட்டு இ[னா]யி[வி] தெ[வநா]னம் திருநாமத்துக்க[ாணி]ய[க]-
த்திருவாகிலை [ச]வா[வெ]வற்கு அ[தி]பெ[வி]அற்சனபொகத்துக்குச்செ[ம்]ப[னும்]
கல்லிலும் வெ[ட்டி] கெ-
22 னாக [ச] [இ]ப்படிக்கு அ[ற்]கதன் இராஜகாராயணன் தொ[ண்]டைமான் எழு-
த்து [ச] ஊர[ன்] உத்தமசொ[மு]னா இராஜராஜபூ[ஷா]தி[சாயன்] எழுத்து
[ச] [இ]ப்படிக்கு அ[நா]யன்³ வி[சா]வ[ச] [ச] [ன்]ய[மு]ரிசாடாழ்வான்
23 எழுத்து [ச] [இ]ப்படிக்கு⁴ வி[சா]ஜேனு[ம]ங்க[லப்பொ]னா[யன்] எழுத்து
[ச] இப்படிக்கு அதிகா[ரி] க[தி]ய[பி]வாமணிவனாட்டு [ப]ன[சு]ந[சா]ட்டு [ஜய-
ங்கொ]ண்ட[சொழ]கல்லுருடை[ய]ன் உதையதிவாகரன் கூ[த்தா]வ[ச]ன் வி[சா]-
ராஜேனுமழவ[ா]யன் எழு-
24 [த்]து [ச] இப்படிக்கு வ[ா]னவன்மு[வெ]ந்தி[செ]னான்⁵ எழுத்து [ச] இப்படி-
க்கு ஜயங்கொண்டசொழிமு[ப்ப]பா[யன்] எழுத்து [ச] இப்படிக்கு அத்தாணி
. [விழு]ப்ப[பா]யன்⁶ எழுத்து [ச] இப்படிக்கு [திரு-
நா]ன[ா]ல எழுத்தும் வான[வ]ன்[ப]ல்வலவாயன் எழுத்து [ச] இப்படிக்கு வி-
25 [நா]ய[தி]கா[ரி] உய்யக்கொண்டான் எழுத்து || இது⁷ வ[ச]வ[ச]வ[ச]வ[ச]வ[ச]வ[ச]
[ச] இத்தன்மம் கொக்கு[வ]ன் [பு]ப[ச]தம் என் தலை மெலெ [ச]

TRANSLATION.

(Line 1.) Hail! Prosperity! While the goddess of fortune was prospering; while the circle of the great earth rested on (*the king's*) round arm (*as lightly*) as his bracelet of jewels, and while the shadow of (*his*) royal white parasol (*set with*) numerous jewels protected the living beings of the circle of the earth (*more tenderly*) than the mother that bore (*them*); while (*all*) other kings (*wearing*) sounding ankle-rings took shelter at his feet; (*and*) while the Kali (*age*), in despair, retreated to (*its*) natural abode: the abyss,—(*the king*) duly⁸ bestowed a splendid crown of jewels on (*his*) incomparable⁹ elder brother, [Ā]lavandāṇ, (*along with the title*) 'Rājārāja'¹⁰ who is praised on the great earth.'¹¹

(L. 2.) (*He*) was pleased to grant the Pāṇḍi-maṇḍalam, whose crown of jewels is exalted in this world, to his royal son Gaṅgaikōṇḍa-Śōḷaṇ, (*along with the title*) 'Śōḷa-Pāṇḍiyan, (*the leader*) of an army of very tall elephants.' (*He*) bestowed a brilliant crown on Mudikōṇḍa-Śōḷaṇ, whose hand (*held*) the sword (*and*) whose spear had a sharp point,

¹ Read ராஜேனுவளகாட்டு.

² Read சியாருன்.

³ Read விசாராஜேனுஜய.

⁴ Read வீச.

⁵ Read மெலெத்தவெளான்.

⁶ Read அத்தாணிச்சியாருன் முடிவிழுப்பபாயன் in accordance with line 19.

⁷ Read பன்சாஜேனுஜய.

⁸ Or, 'on account of relationship.'

⁹ Literally, '(whose like was) hard to be found.' ¹⁰ The Tiruveṇkāḍu inscription reads 'Rājādhirāja.'

¹¹ Here the Tiruveṇkāḍu inscription inserts a passage to the effect that the king gave to his son Madhuraṅkata the Toṇḍai-maṇḍalam and the title Chōḷendra.

(along with the title) Sundara-Śōḷaṇ, and conferred endless great distinctions (on him). (Thus he) granted to each of his numerous relations¹ suitable great riches.

(L. 3.) (He) drove from the battle-field in Gaṅga-pāḍi into the Tuṅgabhadra the Mahisimantas, whose strong hands (wielded) cruel bows, along with Vikkalaṇ, who fought under a banner that inspired strength.

(L. 4.) (He) attacked and destroyed the irresistible, great and powerful army which he (viz. Vikkalaṇ) had again despatched into Vēṅgai-nōḍu; cut off the head of the corpse² of the Mahādandanāyaka Chāmunda-rāja; and severed the nose from the face of his (viz. Chāmunda-rāja's) only daughter, called [Nā]galai, (who was) the queen of Irugayaṇ (and) who resembled a peacock in beauty.

(L. 5.) The enemy, full of hatred, met and fought against (him) yet a third time, hoping that (his former) defeats would be revenged. (The king) defeated countless Sāmantas, together with these (two) sons of Āhavamalla, who were called Vikkalaṇ and Śiṅgaṇaṇ, at Kūḍaśaṅgamam on the turbid river. Having sent the brave van-guard in advance, and having himself remained close behind with the kings allied to him, (he) agitated by means of a single mast elephant that army (of the enemy), which was arrayed (for battle), (and which) resembled the northern ocean. In front of the banner-troop,³ (he) cut to pieces Śiṅgaṇ, (the king) of warlike Kōśal[ai], along with the furious elephants of (his) van-guard. While Kēśava-Dandanāyaka, Kēttaraśaṇ, [Māraya]ṇ of great strength, the strong Pōtta[ra]yaṇ (and) [Irēchchayaṇ] were fighting, (he) shouted:—“(Follow) Māvēndi,⁴ (who wears) a garland of gold!” and cut to pieces many Sāmantas, who were deprived of weapons of war. Then Maduvaṇaṇ, who was in command, fled; Vikkalaṇ fled with dishevelled hair; Śiṅgaṇaṇ fled, (his) pride (and) courage forsaking (him); Anṇalaṇ and all others descended from the male elephants on which they were fighting in battle, and fled; Āhavamalla too, to whom (they were) allied, fled before them. (The king) stopped his fast furious elephant, put on the garland of victory, seized his (viz. Āhavamalla's) wives, his family treasures, conches, parasols, trumpets, drums, canopies,⁵ white chāmaras, the boar-banner, the ornamental arch (makīra-tōraṇa), the female elephant (called) Pushpaka, and a herd of war elephants, along with a troop of prancing horses, and, amidst (general) applause, put on the crown of victory, (set with) jewels of red splendour.

(L. 9.) (He) despatched (the banner of) the ferocious tiger into all directions and cut off the beautiful heads, surrounded by garlands (won) on battle-fields, of the king of Pottappi, whose horses chafed under the bridle, of Vāraṇ, of the [Kēraḷa], (who wore) large ankle-rings, (and) of the younger brother of Ja[na]nātha of Dhārā. (He caused to be) trampled down by a furious mast elephant the king of the South (i.e. the Pāṇḍya), (who wore) golden ankle-rings, the young son of Śrīvallabha, (and) Virakēśarin,⁶ whose crown of jewels glittered as the lightning, and captured Madakōḍu (?).

(L. 10.) (He) wielded the sceptre beyond (all) limits and illustrated the laws of the Vēdas (by his conduct).

¹ Literally, ‘to the world of his relations.’

² Literally, ‘he who had died.’

³ I.e. the van-guard (of the Chōḷa king).

⁴ This name seems to be derived from māṇṇu, ‘three,’ and vēndu or vēndaṇ, ‘a king,’ and to be a surname of the Chōḷa king himself; compare above, p. 29, note 2.

⁵ See Platts’ *Hindustāni Dictionary*, s.v. *mēghāṣambhar* or *mēgh-ṣambhar*. In the times of the Mughals the word had the meaning ‘a covered *hauda*,’ see a quotation from Bernier’s *Travels* in Mr. Stanley Lane-Poole’s *Aurangzib*, p. 132, where the word is misspelt *mēgh-dambhar*.

⁶ According to the Takkōlam inscription the translation would run:—“(He) caused to be trampled down by a mast elephant Virakēśarin, the son of the Pāṇḍya Śrīvallabha.”

(L. 11.) (*During the reign*) of (*this*) king Râjakêsarivarman, *alias* the lord Śrī-Vīrarâjêndradêva, who illustrated (*by his conduct*) the laws of Manu, which are hard to follow, and was seated on the royal (*throne*), (*which he*) had acquired by right of warlike deeds, while the matchless banner of heroism, along with the banner of liberality, was raised on high (*as if*) to say :—“Let (*all*) supplicants come !”

Being graciously seated in the royal bathing-hall within the palace at Gaṅgaikonda-Śôlapuram, (*the king*) granted, with a libation of water, (*the village of*) Pâkkûr in Veṅgâla-nâdu, (*a district*) of Adhirâjarâja-maṇḍalam, (*and*) was pleased to order that this village,—excluding the tax-paying land in the portion of the ryots,¹ —should become tax-free temple land² from (*the year*) which was opposite to the 3rd year³ (*of his reign*),—(*including*) revenue, taxes,⁴ small tolls, *êlavai*, *ugavai*, (*the three fines called*) *maṇrupâdu*,⁵ *danḍa* and *kurram*, (*every place*) where the iguana runs, the tortoise crawls, an ant-hill rises (*and*) sprouts grow, the grass for the calves, and (*the land*) enjoyed in full by the great village;⁶ that (*this village*) should pay to (*the god*) Mahâdêva of the Tiruvânilai (*temple*) at Karuvûr in the same *nâdu*⁷ the revenue (*hitherto*) paid by this village,—(*viz.*) three hundred and three and a half *kalāṇḍu* and (*one*) and one twentieth⁸ *maṇḍâḍi* of gold, and three thousand five hundred and thirty-one *kalam* and (*one*) *tūṇi* of paddy;—(*and*) that (*this village*) should be entered in the revenue register (*? vari*) as tax-free temple land from (*this*) year forward.

(L. 15.) Accordingly, the royal secretary, Vâṇavaṇ-Pallavaraiyaṇ, the lord of Tâli-Tiruppanāṅgâdu (*and*) the lord of Nêrvâyil in Paṇaiyûr-nâdu, (*a district*) of Kshatriyaśikhâmaṇi-vaṇanâdu, having written that (*the king*) had been pleased to order (*thus*), (*and*) the chief secretary, Achehudaṇ (*i.e.* Achyuta) Râjarâjaṇ, *alias* Tondaimaṇ, the citizen Uttama-Śôlaṇ, *alias* Râjarâja-Brahmâdhirâyaṇ, Araiyaṇ Râjarâjaṇ, *alias* Vīrarâjêndra-Jayamurinâdâlvaṇ, and Vīrarâjêndra-Maṅgalappêraraiyaṇ having unanimously approved (*of this document*), Vīrapattiraṇ (*i.e.* Vīrabhadra) Tillai-Viḍaṅgaṇ, *alias* Villava-Râjarâjaṇ, ordered: “Let it be entered in our revenue register in accordance with intimation received.”

(L. 17.) In accordance with his order, Udayadivâkaraṇ Kûttâduvâṇ, *alias* Vīrarâjêndra-Maḷavarâyaṇ, (*one of*) the heads of the assembly (*and*) the lord of Jayaṅkonda-Śôlanallûr in Paṇaiyûr-nâdu, (*a district*) of Kshatriyaśikhâmaṇi-vaṇanâdu, Vīrarâjê[ndra]-Brahmâdhirâyaṇ, [A]raṅgaṇ Tiruchchirrambalam-uḍaiyaṇ, *alias* Vâṇavaṇ-Mûvêndavêḷaṇ, of [P]eriya[ku]ḍaiyû[r] in Neṇmali-nâdu, (*a district*) of Arumolidêva-vaṇanâdu, [Kâḍa]ṇ Vidi-Viḍaṅgaṇ, *alias* Jayaṅkonda-Śôla-Vilupparaiyaṇ, the lord of [Pa]ṇai[kku]ḍi in T[êvûr-nâ]du, (*a district*) of A[dhirâja]râ[ja-va]ṇanâdu, [Attâ]ṇi-[Śiyârûra]ṇ⁹ [Mu]ḍi-Vilupparaiyaṇ, the

¹ With the words வெள்ளான் வகையிலிருந்து தவித்து compare வெள்ளான் வகையில் முத்து தவித்து in Vol. II. No. 5, paragraph 3.

² The two terms தெவதாரம் and திருதாமத்துக்காணி have both the same meaning.

³ *I.e.* ‘from the year which followed after the 3rd year;’ see Vol. II. p. 109 f., *Ind. Ant.* Vol. XX. p. 288 f., and *Ep. Ind.* Vol. III. p. 67.

⁴ On the term புது see *Ep. Ind.* Vol. IV. p. 225, note 8. The corresponding word in No. 22 below, l. 7, is வரி, ‘a tax.’

⁵ An inscription at Tiruvallam (No. 44 below) proves that *maṇrupâdu* or *maṇrupâḍal* (No. 22, l. 7) means a ‘fine,’ just *danḍa* and *kurram*. Accordingly the translation of No. 12, l. 9 (p. 20 above) should run thus :—‘The god himself shall levy penalties (and) fines for offences from the inhabitants of this village.’

⁶ See below, p. 41, note 1.

⁷ This refers to Veṅgâla-nâdu in line 12.

⁸ See Vol. II. p. 36, note 1.

⁹ See *ibid.* p. 252, and p. 257, note 6.

lord of [Pāṇ]ḍi in [Pu]liyār-nādu, (a district) of Vijayarāja[jēndra]-vaṇanādu, . . .
 . . . [Rājēndra]-bhaṭṭar, Viṇ[ṇava]nārāyaṇa-bhaṭṭar of Kōchch[ā]kk[ā]r-
 pu[rā]m (near) Madimaṅgalam in [Ni]garili-Śōla-nādu, (a subdivision) of Mu[ṇ]ḍi-
 nādu¹ in Uttama-Śōla-vaṇanādu, (a district) of Rājarāja-Pāṇḍikula-vaṇanādu,² and
 Uyyakkondāṇ, (one of) the dispatching clerks,³

(L. 21.) "Our revenue officers having entered (*this*) in the revenue register in accordance with the royal order, let it be engraved on copper and on stone (*that this village was given*) as tax-free temple land to (*the god*) Mahādēva of the Tiruvānilai (*temple*) for the expenses of burnt offerings, oblations and worship."

(L. 22.) This (*is*) the writing of Arēhudaṇ (*i.e.* Achyuta) Rājanārāyaṇaṇ Tōṇḍaimāṇ. The writing of the citizen Uttama-Śōlaṇ, *alias* Rājarāja-Brahmādhiraṇ. This (*is*) the writing of Araiyaṇ Vīrarājēndra-Jayamurinādālvāṇ. This (*is*) the writing of Vīrarājēndra-Maṅgalappēraraiyaṇ. This (*is*) the writing of the superintendent Udayadivākaraṇ Kāttāḍuvāṇ Vīrarājēndra-Maṭavarāyaṇ, the lord of Jayankonda-Śōlanallār in Paṇaiyār-nādu, (a district) of Kshatriyaśikhāmaṇi-vaṇanādu. This (*is*) the writing of Vāṇavaṇ-Māvēndavēlaṇ. This (*is*) the writing of Jayankonda-Śōla-Vilupparaiyaṇ. This (*is*) the writing of [Attāṇi-Śiyārūraṇ Muḍi]-Vilupparaiyaṇ. This (*is*) the writing of the royal secretary, Vāṇavaṇ-Pallavaraiyaṇ. This (*is*) the writing of Uyyakkondāṇ, the dispatching clerk.

(L. 25.) "This (*charity is placed under*) the protection of all *Māhēśvaras*. The blessed feet of him who will protect this charity (*shall be*) on my head."⁴

NO. 21.—ON THE SOUTH WALL OF THE PASUPATISVARA SHRINE.

This inscription is dated in the 9th year of the reign of Parakēsarivarman, *alias* Rājēndradēva, the successor of Rājādhiraṇ.⁵ An unpublished inscription of the same year in the Vaidyanātha temple at Tirumalavāḍi (No. 87 of 1895) states that Rājādhiraṇ was Rājēndra's elder brother, and that he fell in the battle of Koppam. The subjoined inscription and others⁶ mention Rājēndra's 'elder brother,' but do not give his name.

The inscription records that the king granted the village of Kaṇavadinallār in Veṅgāla-nādu, a district of Adhirājarāja-maṇḍalam, to the Tiruvānilai temple. It is signed by five officers, whose names appear also in the Karuvūr inscription of Vīrarājēndra I. (No. 20, l. 15 ff. and l. 22 ff.). This fact corroborates the conclusion drawn above (p. 32), that Vīrarājēndra I. succeeded Rājēndra within a single generation.

One of the five officers whose names occur in Nos. 20 and 21, is Araiyaṇ Rājarājaṇ, *alias* Vīrarājēndra-Jayamurinādālvāṇ. This person is very probably identical with the *Sēnāpati* Jayamurinādālvār, who is mentioned in an inscription of Rājēndradēva at Sangili-Kanadarāva in Ceylon.⁷ This inscription proves that the island of Ceylon, or at least a portion of it, was in Rājēndra's possession.

TEXT.

1 ஸ்ரீ ஸ்ரீ [||*] திருமகன் மரு[வி]ய செங்கோ[ல்] வெந்தன்மன் [மு]ன்னொ[ர்] செ.
 னை [மு]ன்னதுவாக முன்னொ[ர்] சென்று இ[ச].

¹ See *Ep. Ind.* Vol. V. p. 46 f.

² See above, p. 15, note 4.

³ The verb which is governed by the preceding names seems to be lost at the beginning of line 21.

⁴ Compare *Ep. Ind.* Vol. IV. p. 178, note 7.

⁵ See page 32 above.

See Vol. II. p. 303 ff.

⁷ I owe an inked estampage of this record to Mr. H. C. P. Bell, c.c.s.

⁸ Read முன்னொ[ர்].

- 2 ட்டைபாடி[ய]ழாநிலக்கமங்கொ[ண்]டு எதரமர்¹ பெருது [எ]ண்டிசை [க]க[ம்]
பறையங்² கறங்க[ப்]பொற்றங்க-
- 3 னாக்கொப்பந்து வந்தெதிர்த்த ஞ்ஹ[வ]ம்வ்ல[ன்]ற[ன்] பெருஞ்செ[னை]யெல்லாம் பட-
ப்பொருது பா[ச]து கிகழப்பக-
- 4 ம் பிணமாக்வி³ ஆங்கவனஞ்சப்புற்க்கிட்டொட அவ[னையு]ம[ம்]க்கு[தி*]னாயும் பெ-
ண்டெ[ண்]டாடமும் ஒட்டகத்தொடு அகப்-
- 5 [ப][ட*]ப்பிடித்து திசையது கிகழ விரர்⁴ அ[வி]ஷெகம் [பண்]ணி⁵ விசலி[௦]ஹா-
னக[த்]து⁶ விற்றி[ரு]ந்த[ரு]ளிய[] கொப்பாடுக[ச] . . . ரான [உ]-
- 6 டையார் ஸ்ரீராமஜெனிரதெவற்கு யா[ண்]டு கூ வது [i*]⁷ அ[தி]ராதாசமண்டலத்து
வெங்கலாட்டி க[ண]வதிகல்வூர் கீழ்பாக்கெ-
- 7 வ்லை எருந்துக்குளத்துக்கு[து] மெற்கும் [i*] வடபாக்கெல்லை காட்டுப்பெருவழிக்கு
தெற்கும் [i*] தென்பாக்கெல்லை ஆற்றுக்கு (வட-
- 8 க்கு) வடக்கும் [i*] மெல்[ப]ாக்கெல்லை இராசம[ஹ]ஜீரன்⁸ வதிக்கு மிழக்கும்
[i*] இ[ன்]னாக்கெல்லைக்குட்பட்ட[] கிலங்கு[சை] புஞ்சை தி-
- 9 ருவாநிலை லேகாடுக[வ]ற்கு வெண்[ம்] சிமந்தங்களுக்குத்திரு[ன]மத்துக்க[ர]ணி-
ய[ச]க[] உடம்பெ[ர*]டி ஆமை த[வழி] புற்று [எழு]-
- 10 க்த இடம் கற்றுப்புல் பெரகாழற்றாட்டும் இ[து]ப்பதாக நம் ஒ[லை] குடிக்க [i*]
திருவாய்* மொழிந்த[ரு*]ளிக[ர]ொன்று திருமந்திரவெ[ர]லை
- 11 . [ஹி]யன்புகாமனவ[ன]காட்டு⁹ பணாழ[ர்*]க[ச]ட்டு நெர்வாழிதுடை[ய]ான் தாழிதிரு-
ப்ப[ன]க[]காடு [உ]டையானான வானவன்பல்-
- 12 வவதைய[ர*]யன் எழுத்து [i*] [தி]ருமந்திரஜைகா[ய]கம் இராஜராஜனை
தெ[ர]ண்டைம[ர]ன் எழுத்து [i*] [ஊ]ரான் உத்தமசெ[ர]முனை இராஜராஜ-
- 13 [ஸ்ர]ஹுட . படு . னை .¹⁰ [i*] அரை[யன்] இராசராசனா[ன] வீ[ர*]சஜெஞ-
ஜெயமு[ரி]கா[ட]ரம்பா[ன்]டுகெழுத்து [i*] [உ]ட[ன்]கூட்டத்து அதிகா
. கன்-
- 14 ஸ்ரகாமனவ[ன]காட்டு ப . [ஸ்ரமுனா]ட்டு¹¹ வெ[ஜ]ய*ங்கொண்டசெ[ர]முநல்லூரு[த*]-
டையார் [உ]தைய[தி]வ[ர]க[ர]ன் கூத்த[ர]ாடி[ய]ாரான வீ[ர]ராஜெ[ஞ]-
- 15 ம[மு]வராயன் எழுத்து [i*] [இ]வை¹² ப[ன்]தூ[ர*]ஜெய[ஸ்ர]ரா[டு]க[ச] ||—

TRANSLATION.

(Line 1.) Hail! Prosperity! While the army of his elder brother — the king (*who wielded*) the sceptre (*and*) was embraced by the goddess of fortune,— was at (*his*) back, (*he*) went in front (*of his army*) against (*the enemy*) and conquered the seven and a half lakshas of Irattai-pāḍi. (*He*) did not meet with opposition in battle; and (*his*) drums were sounding in the eight directions of the earth. (*He*) fought until the whole great army of Āhavamalla, who had proceeded to Koppam on the bank of the great river to oppose (*him*), perished, and converted (*it*) into reeking corpses (*that*) covered the earth. Then he (*viz.* Āhavamalla)

¹ Read எதிரமர்; No. 22 reads எதிர் பெர்.² Read வீரர்.³ Read அநிராசாச.⁴ Read கூத்தியபிவாரணிலனகாட்டு.

20, ll. 16 and 22.

¹¹ Read in accordance with No. 22, l. 10: அதிகாரிகளில் கூத்தியபிவாரணிலனகாட்டுப்பனை ஆர்-காட்டு.¹² Read பன்னைஹேயா.⁵ Read பறையது.⁶ Read வீர.⁷ Read விஷேசன் or மகெந்திரன்.⁸ Read ஸ்ரஹுயிராயன் எழுத்து; compare No.⁹ Read ஆங்கவனஞ்சி.¹⁰ Read வீரநி.

became afraid, incurred disgrace, and ran away. (*The king*) seized his elephants and horses, women and treasures, together with the camels, and performed the anointment of heroes, (*the news of which*) spread in (*all*) directions. In the 9th year (*of the reign*) of (*this*) king Para[kêsarivarman], *alias* the lord Śri-Rājêndradêva, who was graciously seated on the throne of heroes.

(L. 6.) “The eastern boundary of Ka[na]vadinal[lûr] in Veṅgâla-nâdu, (*a district*) of Adhirâjarâja-maṇḍalam, (*is*) to the west of the ‘Bull-tank;’ the northern boundary (*is*) to the south of the high-road of the district; the southern boundary (*is*) to the north of the river; and the western boundary (*is*) to the east of the road of Râjamahêndra.

(L. 8.) “Let our written order (*ôla*) be issued that the wet land and the dry land enclosed within these four boundaries (*shall be given*) as temple land to (*the god*) Mahâdêva of the Tiruvânilai (*temple*) for necessary expenses,—(*including every*) place where the iguana runs, the tortoise crawls and an ant-hill rises, the grass for the calves, and (*the land*) enjoyed in full by the great village,¹—(*and*) shall pay taxes (*to the temple*).”

(L. 10.) (*Thus*) the king was pleased to order. The writing of the royal secretary, Vâṇavaṇ-Pallavadaraiyaṇ, the lord of Tâli-Tiruppaṇaṅgâdu (*and*) the lord of Nêrvâyil in Paṇaiyûr-nâdu, (*a district*) of Kshatriyaśikhâmaṇi-valanâdu. The writing of the chief secretary, Râjarâjaṇ, *alias* Tondaimân. The writing of the citizen Uttama-Śôlaṇ, *alias* Râjarâja-Brahm[âdhirâyaṇ]. The writing of Araiyaṇ Râjarâjaṇ, *alias* Vîrarâjêndra-Jayamurinâdâlvaṇ. The writing of Udayadivâkaraṇ Kûttâdiyâr, *alias* Vîrarâjêndra-Maḷavarâyaṇ, (*one*) of the heads of the assembly (*and*) the lord of Jayaṅkoṇḍa-Śôlanallûr in Paṇaiyûr-nâdu, (*a district*) of Kshatriyaśikhâmaṇi-valanâdu.

(L. 15.) “This (*charity is placed under*) the protection of all *Mâhêśvaras*.”

No. 22.—ON THE SOUTH WALL OF THE SHRINE OF THE GODDESS.

This inscription bears the same date as No. 21, but the king is here named Rājêndra-Chôladêva instead of Rājêndradêva. The historical introduction is identical with that of No. 21 and proves that Rājêndradêva, the victor at Koppam, and not his ancestor Rājêndra-Chôla, the son of the great Râjarâja, is meant here.

The inscription records that the king granted to the Tiruvânilai temple the village of Nelvâypalli, which belonged to Veṅgâla-nâdu, a district of Adhirâjarâja-maṇḍalam, and was bounded in the east by the village of Ândaṇûr. The grant is signed by the same five officers as No. 21.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] திருமகன் மருவிய செங்கொல் வெத்தன்றன் [மு*]ன்னெர்² செ[னை] பின்னதுவாக முன்னெதிர் சென்று இரட்டைபாடி எழரைசிலக்கமும் கொண்டு எதிர் பெ[ர]ரப்பெ[ரு*][து] எண்டிசை அகம்³ புறையத்⁴ கறக்கப்.
- 2 பெ[ர]ராற்றங்கரைக்கொப்பத்து வந்தெதிர்ந்த குறவல[ம]ல்வன்றன் பெருஞ்செனையெல்லாம் ப[ட]ப்பொருது பாரது நிகழ்ப்பகம் பிணமாக[தி] ஆக்க[வன்]ஞ்சிப்ப[து]-க்கிட்டொட அவனையும் குருதை-

¹ With the term பெரகரமுந்துட்டு compare கணிமுந்துட்டு in Vol. II. No. 4, paragraph 2.

² Read முன்னென்.

³ Read நகம்.

⁴ Read பறையது.

- 3 யும் பெண்டி[ர*]பண்டாரமும் பெட்டகத்தொடு¹ அக[ப*]பட்டப்பிடித்துத்திசையது
கிழ விரர் அகிலேகம் பண்ணி [வி]ரவிந்தமாவகத்து² வீற்றுருத்தருளிய கொப-
பர[கெ]சரிபதூர[ன்] உடையார் ஸ்ரீஇராஜேனுசொழுவேவந்-
- 4 கு யாண்டு கூ வது [ப*] அ[தி]ராஜ[ர]ாஜமண்டலத்து வெங்க[ர]ாலகாட்டு கெல்வாய்-
ப்பள்ளிக்கு [கி]ழ்பாற்கெல்லை ஆன்துர் எல்லைக்கு மெற்க்கும் [ப*] தென்-
பாற்க[ெ]கெல்லை க[ரு]ங்கலக்கறட்டுக்கு வடக்கும் [ப*] மெல்பாற்-
- 5 க்கெல்லை பாய்ப்படுத்தான் கல்லுக்கு கிழக்கும் [ப*] வடபாற்கெல்லை ஆற்றுக்கு தெ-
ற்க்கும் [ப*] இன்னுன்(க்)[ெ]கெல்லைக்குள்ப்பட்ட கஞ்சை புஞ்சை திருவாநிலை
ம[ஹா]பெவர்க்கு வெண்டும் சிமன்தங்கனும் பூசைக்கும்
- 6 [தி]ருப்ப[ணி]க்குமெல்[படி] சிமந்தத்துக்குமாக [தி]ருகா[மத்]த[க்]காணியாக உடும்.
பொடி ஆமை [த]வழ புற்று எழுந்த இடம் மெனெக்[கி]ய மாமு[ம்]
கெனெக்[கி]ய [கி]ணதும் [க]ற்று-
- 7 ப்புல் பெரகாமு[ந்]றுட்டும் இறை வரி சிற்றாயம் எலவை உகவை மன்றுபாடல்-
தெண்டரும்[ந்]மத்[தும்] எற்ப்பையிவப்பட்டகவும்³ இ[ந்]ப்பதாக நம்மொலை கு-
டக்-
- 8 க [ப*] திருவாய் மொழின்தருளிகாள் என்று திருமனுலலை கூ[தி]யன்புகாம-
வனகாட்டு⁴ பனைபூர்காட்டு கெ[க*]ர்வாசில்து[ன]டயான் அருமொழிதிருப்பனங்க[ர]ாடு
உடையான் வானவன்ப-
- 9 ல்லவரையன் எழுத்து [ப*] இவை திருமனுலலைகாய[க]ம் தொண்டைமான் எழு-
த்து [ப*] உள்ளூரா[ர]ன்⁵ [உ*]த்த[மெ]சாழனான குலொத்துங்கசொ[மு]ஸு[வா]-
ராயன் எழுத்து [ப*] இராஜ-
- 10 ராஜனான விரராஜேனுசுவொத்த[ு]க்கஜயமுரிகா[ட]ாழ்வான் எழுத்து [ப*] உடன்கு-
ட்டத்து அகிகா[ரி][க*]ளில்⁶ கூ[தி]யன்ப[ரி]க[ர]மணிவனகாட்டு[ப்]பனை[பூ]ர்னாட்டு
ஜயக்கொண்-
- 11 ட[ெ]சா[மு]நல்லூ[ர்]ருடை[யான்] உதைய[ர]திவாக[ர*]ன் [கு]லொத்து[க்]கமமு[வ]-
ராயன் எழுத்து [ப*] இவை பத[ர]பெ[று]வா[ர]ா⁷ நெகெ[சு] —

TRANSLATION.

(Line 1.) Hail! Prosperity! While the army of his elder brother was at (*his*) back, etc.⁸— In the 9th year (*of the reign*) of (*this*) king Parakêsarivarman, *alias* the lord Śrī-Rājendra-Śōladêva, who was graciously seated on the throne of heroes.

(L. 4.) “The eastern boundary of Nēlvāyppalli in Veṅgāla-nādu, (*a district*) of Adhirājarāja-maṇḍalam, (*is*) to the west of the boundary of Āṇḍanūr; the southern boundary (*is*) to the north of a rough block of black stone; the western boundary (*is*) to the east of the Pāyṇaduttāṇ stone; and the northern boundary (*is*) to the south of the river.

(L. 5.) “Let our written order be issued that the wet land and the dry land enclosed within these four boundaries (*shall be given*) as temple land to (*the god*) Mahādêva of the Tiruvānilai (*temple for*) necessary expenses, for the worship, for repairs, and for the aforesaid expenses,—(*including every*) place where the iguana runs, the tortoise crawls and an ant-hill rises, the trees overground and the wells underground, the grass for the calves,

¹ Read ஒட்டகத்தொடு.² Read வீற்றிரு.³ Read எப்பெரப்பட்டகவும்.⁴ Read கூ[தி]யபரிவாரணிவனகாட்டு.⁵ Read உள்ளூரான்.⁶ Read கூ[தி]யபரிவாரணி.⁷ Read பன்ரோதெஹரான்.⁸ The historical introduction of this inscription is identical with that of No. 21.

and (*the land*) enjoyed in full by the great village,—(*and*) shall pay revenue, taxes, small tolls, *ēlavai*, *ugavai*, (the three fines called) *maṇṇupādal*, *daṇḍa* and *kurram*,¹ and everything else (*to the temple*)."

(L. 8.) (*Thus*) the king was pleased to order. The writing of the royal secretary, Vāṇavaṇ-Pallavaraiyaṇ, the lord of Arumoli-Tiruppanaṅgādu (*and*) the lord of Nērvāyil in Paṇaiyūr-nādu, (*a district*) of Kshatriyaśikhāmaṇi-vaṇanādu. This (*is*) the writing of the chief secretary, Tondaimāṇ. The writing of the citizen Uttama-Śōḷaṇ, *alias* Kulōttuṅga-Śōḷa-Brahmārāyaṇ. The writing of Rājarājaṇ, *alias* Virarājendra-Kulōttuṅga-Jayamurinādālvāṇ. The writing of Udayadivākaraṇ Kulōttuṅga-Maḷavarāyaṇ, (*one*) of the heads of the assembly (*and*) the lord of Jayaṅkonda-Śōḷanallūr in Paṇaiyūr-nādu, (*a district*) of Kshatriyaśikhāmaṇi-vaṇanādu.

(L. 11.) "This (*charity is placed under*) the protection of all *Māhēśvaras*."

No. 23.—ON THE OUTSIDE OF THE SECOND PRAKARA, RIGHT OF ENTRANCE.

This inscription is dated in the 23rd year of the reign of *Tribhuvanachakravartin* Kulōttuṅga-Chōḷadēva, who claims to have conquered Īlam (Ceylon), Madurai (Madhurā) and Karuvūr and to have cut off the head of the Pāṇḍya king. The time of this Kulōttuṅga-Chōḷa is settled by an inscription in the Raṅganāyaka temple at Nellūr (Nellore), which couples Śaka-Saṁvat 1119 with the 19th year of his reign.² On the basis of this inscription and of some others which contain elements for astronomical calculation, Professor Kielhorn has shown that the king's reign commenced between the 5th June and 8th July, A.D. 1178.³ Kulōttuṅga-Chōḷadēva I. ascended the throne in A.D. 1070,⁴ and Kulōttuṅga-Chōḷadēva II. issued the Chellūr plates in A.D. 1132.⁵ Consequently, the king, to whose reign the present inscription belongs, has to be designated Kulōttuṅga-Chōḷadēva III. In other inscriptions he bears the names Parakēsarivarman, Virarājendradēva (II.) and Tribhuvanaviradēva. His latest date is the 39th year in an unpublished inscription at Chidambaram. Accordingly, he must have been the immediate predecessor of *Tribhuvanachakravartin* Rājarājadēva, who ascended the throne about A.D. 1216.⁶

The immediate purpose of the subjoined inscription is to record that the king granted to the Karuvūr temple the village of Maṇṇarai and a portion of Kēraḷapalli⁷ in Taṭṭaiyūr-nādu.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ []* திரிபுவனச்சக்கரவர்த்திகள் ஈழமும் மதுரையும் பாண்டியன் முடி-
த்தலையும் கருவூரும் கொண்டருளின ஸ்ரீகுலோத்துங்கசொழிதெவர்க்கு யாண்டு
இருபத்துமூன்றாவது* திரிபுவனச்சக்கரவர்த்தி கொடுநெரி.
- 2 []*[]*கொண்டான் கொங்கான சொழிசெனமண்டலத்து வெங்காலநாட்டு[]*-
கருவூரான முடிவழி[]*குசொழிபுரத்து திருவாகிலை மாதெ[]*ர் கொடுநெரி தெ-
வர் கன்மிற்கும் ஸ்ரீமாநெழுவாகங்காணி செய்வ-

¹ See above, p. 38, note 5.

² No. 197 of 1894; *Ep. Ind.* Vol. IV. p. 219. ³ *Ibid.* p. 266.

⁴ See Professor Kielhorn's calculations, *l.c.* ⁵ *Ind. Ant.* Vol. XX. p. 285.

⁶ See Vol. I. p. 86. An inscription of the 2nd year of *Tribhuvanachakravartin* Rājarājadēva at Tiruvīdai-
marudūr (No. 143 of 1895) mentions an image which had been set up in the 37th year of "the great king
(*periyā-dīcar*) Tribhuvanaviradēva."

⁷ The same village is mentioned in a short inscription (No. 68 of 1890) of the 34th year of Parāntaka I. at
Sūmūr near Karuvūr.

* Read ஸ்ரீ ஸ்ரீ ஸ்ரீ

- 3 [ரர்*]களுக்கும் புகாரி[ய]ஞ்செய்வானுக்கும் [I*] இத்தெவர்க்கு [டு]வண்டும் தீவத்தங்-
களுக்கு வெண்வெதாக இன்னாட்டுத்தட்டையூர்நாட்டுக்கொ[ள]பள்ளியிலும் மன்-
னறையிலுமாக ஐம்பதிற்கு வெலி தீவம்)-
- 4 [மும் செத்த] மன்னரை ¹ திருநாமத்து[க்க]ர[ணி]யா[க] திருவா[தி]லை ம[த]மா[தெ]வ[ம்]-
[கு] குடுத்தோம் [I*] இவ்வுக்கு ² [டு]பருகா[ன்கெல்*][லை]க்குட்பட்ட தீவமும்
கந்துப்பு[ந]பொகரமுந்[தூ]ட்டு[ம்] [இய]ன[ர்]கு[³]
- 5 இருபத்துமுன்றாவது ⁴ முதல் தெவதானம் இறை[யி]லியாக இடக்கடவதாகச்சொல்[ளி]
இப்படி கணக்கிலும் இட்டுக்கொள்[ன]க்கடவ[ர்]கன[ர]க வரிக்குக்கூறு செய்வார்களு-
க்கும் சொன்னோ[ம்] [I*]
- 6 இன்னிலங்கைக்கொ[ள]ன[ன] இடத்துக்கொள[ன்] திச்ச[மி]த்த [ப]டியெ இவ்வுர்களிலெ
[இ]ருபத்துமுன்றாவது ⁵ [மு]த[ல்] தெவதா[ன]இறையிலியாகக்கைக்கொண்டு தீவந்-
தஞ்செலுந்[த]ப்பண்ணுக [I*]
- 7 எழுதினன் திருமத்திராஜை மீனவன்முனெந்தவெனான் ⁶ [I*] இவை தொண்டைமான்
எழுத்து [I*] இவை விழிஞந்தரயன் எழுத்து [I*] இவை வாரகுணராஜனெ-
[ழு]த்த ⁷ [I*] இவை பங்கனத்தரயன் எழுத்து [I*] இவை வாராவ-
- 8 ராஜனெழுத்து [I*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-third year (*of the reign*) of the emperor of the three worlds, Śrī-Kulōttuṅga-Śōladēva, who was pleased to take Īlam, Madurai, the crowned head of the Pāṇḍya, and Karuvūr,— the emperor of the three worlds, Kōnēri[ṇmai] kōṇḍāṇ,¹ (*addresses the following order*) to the Pūjāri (*dēvar-kaṇṇi*), to the overseers of the Śrī-Māhēśvaras, and to the manager of the temple of Tiruvānilai-Mahādēva at Karuvūr, *alias* Muḍivalaṅgu-Śōlapuram, (*a city*) in Veṅgāla-nāḍu, (*a district*) of Kōṅgu, *alias* Śōla-Kēraḷa-maṇḍalam.

(L. 3.) “We have given as temple land to (*the god*) Mahādēva of the Tiruvānilai (*temple*) for the expenses required by this god (*the village of*) Maṇṇarai, containing fifty *vēli* of land in Kēra[ḷa]palli and in Maṇṇarai in Taṭṭaiyūr-nāḍu, (*a district*) of the same *nāḍu*.²

(L. 4.) “Having declared that the land enclosed within the four great boundaries of this village, (*including*) the grass for the calves, and (*the land*) enjoyed in full by the great village, should be given to this god as tax-free temple land from the twenty-third (*year of our reign*), we have ordered (*our*) revenue officers ³ to enter (*it*) as such in the account (*book*).

(L. 6.) “If this land is (*actually*) taken possession of, you shall permit (*the temple authorities*) to take possession (*of it*) as tax-free temple land and to defray the expenses (*of the temple*) from (*the produce of*) these villages from the twenty-third (*year of our reign*), as determined by Kēraḷan.”⁴

¹ Read தாமத்த.² Read இவ்வுக்கு.³ Read இந்தாயனர்க்கு.⁴ Read மூன்றாவது.⁵ Read மூன்றாவது.⁶ Read மூவெந்த.⁷ The syllable கு is entered below the line.⁸ Regarding this title see Vol. II. pp. 110 and 246.⁹ This refers apparently to Veṅgāla-nāḍu in l. 2. But No. 24, l. 3, shows that both Veṅgāla-nāḍu and Taṭṭaiyūr-nāḍu were independent districts of Śōla-Kēraḷa-maṇḍalam.¹⁰ வரிக்கு கூறு செய்வார்கள் (which occurs also in Vol. II. No. 21, second section, l. 4) corresponds to வரிவசர் in No. 20, l. 21.¹¹ This is perhaps the name of the person at whose instance the king made the grant.

(L. 7.) Written by the royal secretary, Minavaṇ-Mūvêṇdavêlāṇ. This (is) the writing of Tonḍaimāṇ. This (is) the writing of Viliñattarayaṇ. This (is) the writing of Varagunārājaṇ. This (is) the writing of Paṅgaḷattarayaṇ. This (is) the writing of Vāluvarājaṇ.

No. 24.—ON THE OUTSIDE OF THE SECOND PRAKARA, LEFT OF ENTRANCE.

This inscription is dated in the 25th year of the reign of Tribhuvanachakravartin Kulōttunga-Chōḷadēva (III.), who receives here the same attributes as in No. 23. It records that the villagers of Tēvaṇappalli sold some land to the temple for three *kaḷaṇṇu* of gold, which a hunter had paid into the temple treasury. This person was a native of Pūvāṇiyam near Puṇṇam in Veṅgāla-nāḍu, a district of Śōḷa-Kēraḷa-maṇḍalam. Tēvaṇappalli belonged to Taṭṭaiyūr-nāḍu, another district of the same *maṇḍalam*. The land granted was bounded in the east by the village of Nōmbalūr.

Puṇṇam is found on the map of the Coimbatore district, about 6 miles west-north-west from Karuvūr. From inscriptions of Rājārāja I. and Rājēndra-Chōḷa I. on the walls of the small deserted temple of Sōmēśvara at Sōmūr near the junction of the Kāvērī and Amarāvati rivers, 7 miles east of Karuvūr, it appears that Tēvaṇappalli was the ancient name of Sōmūr, and that the Sōmēśvara temple belonged to Tirunōmbalūr, a quarter or hamlet of Tēvaṇappalli.

TEXT.

- 1 வுலுதி ஸ்ரீ [!] [தி]ரிபுலனச்சக்கராவர்த்திகன் ஈழமுமதுரையும¹ பாண்டியன் முடி-
த்தலையும² கருவூரும் கொண்டரு[ன]ன ஸ்ரீகுலெ[ச]த்துங்கசொழதெவர்க்கு யாண்டு
இருபத்தைஞ்சாவது சொழகொ[ன]ம[ண்]டலத்து வெங்க-
- 2 லகாட்டு கருவூ[ச]ான முடிவழங்குசொழபுரத்து உ[ன]டயார் திருவாநிலை ஆளுடை-
யார்க்கு இம்[ண்]டலத்து இங்காட்டுப்புன்னத்துப்பூவாணியவெட்வெரில் வெ-
[ன]ான் கரியானான்³ மருதங்கவெனான் இங்காயனார் ஸ்ரீபண்-
- 3 டாரத்துக்கு ஒடுக்கின பொன் காசகல்லால் துனை நிறை செம்பொன் முக்க[ழ]ஞ்ச
[!] இப்பொன் [மு]க்க[ழ]ஞ்சம் இம்மண்டலத்துத்த[ட்]டையூர்காட்டு தெவணப்-
[ப]ள்ளி ஊரொம் ஊர்⁴ வி[வி]பொகத்துக்குக்கொ[ன]ட பெ[ப]ான் முக்க-
- 4 முஞ்சம் [!] ⁵முல[பி]ருத்தரான ஸ்ரீசண்டெயூரதெவர் ஸ்ரீநறவூத்தால் இப்பொன்
முக்கழஞ்சம் கைக்கொண்டு தெவதானம் திருநாமத்துக்காணியாக விறுக்குடுத்த
சிலம் மெல்[பு]லத்து ஆலொடுபொயி[வ]ால் நீர் பா-
- 5 யும்⁶ சிலம் பாடி[ச]ரப்பானஞ்செய் என்னும் பெருடை சிலம் பெரும்படி அமைமா-
வும் [!] இ[து]க்கெல்லை [!] [கீழ்பாற்]க்கெல்லை கொம்பலூர் கத்தத்துக்கு
மெறக்கும் [!] வ[ட]பாற்கெல்லை விறுத்தி[க்]கு தெக்கும் [!] மெல்ப-
- 6 ாற்கெல்லை தெக்கு கொக்கி [கீ]ர் பாய்நிற கவருக்குக்கிழக்கும் [!] தென்(ம்)பாற்[க்]-
கெல்லை அனு[க்]கம்⁷ செ[ய்]க்கு வடக்கும் [!] இப்பெருகான்(க்)கெல்-
[லை]க்குட்பட்ட இவ்வகாழ[ச] சிலமும் இறையிவி மு-
- 7 [ம்]றாட்டாக இங்கா[ய]னார்க்கு தெவதா[ன]மாவிதாகவும் [!] இந்நிலத்தால் வந்த
இறை[வ] வரி சிற்றாயம் ஏற[ச்]சொ[று] கூற்[ற]ரி[!] எ[ப்]பெறப்பட்டனவும்
[ஊ]ரொமெ எ[றி]ட்டு கொண்டு இந்நிலம் அமைமாவும் இறையி-

¹ Read யும்.

² Read யும்.

³ Here and three times in the word ஈயனார் (ll. 2, 7 and 9), the syllable னு is expressed by two sepa-
rate symbols. Compare னா for னு in the Karikal inscription of Madhurāntaka, *Ep. Ind.* Vol. IV. p. 331.

⁴ Read விதியொக.

⁵ Read மூல.

⁶ Read யும்.

- 8 வி தெவ[தான]ம[ரகக்குத்]து செ[க்]சி¹ வெட்டி செய்யக்கடவதல்வேயாகவு[ம்]²
 பு[க்]சி³ வி[ட்]டு பாச்சிக்கொண்டி[த]ரகவு[ம்] [*] [இ]ப்ப[டி] ச[ம்]ம[தி]த்து
 இன[றயி]வி தெவதானமாகக்[ல்] வெட்டிக்கு[த்]தொ[ம்] தெவ[ணப்ப]ள்-
 [ளி ண]டு-
 9 [சச]ம் [*] இக்க[ச]ய[னார்]

TRANSLATION.

(Line 1.) Hail ! Prosperity ! In the twenty-fifth year (*of the reign*) of the emperor of the three worlds, Śrī-Kulōttuṅga-Śōladēva, who was pleased to take Īlam, Madurai, the crowned head of the Pāṇḍya, and Karuvūr,—three *kaḷañju* of pure gold, weighed by the gold weight (*kāṣu-kal*),⁴ were paid into the treasury of the god of the Tiruvānilai (*temple*), (*who is*) the lord of Karuvūr, *alias* Muḍivaḷaṅgu-Śōlapuram, (*a city*) in Veṅgāla-nāḍu, (*a district*) of Śōla-Kēraḷa-maṇḍalam, by Vēḷāṇ Kariyāṇ, *alias* Marudaṅga-Vēḷāṇ, (*one*) of the hunters (*Vēḷṭuvar*) of Pūvāṇiyam (*near*) Puṇṇam, (*a village*) in the same *maṇḍalam* (and) in the same *nāḍu*.

(L. 3.) We, the villagers of Tēvaṇappallī in Taṭṭaiyūr-nāḍu, (*a district*) of the same *maṇḍalam*, have received these three *kaḷañju* of gold for the use of the village.

(L. 4.) Having received these three *kaḷañju* of gold from the sacred hand of the holy Chandēśvaradēva, who is the first servant (*of Śiva*),⁵ (*we*) sold as temple land one fortieth (*vēḷi*), roughly, of land, which bears the name *Pāḍikāppāṇṇey*⁶ (and) which is watered by the *Āḷōdupōyī*[*l*] (*channel*) of the western fields.

(L. 5.) The boundaries of this (*land are*):— The eastern boundary (*is*) to the west of the site of Nōmbalūr; the northern boundary (*is*) to the south of the *Vṛitti*;⁷ the western boundary (*is*) to the east of the branch (*channel*) which flows towards the south; and the southern boundary (*is*) to the north of the field of Anu[kka]-Nambi.

(L. 6.) This one fortieth (*vēḷi*) of land, enclosed within these four great boundaries, shall belong to this god as temple land, free of taxes (*and*) to be enjoyed in full.

(L. 7.) We, the villagers, having fixed (?) and received all revenue, taxes, small tolls (*and*) pounded rice⁸ due from this land, and having given this one fortieth (*vēḷi*) of land as tax-free temple land, shall not be permitted to waste the good water, but shall use the dirty water for irrigation.

(L. 8.) Having agreed thus, we, the villagers of Tēvaṇappallī, engraved (*it*) on stone as tax-free temple land. This god

No. 25.—ON THE NORTH WALL OF THE PASUPATISVARA SHRINE.

This inscription contains an order of a king who bore the titles *Tribhuvanachakravartin* Kōṇēriṇṇsikonḍāṇ.⁹ He granted certain privileges to the artizans (*Kaṇmālar*) of the district of Veṅgāla-nāḍu,—to take effect from the month of Āḍi of the 15th year of his reign.

An almost identical duplicate of this inscription (No. 562 of 1893) is engraved on the central shrine of the Gōshthīśvara temple at Pērūr near Coimbatore. It differs chiefly in

¹ Read தீர்.² Read கடவதில்லை.³ Read புண்ணீர்.⁴ In the Tanjore inscriptions the same weight is used for weighing jewels; see Vol. II. p. 35, note 1.⁵ See *ibid.* p. 73, note 2.⁶⁶ *I.e.* 'the wet land of the village watchman.'⁷ *I.e.* 'the land enjoyed by Brāhmanas or others;' compare Vol. I. p. 91, note 7.⁸ கற்பரிசி is the same as கற்பரிசி.⁹ See above, p. 44, note 8.

being addressed to the *Kaṇṇālar* of Southern Koṅṇu (*Ten-Koṅṇu*) and in the king's bearing the title *Kōṇērimēlkoṇḍāṇ* instead of *Kōṇēriṇmaikoṇḍāṇ*.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] கிரமுவகச்ச[க்]குவத்திகள் ஸ்ரீகொனெரிண்மைகொண[ட்]ரான் வெங்கால-
கா[ட்]டுக்கண்[மா]ற்கு [||*] யடு வது [ஆடிமா]தம் முதல் தங்க-
- 2 னுக்கு கன்மைதிந்மைகளுக்கு இரட்டைச்[ச]ங்கும் ஊதி பெரி[நை]க உள்ளிட்ட[டு]வை
கொட்டிவித்து கொள்ளவும் தாங்கள் புறப்பட வெண்டும்
- 3 இடங்களுக்கு பாடா[டு]கொத்துக்கொ[ள்]ளவும் தங்கள் ¹விடுகளுக்குச் சாந்த
இட்டுக்கொள்ளவும் செ[ன்]னொராம் [||*] இப்படிக்கு இவ்வலை ²டி-
- 4 டி[ப]ராடாகக்கொண்டு ஊராதித்தவரை செல்வ[த]ாகத்தங்களுக்கு வெண்டின இட-
ங்களிலே கல்லிலும் செம்பிலும் வெட்டிக்கொள்க [||*]
- 5 இவை விழுப்ப[ரா]தராயன் எழுத்து [||*]

TRANSLATION.

(Line 1.) Hail ! The emperor of the three worlds, the glorious *Kōṇēriṇmaikoṇḍāṇ* (*addresses the following order*) to the *Kaṇṇālar* of *Veṅḡāla-nāḍu*.

"We have ordered that, from the month of *Ādi* of the 15th (*year of our reign*), at your marriages and funerals, double conches may be blown and drums, etc., beaten, that sandals may be worn (*on the way*) to places which you have to visit, and that your houses may be covered with plaster. On the authority of this written order (*ōlai*), this may be engraved on stone and on copper in (*all*) places desired by you, so as to last as long as the moon and the sun."

(L. 5.) This (*is*) the writing of *Viluppādarāyaṇ*.

No. 26.—ON THE OUTSIDE OF THE SECOND PRAKARA, LEFT OF ENTRANCE.

This inscription contains an order of a king who bore the title *Kōṇērimēlkoṇḍāṇ*. The date of the order was the 438th (!) day of the 23rd year of his reign (l. 4). The king granted the village of *Āndaṇṭr*, surnamed *Vīra-Śōḷa-nallṭr*, for the maintenance of the temple servants, whom he had settled in a quarter which was called *Vīra-Śōḷaṇ-Tiru-maḍaivilāgam* after his own name. From this designation and from the surname of the village granted, it follows that his actual name was *Vīra-Chōḷa*.

The village of *Āndaṇṭr* was bounded in the west by *Nelluvāyppalli*, which is the object of the grant recorded in No. 22 above.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] கொனெரிமெல்கொண்பான் ³ கருவூர் திருவானிலை ஆளுடையார்
கொயில் தெவர் க[ள்]மிகளுக்கு [||*] இ[ன்]னைய[ன]ர் கொயிலுக்கு கம் பெரால்
[யெற்றின வீரசொழன் [திருமடைவினாகத்தில குடி[யிரு]ந்த தவசிய[ர்க்கு]ம்
சிவப்பிர[ா]-
- 2 மணர்க்கும் தெவாடிய[ர]கக்கும் ⁴ [உவ]ச்சற்கு[ம்] ப[ல]பணி நிமத்தக்காற[ர்க்கு]ம் சி[வ-
ன]செஷ[மா]க தென்கரை ஆத்த[னா]ரான [வீ]ரசொழகல்லூர் குடி[து] இவ்வ-
ரால் வந்த யிறையும் [யெ]வ[ன]வையும் உகவையும் ⁵ கொள்ள[ா]தொ[மா]க ⁶
[கி]ட்டு

¹ Read விடு.

² Read கொண்டான்.

³ Read யும்.

⁴ Read இவ்வொலை.

⁵ Read யார்க்கும்.

⁶ Compare கொண்பெருதொமா in No. 12, l. 8.

- 3 மத்துள்ள குடிமைப்பாடும் ஏற்பெறப்பட்டதும்¹ இ[ன்]னய[ன]ர் கொயி[லு]க்கு செ-
ய்து இவ்வுர் இப்படி சந்திராதித்தவரை அனு[ப]சிப்பார்க[ள]ராக [க]ம்மொலை
குத்தொம் [!] இப்படி செ[ம்]பிலும் சிலையிலும் [வெ]ட்டு[க்]கொ-
4 [ன்]க [!] இவை விலாடத்தையன் யெழுந்து [!] இயாண்டு இரு[ப]த்துமுன்று-
வது² கான் [க]ரனாந்து முப்பத்தெட்டு [!] இவ்வுர்க்கு [பெ]ருகா[ன்]ரு
எல்லை [க]ராத்தா[ன்]பெருவமிக்கு³ மெற்கும் [!] [மெ]தன்[ம்]பா[ற்]த்-
5 கெல்லை ஆகிச்சமங்கலத்து எல்லைக்கு வடக்கும் [!] மெல்பாற்க்கெல்லை⁴ கெ . [அ-
வ]யப்பள்ளி எல்லைக்கு கி[ழ]க்கும் [!] வடபாற்க்கெல்லை ஆற்றுக்கு [மெ]தக்கும்
[!] ஆக [இ]சை[த்]த பெரு[க]ர[ன்]கெல்லை-
6 [க்]கு உட்பட்ட நிலம் இம்ம[ட]லி[ன்]னாகத்து இரு[க்]கிற குடிகளு[க்கு] ⁵ சிவன[மெ]சவு-
மாக [கு]த்தொம் [!] இது ப[ன்]ன[ா]தெய்யு[ரா]ன[ா]க[க்]கு [!]

TRANSLATION.

(Line 1.) Hail ! Prosperity ! Kōṇērimēlkondāṇ (addresses the following order) to the Pūjāris of the temple of the god of Tiruvāṇilai at Karuvūr.

“(We) have given (the village of) Āndaṇūr, alias Vira-Śōḷa-nallūr, on the south-
ern bank (of the river) for the maintenance⁶ of the ascetics (tapasvin), Śiva-Brāhmaṇas,
dancing-girls (dēvar-adiyār), drummers (uvachchar) and servants (nimandakkāṇar)⁷ (perform-
ing) various duties, who reside in the Vira-Śōḷaṇ-Tirumadaivilāgam⁸ which (we)
have founded in our name for the temple of this god. (We) have granted that we shall not
levy the taxes, *ēlavai* and *ugavai*,⁹ due from this village. We have given our written
order to the effect that (the donees) shall thus enjoy this village as long as the moon and
the sun endure, doing all kinds of service to the temple of this god. Let this be engraved
on copper and on stone.”

(L. 4.) This (is) the writing of Vīlādattaraiyaṇ. On the four-hundred-and-thirty-
eighth day of the twenty-third year (of the reign).

“The four great boundaries of this village (are), to the west of the high-road of [K]ārait-
tu[r]ai; the southern boundary (is) to the north of the boundary of Ādichchamaṅgalam;
the western boundary (is) to the east of the boundary of Ne[lluv]āyppalli; and the
northern boundary (is) to the south of the river. The land enclosed within the proper four
great boundaries we have given for the maintenance of the residents of this Maḍaviḷāgam.

(L. 6.) “This (charity is placed under) the protection of all Māhēśvaras.”

IV.—INSCRIPTIONS AT MANIMANGALAM.

Manimaṅgalam,¹⁰ which I visited in 1892, is a village at the eastern extremity of the
Conjeeveram tāluka of the Chingleput district, about 6 miles west of Vaṇḍalūr, a station on

¹ Read எப்பெறப்பட்டதும்.

² Read மூன்றுவது.

³ Read வழிக்கு.

⁴ Read தெல்லுவாய்.

⁵ Read சேவன.

⁶ This seems to be the technical meaning of *jīvana-sēsha*, which means literally ‘the remainder of life.’

⁷ See Vol. II. p. 278, note 2.

⁸ The term *maḍaviḷāgam* or *maḍariḷāgam* is applied to the quarter in the environs of a temple; see above, p. 24, note 3.

⁹ These two obscure terms occur also in No. 20, l. 13, and No. 22, l. 7.

¹⁰ No. 320 on the *Madras Survey Map* of the Conjeeveram tāluka.

the South-Indian Railway. It is mentioned already in the Kâram plates and in the Udayêndiram plates of Pallavamalla as the site of one of the battles in which the Pallava king Narasimhavarman I. defeated the Western Chalukya king Pulikêsin II.¹

Maṇimaṅgalam contains three temples of Viṣṇu and two temples of Śiva. The three former now bear the names Rājagôpâla-Perumâl, Vaikuṇṭha-Perumâl² and Kṛishṇa-svâmin, and the two latter are now called Dharmêśvara and Kailâsanâthasvâmin. I am publishing below fourteen inscriptions of the Rājagôpâla-Perumâl temple (Nos. 27 to 40) and one of the Dharmêśvara temple (No. 41). These records belong to the time of the Chôla kings Rājakêsarivarman (No. 27), Rājâdhirâja (No. 28), Rājêndra (No. 29), Virarâjêndra I. (No. 30), Kulôttuṅga-Chôla I. (Nos. 31 and 32), Vikrama-Chôla (No. 33), Kulôttuṅga-Chôla II. (No. 34), Râjarâja II. (No. 35), Kulôttuṅga-Chôla III. (Nos. 36 and 37) and Râjarâja III. (Nos. 38 to 41).

In the Chôla inscriptions the name of the village is Maṇimaṅgalam (Nos. 27, 28, 30 to 41) and, in Sanskrit verses, Ratnâgrahâra³ (Nos. 27 and 40) or Ratnagrâma (No. 27). In the time of Rājakêsarivarman it was surnamed Lôkamahâdêvi-chaturvêdimangalam (No. 27), in that of Rājâdhirâja, Rājêndra and Virarâjêndra I. Râjachûlâmani-chaturvêdimangalam (Nos. 28 to 30), and in that of the remaining kings Pândiyanai-irumadi-veṇ-kaṇḍa-Śôla-chaturvêdimangalam⁴ (Nos. 31 to 36 and 38). In three inscriptions of the 18th year of Râjarâja III. we find the fresh surname Grâmasikhâmani-chaturvêdimangalam (Nos. 39 to 41). The village was included in Jayankonḍa-Chôla-maṇḍalam⁵ (Nos. 28 to 30, 32 to 39, and 41). Down to the time of Virarâjêndra I. it belonged to Mâgaṇûr-nâdu⁶ (Nos. 28 to 30), a subdivision of the district of Śêngâtṭu-kôṭṭam⁷ (Nos. 27 to 30). The later Chôla inscriptions assign it to Kuṇṇattûr-nâdu⁸ (Nos. 31 to 39 and 41), a subdivision of the district of Puliyûr-kôṭṭam⁹ (Nos. 39 and 41), which was surnamed Kulôttuṅga-Chôla-valanâdu (Nos. 31 to 36, 38, 39 and 41) after Kulôttuṅga-Chôla I.

The ancient name of the Rājagôpâla-Perumâl temple was Śrîmad-Dvârâpatî (Nos. 28 to 30) or Śrîmad-Dvârâpuridêva (No. 27), i.e. 'the lord of the prosperous city of Dvârâ,' the residence of Kṛishṇa in Gujarât. The Tamil equivalent of Śrîmad-Dvârâpatî is Vanḍuvârâpatî (Nos. 31 and 33 to 39). Other names of the temple were Śrî-Kâmak-kôḍi-Viṇṇagar¹⁰ (Nos. 28 to 30), Puravuvâri-Viṇṇagar (No. 32) and Tiruvây-kulam (Nos. 33 and 36).

¹ See above, Vol. I. p. 144 f. and Vol. II. p. 363, note 1.

² The ancient name of this temple was Tiruvâyappâḍi; see below, p. 84, note 5.

³ Ratna is synonymous with *maṇi*, the first portion of the name Maṇimaṅgalam.

⁴ I.e. 'the Brâhmaṇa settlement (called after) the Chôla who twice saw the back of (i.e. defeated) the Pândya.' Instead of *veṇ-kaṇḍa*, two inscriptions (Nos. 31 and 38) read *veṇ-konḍa*, and two others (Nos. 33 and 35) *mēṅ-konḍa*.

⁵ See above, p. 2 and note 3.

⁶ Mâgaṇûr was a hamlet on the west of Maṇimaṅgalam; see No. 27, text line 3, and No. 33, text line 21.

⁷ Compare *Ep. Ind.* Vol. IV. p. 6, note 4. Śêngâḍu is a village in the Conjeeveram tâluka (No. 250 on the *Madras Survey Map*).

⁸ Kuṇṇattûr is probably the modern Kuṇṇattûr, No. 248 on the *Madras Survey Map* of the Saidâpêṭ tâluka.

⁹ Compare *Ep. Ind.* Vol. IV. p. 8, note 1. Puliyûr is a village close to Madras. No. 174 on the *Madras Survey Map* of the Saidâpêṭ tâluka.

¹⁰ On *Viṇṇagar* or *Viṇṇagaram*, 'a Viṣṇu temple,' see *Ep. Ind.* Vol. V. p. 47, note 4.

No. 27.—ON THE SOUTH WALL OF THE SHRINE IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 6th year of the reign of the Chôla king Râjakêśari-varman¹ (l. 2). It opens with two Sanskrit verses, which state that a person whose name is not given made a grant to the Vishnu temple at Ratnâgrahâra or Ratnagrâma, i.e. Manimangalam. From the following Tamil passage it appears that the donor had purchased the land from the inhabitants of Manimangalam. The grant consisted of 4,000 *kuli* of land, of which 2,000 were situated on the west of Manimangalam and south of Kulattûr, the modern Kolattûr.² The remaining 2,000 *kuli* were situated on the south of Manimangalam and east of Amanpâkkam—the modern Ammanambâkkam.³

In this archaic inscription the *virâma* is marked above several letters by a dot (*pulli*), just as in the modern Tamil print. The Grantha *nâ* of *pranâsa* (l. 1) is expressed by a compound letter which differs from the Tamil *nâ*.⁴

TEXT.

- 1 ஷ்ஷி ஸ்ரீ [||*] விஷ்ணுநாமச்செய்யுநாபயி-குதி[-*]நாதி[-*]வ்ருணாஸதிவ-
ணொ ரவிணியகி[தி][*]ஃ [||*] நதா[மு]ஹாந ஐகி வி[ஸு]க[தா]பெய-
ஸு[ரா]ஜ[தெ] வகடுவகதாணநதூவிதம்⁵ [|| க ||*] *நகமு[ர]ா[மு]ஹாநொ
வெ[வ] ஸ்ரீ[தி]சு[ர].
- 2 நாயிவாஸிகம் [||*] ஸுபுருகாஸகெஸா[த்]⁶ மொமகெ[வ]ஸு[ஸ] ஸாஸக[||-
[உ ||*] கொ[வி]நாஜகெஸரிவ[து][*]க[ய]யா[ஸ]ண்டு சு வது செங்காட்டுக்கொ-
ட்டத்து மணிமங்க[ல]மாயி உலொகதெமா[தெ]வி[ஸ]க[தெ]வெ[தி]மங்க[ல]*த்து¹⁰ திமா-
லவெயெயாம்
- 3 எம்[மு]ர் ஸ்ரீ[தி]சு[ர]நாநாபுரிதெவர்க்கு [||*]நகன் ஶிந்துக்கு[த்]த வ-குதி [||*]
மெல்பிடா[க] மாகணூர் எல்லை[கு] மெ[ம்]ந[கு]ம் பெரியபுத்தெரி கணா[கு] வட-
[கு]ம் மெ[ம்]பார்கெல்லை¹¹ கவிச்சங்காது[கு] கிழக்கு[ம்] வட[பா]ற்கெல்-
- 4 [லை] குளத்தார் எல்லைக்கு[த்]தெற்கு ஆக¹² [தி][*]கார்கெல்லையுள்ள[ம]க[ப்ப]பட்ட
[இ]ரண்டாசிரங்குழியும் [||*] தென்[பி]டா[க] பெறார் அட்டின புத்தெரி
¹³ கிழை-குதி [தி]பாற்கெல்-
- 5 [லை] குடும்பிபொடகத்துக்கு மெற்கும் தென்பா[ம்]கெல்லை மண்ணிக்காதுக்கு வட-
க்கும் மெல்பா[ம்]கெல்லை அமண்-
- 6 பா[க்]*த்தெல்லைக்கு கிழக்கு வடபா[ம்]கெல்லை எரி கணாக்கு[ம்] தெற்குமாக
இக்காற்பா[ம்]கெல்லை[யு]ள்ள[ம]க[ப்ப]பட்ட கி-
- 7 லத்தில் கின்ற இரண்டாசிரங்குழியும் [||*] ஆக காலாசிரங்குழியும் உபுரத்தி-
வத்¹⁴ இறையினி செய்து குட-
- 8 த்தொம் திமாஸலெயெயாம் [||*] இன்கி[வ][*] சுட்டி இறைய[ம்]* எ[ற]*-
ச்சொது¹⁵ வெட்டி வெய[தி] காண[ம்] எப்பெ[ர]ர்-
- 9 [ப]ட்டத[ம்]* காட்ட [பெரு]தொமா[ன] [ம்]* [கா]ட்டிகா[ரொ] பெ[ர்] பெ[ர்]
இ[ரு]ப[த்]*தை[த்]க[து]க[து] பொன் [ம்]ன்றவொட்டி[டி] குட[த்]தொம்* திமா-
ஸலெயெயாம் [||*]
- 10 [ஸ்ரீ]வெ[ஸ]ஸா[தெ] ¹⁶ [||-]

¹ See above, p. 2, note 4.

² No. 330 on the same map.

³ Read ரவிணியகி-தி.

⁴ Read ஸு[ரா]ஜ[தெ].

⁵ Read உலொகதெ-தி.

⁶ Read கிழை.

⁷ Read ஸ்ரீ[தி]சு[ர]வெ[ஸ]ஸா[தெ].

⁸ No. 289 on the Madras Survey Map of the Conjeeveram taluka.

⁹ Compare above, Vol. II. p. 200, note 1.

¹⁰ The letter ஐ has been entered below the line.

¹¹ Read நதா.

¹² Read ரொ[தெ]மா.

¹³ Read மெல்பார்கெல்லை.

¹⁴ Read இத்தார்கெல்லை.

¹⁵ Read தி[தி]வத்.

¹⁶ See above, No. 24, text line 7.

TRANSLATION.

(Line 1.) Hail ! Prosperity !

(Verse 1.) Resplendent is (*the village*) whose famous name is Ratnâgrahâra (*and which is*) an embodiment of the union of the two goddesses of learning and prosperity, able to remove distress, of lovely fame (*and*) an ocean of all gems— noble qualities.

(V. 2.) (*He*)¹ founded, for as long as the moon and the stars endure, a perpetual enjoyment (*bhōga*) of the god who resides in (*the temple of*) Śrīmad-Dvârâ in the *agrahâra* of Ratna-grâma.

(Line 2.) In the 6th year (*of the reign*) of king Râjakêsarivarman, we, the great assembly of Maṇimaṅgalam, *alias* Lôkamahâdêvi-chaturvêdimāṅgalam, (*in the district*) of Śēṅgâṭṭu-kôṭṭam, sold (*the following*) land to (*the temple of*) Śrīmad-Dvârâ-puridêva in our village.

(L. 3.) Two thousand *kuḷi*, enclosed within the following four boundaries:—(*The eastern boundary is*) to the west of the boundary of Mâgaṇûr, a hamlet on the west (*of our village*); (*the southern boundary is*) to the north of the bank of the *Periyaputtêri* (tank); the western boundary (*is*) to the east of the *Kalichchāṅgāl* (channel);² and the northern boundary (*is*) to the south of the boundary of Kuḷattûr.

(L. 4.) Two thousand *kuḷi* of land below the *Puttêri* (tank) at (?) Pêrûr, a hamlet on the south (*of our village*), enclosed within the following four boundaries:—The eastern boundary (*is*) to the west of Kuḍumbidupâḍagam; the southern boundary (*is*) to the north of the *Maṇikkâl* (channel); the western boundary (*is*) to the east of the boundary of Amaṇpâ[kka]m; and the northern boundary (*is*) to the south of the bank of the tank.

(L. 7.) Altogether four thousand *kuḷi* were given, for as long as the moon and the sun exist (*and*) free of taxes, by us, the great assembly.

(L. 8.) On this land we shall not be entitled to claim any taxes, forced labour (*veṭṭi*), *vêḍi* and *kāṇam*.³

(L. 9.) We, the great assembly, agree that each of those who claim (*them*) shall pay a fine⁴ of twenty-five *kalāṇju* of gold.

(L. 10.) (*This charity is placed under*) the protection of the *Śrī-Vaiṣṇavas*.

No. 28.—ON THE NORTH AND WEST WALLS OF THE SHRINE IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 29th year of Râjakêsarivarman, *alias* Râjâdhī-râjadêva, surnamed Jayaṅkoṇḍa-Chôḷa (l. 7).⁵ It opens with a panegyrical account of the king's deeds. The text of this passage has been settled by comparison with the corresponding introductions of three other inscriptions, *viz.*—

1. Tk.—an inscription of the 29th year in the Śvêtâranyêśvara temple at Tiruveṇ-kâḍu in the Tanjore district (No. 114 of 1896).

¹ The name of the donor is not stated.

² From this channel is probably derived the name of the modern village of Kariṣaṅgâl (No. 319 on the *Madras Survey Map* of the Conjeeveram taluka), south of Maṇimaṅgalam.

³ Compare above, No. 12, text line 8.

⁴ The verb *manṇu*, which occurs also in Vol. I, Nos. 82 and 83, evidently means 'to pay a fine'; compare above, p. 38, note 5.

⁵ On this title see above, Vol. II, p. 312 f.



2. Tr.= an inscription of the 31st year in the Âdhipurîśvara temple at Tiruvorriyûr near Madras (No. 107 of 1892).

3. Tai.= an inscription of the 32nd year in the Pañchanadêśvara temple at Tiruvaiyâgu near Tanjore (No. 221 of 1894).

Among the achievements of Rājādhirāja the subjoined inscription mentions that he "destroyed the palace of the Chalukya king in the city of Kampili" (l. 6). As I have said before,¹ this statement enables us to identify Rājādhirāja with the king who, according to the *Kalingattu-Parani* (viii. 26), "planted a pillar of victory at Kampili," and to place his reign immediately after that of Rājendra-Chôla I. and before that of Parakêśarivarman, *alias* Rājendradêva. Rājendra-Chôla I. ascended the throne in A.D. 1001-2 and reigned until at least A.D. 1032.² An inscription at Miṇḍigal proves that Rājādhirāja's anointment to the throne took place in A.D. 1018.³ This would be about the 17th year of the reign of his predecessor Rājendra-Chôla I. Consequently, Rājādhirāja appears to have been the co-regent of the latter and cannot have exercised independent royal functions before the death of the other. It is in perfect accordance with this conclusion that his inscriptions which have been discovered so far are all dated in the later years of his reign, *viz.* between the 26th and 32nd years.

The introduction of the subjoined inscription states that Rājādhirāja appointed seven of his relatives to be governors over the Chêra, Chalukya, Pāṇḍya and Gaṅga countries, the island of Ceylon, the Pallava country, and Kanyakubja (l. 1). This statement is evidently exaggerated, at least as far as it refers to the Chalukya dominions and Kanyakubja.⁴ Next are mentioned three Pāṇḍya kings (l. 1f.). The first of them, Mânâbharana, was decapitated; the second, Vîra-Kêraḷa, was trampled down by an elephant; and the third, Sundara-Pāṇḍya, was expelled to Mullaiyûr. Further, Rājādhirāja killed an unnamed king of Vêṇâḍu, *i.e.* Travancore, and three princes of Irâmaguḍam (?). Having routed the Chêra king, he followed the example of his ancestor Râjarāja I. in destroying the ships at Kāndaḷûr-Śālai⁵ (l. 2f.).

Then followed a victorious war against Âhavamalla, Vikki, Vijayāditya and Śāṅgamayan, which was led by a general named Kêvudaṇ, and in the course of which two of Âhavamalla's officers, named Gaṇḍappayan and Gaṅgādhara, were killed and the city of Kollippākkai⁶ was set on fire (l. 3f.). Kollippākkai or, in Kanarese, Kollipāke was included in the territory of the Western Chālukyas,⁷ and Âhavamalla, Vikki and Vijayāditya are identical with the Western Chālukya king Âhavamalla-Sômêśvara I. (A.D. 1044 and 1068) and two of his sons, Vikramāditya VI. (A.D. 1055-56 and 1076 to 1126) and Vishṇuvardhana-Vijayāditya (A.D. 1064 to 1074).⁸

The next of Rājādhirāja's expeditions cost their crowns to four kings of Ceylon, *viz.* Vikramabâhu, Vikrama-Pāṇḍya, Vîra-Śalâmêgaṇ, and Śrîvallabha Madanarāja (l. 4f.). The second of these is said to have ruled over the southern Tamiḷ country before taking possession of Ceylon, the third to have originally ruled over Kanyakubja,

¹ Above, p. 32, and *Ind. Ant.* Vol. XXII. p. 142, note 5.

² *Ep. Ind.* Vol. IV. p. 266.

³ *Ibid.* p. 216.

⁴ Rājādhirāja's claim to the conquest of Kanyakubja seems to rest on the fact that he killed a king of Ceylon, who was a native of Kanyakubja; see p. 56 below.

⁵ Compare above, Vol. II. p. 241, note 1.

⁶ The same place had been taken by Rājendra-Chôla I.; see above, Vol. I. p. 96, and Vol. II. p. 108.

⁷ See Dr. Fleet's *Kanarese Dynasties*, second edition, p. 437.

⁸ *Ibid.* p. 428, Table.

and the fourth to have taken refuge with a certain Kṛishṇa. Worst of all fared Vira-Śalāmēgan. The Chōla king seized his elder sister and his daughter (or wife)¹ and cut off the nose of his mother, and the Ceylon king himself fell in battle. An independent and somewhat different account of these struggles is given in the 56th chapter of the *Mahāvamsa*,² which mentions successively the reigns of Vikramabâhu, who is supposed to have reigned from A.D. 1037 to 1049, Vikrama-Pāṇḍu (A.D. 1052 to 1053), Jagatipāla (A.D. 1053 to 1057), and Parākrama-Pāṇḍu (A.D. 1057 to 1059). Of Jagatipāla it is said that he came from the city of Ayōdhyā, that the Chōlas slew him in battle, and that they carried his queen and his daughter to the Chōla country. As the two first names, Vikramabâhu and Vikrama-Pāṇḍya, are the same in Rājādhirāja's inscriptions and in the *Mahāvamsa*, we may identify Jagatipāla with Vira-Śalāmēgan, who came from Kanyakubja, who was killed by the Chōlas, and whose elder sister and daughter were carried away by them. It remains uncertain whether he was a native of Kanyakubja (Kanauj) or Ayōdhyā, as stated respectively in Rājādhirāja's inscriptions and in the *Mahāvamsa*. The fourth king, Śrīvallabha³ Madanarāja, is perhaps the same as the Parākrama-Pāṇḍu of the *Mahāvamsa*, who is said to have been killed by the Chōlas.

On a second raid to the north Rājādhirāja defeated four chiefs, whose names are given, but whom I cannot identify, and destroyed the palace of the Chalukya king at Kampili (l. 5 f.), a place in the Hosapēte tāluka of the Bellary district, which is also mentioned in a Western Chālukya inscription.⁴

As I have stated before (p. 39 above), Rājādhirāja was the elder brother of his successor Parakēsarivarman, *alias* Rājēndradēva, and met with his death in the battle of Koppam. Hence I suspect that it is Rājādhirāja who is meant in a Western Chālukya inscription of A.D. 1071 at Annigere in the Dhārwar district, which states that "the wicked Chōla, who had abandoned the religious observances of his family, penetrated into the Belvola country and burned the Jaina temples which Gaṅga-Permādi, the lord of the Gaṅga-maṇḍala, while governing the Belvola province, had built in the Annigere-nāḍu," and that "the Chōla eventually yielded his head to Sômēśvara I. in battle, and thus, losing his life, broke the succession of his family."⁵ "The record adds that the temples were subsequently restored by the *Maṇḍalika* Lakshmadēva."⁶

According to Professor Kielhorn's calculation,⁷ the date of this inscription (l. 7 f.) corresponds to Wednesday, the 3rd December A.D. 1046. On this day the villagers made over to the temple 2,200 *kuḷi* of land and received in exchange 100 *kāṣu* from the temple treasury.

TEXT.

1 —|| ஸ்ரீ ஸ்ரீ || — தி[ங்]கனெர்தரு த[ன்]ரெங்கல்வெண்குடைகிழ்⁸ கீலமக-
ணிலவு மலர்[ம*][க]ட்டபுணர்ஜு செங்கொலொச்சி[க்]கரு[ங்]க[ரி] கடினா தன் சிறிய-
[த]ராதையு[ரி]ருத்தமையனா⁹ குறிகொள் தன்னினங்கொக்கனையும் நெடியுணர் தன்நி-
ருப்பு[த]ல்வர்தம்மையு[ரி]னநியதெறு[சி]ல்¹⁰ வானவன் ம[ல]லக்¹¹ மின[ல]ன்¹²

¹ See below, p. 56, note 6.

² Wijesinha's *Translation*, p. 91 f.

³ Two princes of the name Sirivallabha, who belong to a later period, are mentioned in chapters lix. ff. of the *Mahāvamsa*.

⁴ See Dr. Fleet's *Kanarese Dynasties*, second edition, p. 454.

⁵ *Ibid.* p. 441.

⁶ *Ibid.* note 5, and p. 443.

⁷ *Ep. Ind.* Vol. IV. p. 217, No. 14.

⁸ Read கீழ்.

⁹ Tk., Tr. and Tai. read தராதையையும் திருத்தமையனையும்.

¹⁰ The same inscriptions read குன்றெழில்.

¹¹ The same inscriptions read வல்லவன்.

¹² Read மினவன்.

- கங்கலங்கையற்[தி]றைவன்¹ ² புலங்கழற்ப[ல்]லவன் க[ன்]னகுச்சியர் காவ[ல]லகெனப்-
பொன்ன[ணி]ச்சுடர்மணிமகுட[ஞ்] சூட்டிப்பட[ர்]புகழ[ா]ங்கவர்க்கவர் காடளி³ பாக்-
குறு தென்ன⁴ மு[வ]ருள்⁵ மாபாணன் பொன்முடிஆகாப்பருமணி-
- 2 ப்பகஜலை பெ[ர]ாகுகளத்தரினு ⁶ வாளவியகழல் ⁷ விரகொளனை முனைவயிற்பிடி-
த்து ⁸ தனதிவா[ர]ணக்கதக்களிற்று[னு]தைப்பித்த[ரு]ளி அனமில்பெரும்புகழ்ச்சகச-
பாண்டியன் கொற்றவெண்[ரு]டைய[ங்]⁹ கற்[ை*][ம]வெண்கவரியும் சிங்காதனமும்
வெண்களத்திமுனு தன் முடி விழ[த்]தலை விரித்தடி தளர்சொடத்தொல்லைப்
முல்லை[பூ]ர்த்து[த்]தி ஒலகலில் வெணுட்டகாசை செனாட்டொதுக்கி மெவுபுக-
ழிராமகுடமுவர்¹⁰ கெட முனினு ¹¹ விடல்[க]மு விவ்வ[ன்] குட[ர்]மடிக்கொ-
ண்டு தன்னு-
- 3 0 விட்டொடிக்கா[டு] ¹² பு[க்]கொளிப்ப வஞ்சியம்புதுமலர்¹³ மலைநாங்கெஞ்சலில்
வெலைகெழு ¹⁴ காணஞர்சாலை கலமுறுத்தா[த]ம[வ]மல்லனுமஞ்ச கெவுதன்றாக[ரு]ம்
படையாலா[ங்]கவன் ¹⁵ னையி[ற்]கண்டப்பயனுங்கக்காதானும் வண்டமர் களிற்றெடு
மடியத்தி[ன்]னடிதல் விருதனை¹⁶ விக்கியும் விசையாதித்தனுக்கரு[மு]ரட்சாங்கமய-
னுமு[த்]தி[ன்]ர் ¹⁷ லுமாபிருவொத்துடைய [வி]ரிசுடர்ப்பொன்னெடையங்கரிப்பாவி-
யெ[ர]மெம் பிடித்து த[ன்]னுடைபிற்றயங்கொ-
- 4 ண்டொன்ன[ா]ர் கொள்ளி[ப்]பாக்கை உள்ளெரி மடுப்பித்தொருதனித்தண்டாற்பொரு-
கடலிலங்கையர் கொ[ம]ரான் விக்கிரமவாதா[வி]ன் மகுடமுமுன்னைக்கு[ன]டனு¹⁸
¹⁹ தெண்டமிழ்மண்டலமுமுலதுமிழத்தெழ்கடலிழம்²⁰ புக்கவிவங்கெ[ர*]காகிய விக்கிர-
மபாண்டிய[ன்] பரும[ணி]மகுடமும் காண்டரு தன்னதாகிய கன்னகுச்சியினுமார்-
கலியிழ[ஞ்]சிரிதென்றெண்ணி²¹ உளங்கொன் தன்னாடு தன்னுறவொடு[ம்] புகு-
[னு] விளங்குமுடி கலித்த ²² விரசலாமெகன் பொ-
- 5 ருகளத்தஞ்சி தன் காரர்க்களரிமுனு ²³ கவ்வையிறனடிக்காதலியொடுகென்றவ்வையைப்-
பிடித்து தாயை முக்கரிய²⁴ ஆங்கவமானம் கீங்குத்தக்கா க மிடி[டு]ம்²⁵ [வ]னு
விட்டொழில்²⁶ புரி[னு] ²⁷ வெண்களத்துலர்வச்சிங்களத்தகாசன் பொன்னணிமுடி-
யுங்கன்னாள்வழி வனுரை²⁸ ²⁹ கொ[ன]விழத்தகாசநாகிய ³⁰ சிர்வல்லவ³¹ மதன-
ராஜன் ³² மெல்லொளித்தடமணிமு[டி]புங்கொண்டு வடபுல[த்*]திருகாலாவதும் பொ-
ருபடை நடாத்தி கண்டர்நினகான் காரணன் கணவ[தி]
- 6 வண்டலர்தெரியல் ³³ மதிருதனநெ[னை]ப்பலவ[ன]யரை மு[னை]வயிற்றுரத்தி வம்ப-
லர்தருபொழில் கம்பிவி[க]கருள் சளுக்கியர் மாளிகை ³⁴ தகப்பித்தினகதமில்³⁵

¹ Tr. and Tai. read இலங்கையர்க்கிறைவன்.

² Read பொலங்.

³ Tk. and Tai. read தென்னவர்.

⁴ Tk., Tr. and Tai. read வாளவிய.

⁵ Tk. and Tai. read தனத்தி.

⁶ Tk. reads மிடல்.

⁷ Read காத்தஞர்.

⁸ Tk. and Tai. have விரிதர்; read perhaps விருதர்.

⁹ Read சமாபிரு.

¹⁰ Tk., Tr. and Tai. read தென்றமிழ்.

¹¹ Read வீழஞ்சிரி.

¹² Tk. reads கவ்வையுற்றெடி.

¹³ Tk. and Tai. read மீட்டு, and Tr. மின்டம் (i.e. மீன்டம்).

¹⁴ Tk. and Tai. read வார்டொழிமுனு.

¹⁵ Read perhaps வத்தறை.

¹⁶ Read சிர்.

¹⁷ Tk. and Tai. read எல்லொளி.

¹⁸ Tk. and Tai. read தகப்பி.

¹⁹ Tk. and Tai. read தாடருளி.

²⁰ Read மூவருள்.

²¹ Read வீர.

²² Read குடையு.

²³ Read மூவர்.

²⁴ The first க of புக்கு is entered below the line.

²⁵ Tk. and Tai. read செனையு.

²⁶ Tr. reads குடை[ன].

²⁷ Read லீழம்.

²⁸ Read வீர.

²⁹ Read மூக்கரிய.

³⁰ Tk., Tr. and Tai. read துலன.

³¹ Tk. and Tr. read கொளீழ.

³² Tk., Tr. and Tai. read வல்லவன்.

³³ Tr. reads ம[தி]ருத[ன]நெ[னை].

³⁴ Tk., Tr. and Tai. read எக்கமில்.

வில்லவர் மினவர்¹ வெழுவார் சளுக்கியர் வல்லவர் கௌசலர் வக்கணர் கொங்கணர் சிஞ்ஞர் ஐயணர்² சிங்களா பங்கணர் அகிரர்³ முதலியவரைச்சரித்திறைகளுமாரிலொன்றவ[ரி]யுள் கூறு கொள் பொருள்களுமுகளு கா[ன்]மறையவர் முகளு கொ[ன்]க்குடு[த்]து விஸலொகத்து கின-

7 [ங்]க மலுசெறி கின்றவமெதஞ்செய்தகாச 'கிற்றிருக ஜயங்கெ[ர]ண்டசொழனுயர்மபெரும்புகழ்⁴ கொவராஜகெயரிவநரா[ன்] உடையார் ஸ்ரீராஜாயிராஜபெவற்கு யாண்டு உய்க ஆவது ஜயங்கொண்டசொழம[ன்]⁵டலத்து⁶ செங்காட்டுக்கொட்டத்து⁷ மாகணு காட்டு மணிமங்கலமாக ராஜகுலாமணிச்சதுவெ[ல்]கிமங்கலத்து⁸ ம[ச]வமெயெயெயெம் மெ[ம்]⁹மு¹⁰ ஸ்ரீகணுனைத்தெ யதுகாயறது வ-¹¹வகழ்த்து¹² லீதிகையும்¹³ புதன்மிறுமையும் பெற்ற திரு(டு)-

8 வொணத்திகாங்குட்டக்குறைவறக்கூடியிருது பணிப்பணியால் பணித்த இவ்வர்¹⁴ ஸ்ரீ[தி]¹⁵பாராபதியான ஸ்ரீகாமக்கொடிவிண்ணகர் ஆழ்வாரகு¹⁶ திருவமுதக்கும் கஜ[தி]¹⁷காவொமத்துக்கும் இத்தெவர் பண்டாரத்தெ தூறு காச பொலிசைக்கு கொண்டு இக்கா[ச] தூற்றலும் வக பொலிசைக்கு இறைகாத்தாட்டாக¹⁸ இறையிழிச்சிக்குத்த கீலமாவது [தி]¹⁹ பெருநல்வதிக்கு வடக்கு பாதிரிக்கழனி மெ-

9 லைக்காலுக்கு கிழக்கு விளைகிலங்குழி முன்னுதும் பாதிரிக்கழனி — ந[டு]விற்காலுக்கு மெற்கு விளைகிலங்குழி இருனா[று]ம் பெருநல்வதிக்கு தெற்கு ஆலெமெட்டில் மனையறுதிவாய்க்குாலுக்கு²⁰ கிழக்கு விளைகிலங்குழி தூற்றெண்பதும் ஆலை-

10 மெட்டில்²¹ நஞுவானத்தொட்டை)டக்காலுக்கு மெற்கு விளைகிலங்குழி நானா[று]ம் இக்காலுக்கு கிழக்கு விளைகிலங்குழி இருனா[று]ம்²² தெதி[ய]ம[ச]த்தின் மெ-லைக்காலுடு மெற்கு விளைகிலங்குழி முன்னுதும் கண்டிலெரிவதிக்க²³ கிழக்கு விளைகில-

11 க்குழி நானா[று]ம் பாடுவெதுறைவாய்க்காலுக்கு வடக்கு [தி]ருவையொத்திதெவர் கிலங்குழி இருனா[று]ந்நாயம்பதுக்கு கிழக்கு தடி[ய]ராண்டி[ய]கால் குழி இருனா[று]ம் ஆகத்தெவர் கிலங்குழி இரண்டாசிரத்திருனா[று]ம் இறைகாத்தாட்டாக ஸ[தி]-²⁴

12 ராத்தி[தி]தலற் கிற்பதாக திருவமுதக்கும் கஜ[தி]²⁵காவொமத்துக்கும் இறையிழிச்சி ஸ்ரீகாவெவெ செயது குத்தொம் [தி]²⁶

TRANSLATION.

(Line 1.) Hail! Prosperity! While the goddess of the earth was beaming under his fringed white parasol, which resembled the moon in beauty, (the king) wedded the goddess of fortune, wielded the sceptre, and destroyed the dark Kali (age).

(He) bestowed crowns of brilliant jewels, adorned with gold, on his father's younger brother, (his) glorious elder brother, his distinguished younger brothers,¹⁴ and his royal sons who knew the (right) path, (along with the titles) 'Vāṇavaṇ¹⁵ of great beauty,' 'Vallavaṇ,²⁰ 'Minavaṇ,²¹ 'Gaṅgaṇ,' 'the king of the people of Lankā,' 'Pallavaṇ (who

¹ Read மினவர்.

² Tr. and Tai. read ஐயணர்.

³ The last ச is entered above the following மு.

⁴ The syllables சொழமட are entered below the line.

⁵ Read எம்மூர்.

⁶ Read ஆழ்வார்க்கு.

⁷ Read தந்த.

⁸ Read சந்திராதித்த.

⁹ I.e. 'the Chēra king.'

¹⁰ I.e. 'the Pāṇḍya king.'

¹¹ Read கீத்தி.

¹² Read கொவி.

¹³ Read மாகணர்.

¹⁴ Read இவ்வர்.

¹⁵ Read வாய்க்காலுக்கு.

¹⁶ Read வதிக்கு.

¹⁷ Literally, 'young princes.'

¹⁸ This is a title of the Chalukya kings.

wears) golden ankle-rings, ' (and) 'the protector of the people of Kāṇṇakuchchi (Kanyakubja),¹ and granted to these (relatives) of great renown the dominions of those (hostile kings).¹

Among the three allied kings of the South (i.e. Pāṇdyas),— (he) cut off on a battle-field the beautiful head of Mānābharāṇa, (which was adorned with) large jewels (and) which was inseparable from the golden crown;² seized in a battle Vira-Kêraḷaṇ whose ankle-rings were wide,³ and was pleased to get him trampled down by his furious elephant Attivārana;⁴ and drove to the ancient Mullaiyūr Sundara-Pāṇḍiyaṇ of endless great fame, who lost in a hot battle the royal white parasol, the bunches (of hairs) of the white yak, and the throne, and who ran away,— his crown dropping down, (his) hair being dishevelled, and (his) feet getting tired.

(L. 2.) (He) sent the undaunted king of Vēṇāḍu to the country of heaven and destroyed in anger the three (princes) of the famous Irāmaguḍam.

While the strong Villavaṇ (i.e. Chêra) was attacked by pains in the bowels, fled from his country and hid himself in the jungle, (the Chôḷa king) destroyed (his) ships (at) Kāṇḍalūr-Śālai on the never decreasing ocean as (easily as he) would have put on a beautiful fresh flower of the rañji (tree).

(L. 3.) When even Āhavamallaṇ became afraid; when Gaṇḍappayaṇ and Gaṅgādharaṇ, (who belonged) to his army, fell along with (their) elephants (whose temples) swarmed with bees, (in a battle) with the irresistible army of Kêvudaṇ; (and) when the (two) warriors of great courage— Vikki and Vijayādityaṇ, Śāṅgamayaṇ of great strength, and others retreated like cowards,— (the Chôḷa king) seized (them) along with gold of great splendour and with horses, elephants and steeds, achieved victory in his garment,⁵ and caused the centre of Kollippākkai, (a city) of the enemies, to be consumed by fire.

(L. 4.) With a single unequalled army (he) took the crown of Vikramabāhu, the king of the people of Laṅkā on the tempestuous ocean; the crown of large jewels, (belonging to) the lord of Laṅkā, Vikrama-Pāṇḍiyaṇ, who, having lost the whole of the southern Tamiḷ country which had previously belonged to him, had entered Îlam (surrounded by) the seven oceans; the beautiful golden crown of the king of Simhala, Vira-Śālāmêgaṇ, who, believing that Îlam (surrounded by) the ocean was superior to the beautiful Kāṇṇakuchchi (Kanyakubja) which belonged to him, had entered (the island) with his relatives and (those of) his countrymen who were willing (to go with him), and had put on the brilliant crown; who, having been defeated on the battle-field and having lost his black elephant, had fled ignominiously; and who, when (the Chôḷa king) seized his elder sister along with (his) daughter⁶ and cut off the nose of (his) mother, had returned in order to remove the disgrace (caused) thereby, and, having fought hard with the sword, had perished in a hot battle; and the extremely brilliant crown of large jewels, (belonging to) the king of Îlam, Śrīvallaṇ (Śrīvallaḥa) Madanarājaṇ, who had come to Kāṇṇaraṇ (Kṛishṇa) and taken up (his) abode (with him).

¹ I.e. of the Chêra, Chalukya, &c.

² This seems to mean that the head, which had been cut off, was paraded with the crown on it.

³ *asat* + *asat* seems to mean 'of long measure.'

⁴ I.e. 'the elephant among elephants,' or 'warding off elephants.' Compare *Arivārana*, the name of the elephant of the Pallava king Paramēśvaravarman I.; above, Vol. I. p. 154.

⁵ This may perhaps mean that he did not undress and rest until he had caught and defeated his enemies.

⁶ Or 'wife.' *Kādali* means both.

(L. 5.) Having led for the second time a warlike army into the northern region, (*the Chôla king*) defeated in battle Gaṇḍar-Dinakaraṇ,¹ Nāraṇaṇ (Nārāyaṇa), Kaṇavadi (Gaṇapati), Madiśūdanaṇ (Madhusūdana), (*who wore*) a garland of flowers (*surrounded by*) bees, and many other kings, and caused to be destroyed the palace of the Śaḷukkiyar² in the city of Kampili, whose gardens diffuse fragrance.

(L. 6.) The tribute paid without remissions by the Villavar (Chêra), Miṇavar (Pāṇḍya), Vêlakular,³ Śaḷukkiyar (Chalukya), Vallavar,⁴ Kauśalar (Kôsala), Vaṅgaṇar,⁵ Koṅgaṇar (Koṅkaṇa), Śindurar,⁶ Aiyaṇar, Śiṅgaḷar (Simhala), Paṅgaḷar,⁷ Andirar (Andhra) and other kings, and the riches collected (*as*) the sixth share (*of the produce*) of the earth (*he*) had measured out, and gladly gave away, to those (*versed in*) the four Vêdas (*i.e.* to the Brāhmanas). In order to be famed in the whole world, (*he*) followed the path of Maṇu and performed the horse-sacrifice.

(L. 7.) In the 29th year (*of the reign*) of (*this*) king Rājakêsarivarman, *alias* the lord Śrī-Rājādhirājadêva, who was seated on the royal (*throne and who had obtained*) very great fame (*under the name*) Jayaṅkoṇḍa-Śôḷaṇ,—we, the great assembly of Maṇimaṅgalam, *alias* Rājāśūlāmaṇi-chaturvêdimāṅgalam, in Māgaṇḍr-nāḍu, (*a subdivision*) of Śēṅgāṭṭu-kôṭṭam, (*a district*) of Jayaṅkoṇḍa-Śôḷa-maṇḍalam, being assembled, without a vacancy in the assembly,⁸ in the *Brahmasthāna*⁹ in our village on the day of Śravana, which corresponded to a Wednesday and to the second *tithi* of the first fortnight of the month of *Dhanu*s, ordered (*as follows*).

(L. 8.) Having received on interest one hundred *kāṣu* from the treasury (*of the temple*) of Śrīmad-Dvārāpati, *alias* Śrī-Kāmakkôḍi-Viṇṇagar-Āḷyār in this village, (*we*) gave, against the interest accruing from these one hundred *kāṣu*, for (*providing*) the offerings and the expenses of the worship of this god, the following land as temple land, with the enjoyment of revenue and taxes,¹⁰ (*and*) having exempted (*it*) from taxes. Three hundred *kuḷi* of cultivated land to the north of (the road called) *Perunalvadi* (*and*) to the east of the channel above the 'Bignonia field' (*Pāḍiri-kalaṇi*); two hundred *kuḷi* of cultivated land to the west of the channel in the middle of the 'Bignonia field'; one hundred and eighty *kuḷi* of cultivated land to the south of the *Perunalvadi* (road) (*and*) to the east of the *Maṇaiy-arudi* channel at (the hill called) *Ālaimêḍu*; four hundred *kuḷi* of cultivated land to the west of the channel of the temple garden at the *Ālaimêḍu* (hill); two hundred *kuḷi* of cultivated land to the east of this channel; three hundred *kuḷi* of cultivated land to the west of the channel on the west of the *tendi* tree (*Croton tiglium*); four hundred *kuḷi* of cultivated land to the

¹ *I.e.* 'the sun among heroes.' As *dinakara* and *aditya* are synonymous, Gaṇḍar-Dinakaraṇ is the same as Gaṇḍarāditya. This was the name of a Śilāhāra feudatory of Vikramāditya VI. and Sômesvara III.; see Dr. Fleet's *Kanarese Dynasties*, second edition, pp. 452, 456 and 547 f. But he cannot be meant here, as he flourished about 75 years after the present inscription.

² *I.e.* the Chalukya king.

³ *I.e.* 'he of the elephant family.' Perhaps the Gaṅgas are meant; see *Ep. Ind.* Vol. IV. p. 177 and note 9.

⁴ This is another name of the Chalukyas; see above, p. 55, note 20. Hence a better reading would be *Pallavar*.

⁵ The king of Vaṅga (Bengal) is probably meant.

⁶ This seems to refer to the king of Sindhu (Sindh).

⁷ Probably the same as Paṅgaḷa (Bengal) and hence synonymous with Vaṅga; see note 5 above.

⁸ *I.e.* 'all members being present.'

⁹ The same term occurs in an inscription at Ukkal, p. 22 above.

¹⁰ This appears to be the meaning of *irai-karatt-ūṭṭu*.

east of the road to (the tank called) *Sundilēri*;¹ and two hundred *kūḷi*, equal to two *tadi*, to the north of the *Pāvaiturai* channel (and) to the east of the two hundred and fifty *kūḷi* of land (of the temple) of Tiruvaiyōttidēvar;² altogether we gave, having engraved (this) on stone, two thousand and two hundred *kūḷi*³ of land (to) the god, with the enjoyment of revenue and taxes, to last as long as the moon and the sun, for (providing) the offerings and the expenses of the worship, having exempted (it) from taxes.

No. 29.—ON THE OUTSIDE OF THE EAST WALL OF THE INNER PRAKARA OF THE
RAJAGOPALA-PERUMAL TEMPLE.

Above, Vol. II. p. 303, I noticed two inscriptions of the 4th year of the reign of Parakēsarivarman, *alias* Rājēndradēva. One of these is the subjoined inscription. It is dated on a week-day (l. 14 f.) which will probably admit of astronomical calculation as soon as a second, similarly dated record of the same reign may be discovered.⁴ The text of the historical introduction has been settled with the help of two other inscriptions, *viz.*—

1. Ty. = an inscription of the 4th year in the Bilvanāthēśvara temple at Tiruvallam in the North Arcot district (No. 190 of 1894).

2. Tm. = an inscription of the 8th year in the Vaidyanātha temple at Tirumalavādi in the Trichinopoly district (No. 84 of 1895).

Like the inscriptions of his predecessor Rājādhirāja (p. 55 f. above) and those of his successor Virarājendra I. (p. 33 above), this inscription of Rājendra opens with a list of relatives on whom the king conferred certain titles (ll. 1 to 6). The recipients of these honours were a paternal uncle of the king, four younger brothers of his, six sons (?)⁵ and two grandsons (?).⁶ The fifth of the sons—Muḍikōṇḍa-Chōḷa with the title Sundara-Chōḷa⁷—is perhaps identical with a prince of the same name and title, who is mentioned in the inscriptions of Rājendra's successor, Virarājendra I.⁸

Lines 6 to 12 give a detailed account of the battle of Koppam, which is only briefly noticed in the hitherto published inscriptions of Rājendra.⁹ His enemy Āhavamalla (-Sômēśvara I.) is here expressly called Śaḷukki, *i.e.* the Chalukya king (ll. 7, 9 and 10). The Chōḷa king invaded Ratta-maṇḍalam and was met by Āhavamalla at Koppam. At first the advantage seems to have been on the side of the Chalukya king. Rājendra himself and his elephant were wounded by arrows, and the men who had mounted the elephant along with him were killed. But fresh troops were advanced and turned the fortune of the battle. Āhavamalla fled, and several of his officers fell. Among these the inscription mentions a younger brother of the Chalukya king—Jayasimha,¹⁰ Pulikēśin,¹¹ Daśapaṇṇaṇ,¹²

¹ This name is derived from *sundil*, *Mimosa pudica*.

² This name means 'the god of the holy Ayōdhyā' and apparently refers to a temple of Rāma.

³ By adding up the preceding amounts, only 2,180 *kūḷi* are arrived at; perhaps 20 *kūḷi* were added for rounding.

⁴ As the day of the year of the reign is mentioned besides the week-day, the calculation of the latter would also settle the very date of Rājendra's accession to the throne.

⁵ See below, page 62, note 9.

⁶ See below, p. 62, note 17.

⁷ The second son of the king also had the name Muḍikōṇḍa-Chōḷa, but bore the title Vijayālaya.

⁸ See p. 33 above.

⁹ See above, p. 39, and Vol. II. p. 303.

¹⁰ This prince is not mentioned in the Western Chālukya inscriptions.

¹¹ This chief was named after the two Chālukya kings of the same name.

¹² This chief was named after Daśavarman or Yaśōvarman, the younger son of Taila II. Daśavarman is a vulgar form of Yaśōvarman; compare *tuvardya* and *tuvardēa* for *yuvardja*, *Ep. Ind.* Vol. IV. p. 180 and note 5.

Aśōkaiyaṇ, Āraiyaṇ, Moṭṭaiyaṇ and Nanni-Nuḷambaṇ,¹ and among those who took part in the flight, Vanniya-Rēvaṇ, Tuttaṇ and Kuṇḍamayaṇ. The first of these three chiefs is perhaps identical with the Haihaya *Mahāmaṇḍalēśvara* Rēvarasa, who is mentioned as a vassal of Sōmēśvara I. in an inscription of A.D. 1054-55.² Among the spoil of the battle were many elephants, three of which are mentioned by name (l. 11), the banner of the boar, and two queens by name Śattiyaṇvvai and Śāṅgappai (l. 12).

Finally, Rājendra despatched an army to Ceylon, where the Kalinga king Vira-Śalāmēgaṇ was decapitated and the two sons of the Ceylon king Mānābharaṇa were taken prisoners. Another Vira-Śalāmēgaṇ, who is stated to have migrated to Ceylon from Kanyakubja, had been killed by Rājendra's predecessor Rājādhirāja.³ The same Chōḷa king had decapitated another Mānābharaṇa, who was, however, a Pāṇḍya king and not a king of Ceylon.⁴ The *Mahāvamsa* mentions two princes of the name Mānābharaṇa, and two others of the name Kittisirimēgha. Mānābharaṇa I.⁵ and Kittisirimēgha I. were nephews and sons-in-law of the Ceylon king Vijayabāhu I. (chapter lix. verses 42 and 44). His queen Tilōkasundari was a princess of Kalinga (*ibid.* verse 29 f.).⁶ Mānābharaṇa and Vira-Śalāmēgaṇ in the subjoined inscription might correspond to Mānābharaṇa and Kittisirimēgha in the *Mahāvamsa*, and the reason why Vira-Śalāmēgaṇ is styled a Kalinga king in the inscription might be the fact that his mother-in-law was a Kalinga princess according to the *Mahāvamsa*. On the other hand king Vijayabāhu I. is supposed to have reigned from A.D. 1065 to 1120, and Vikkamabāhu I., in whose time Mānābharaṇa I. and Kittisirimēgha I. usurped the government of Ceylon, from A.D. 1121 to 1142, while Rājendra and Virarājendra I. have to be accommodated between A.D. 1050 and 1070.⁷ Consequently, Mānābharaṇa and Vira-Śalāmēgaṇ in the inscription must be distinct from, and prior to, Mānābharaṇa I. and Kittisirimēgha I. in the *Mahāvamsa*. But, as I have previously stated (p. 39 above), the conquest of Ceylon by Rājendra is established by the existence of an inscription of his in that island.

The subjoined inscription records that the villagers received an unspecified sum from Kāmakkavvaiyaḷ, the mother of the *Sēnāpati* Jayaṅkoṇḍa-Chōḷa-Brahmādhirāja, and granted in return a piece of land at Amaṇpākkam—the modern Ammanambākkam—on the south of Maṇimaṅgalam⁸ to the temple. This land was situated “to the south of the land that has been formerly granted to this god by a stone inscription.” The reference is to an inscription of Rājakēsarivarman (No. 27 above), which registers a grant of land on the south of Maṇimaṅgalam and east of Amaṇpākkam.

TEXT.

1 ஸ்ரீஸ்ரீ பூரீ[ஃ] [||*] திருமாது புதியெனு[ம்*] பெரு[ம]ரத[ர் இவ]ர் [தக் மா]டு[த]-
வியளாக⁹ 10 மிடு[த]ர[ளி]டு[வ]ன்னுடை[புய][ர்*][த்]து [தி]ண்கலி பெயர்த்து [த]ன்
சிறிய[த]ர[ை]தயாதிய¹¹ எறிவலி க[ங்]க[க]கொண்டசொழினைப் பெர[ம்][தி]தல்¹²
இருமடிசொழிகென்[து]ம் பொருமுரட்டன் திரு-

¹ This may have been a Pallava chief of Nuḷambapādi; see *Ep. Ind.* Vol. IV. p. 180 and note 3.

² Dr. Fleet's *Kanarese Dynasties*, second edition, p. 439.

³ See page 56 above.

⁴ See *ibid.*

⁵ He became the father of king Parakkamabāhu I.; see chapter lxii. verse 52.

⁶ Verse 46 mentions three of her relations, Madhukāṇḍava, Bhīmarāja and Balakkāra.

⁷ See page 32 above.

⁸ See above, p. 50 and note 3.

⁹ Tm. reads தெயியர்க்களாக.

¹⁰ Read மீதொளி.

¹¹ Tv. and Tm. read யாதிய.

¹² Tv. and Tm. read பெரங்கிலல்.

- 2 த்[த]ம்பியர்தம்முள் வெ[வ]ன்றிகொ[ள்] மும்மடி[டு]சாழ[னை]த்தெ[ம்]முனை[ய]டு-
[தி]ற[ற்]சொழபாண்டி[ய]டு[க்]ன்னுங்கொழிமன்றொடு[க்]முல் [வி]ரசொழனைப்படிபு-
[க்]ழ்க்கரிகாலசொழுகென்றும் பொருதொழில்வாழ்வலித்தடக்கை¹ மதுராங்கனை
- 3 சொழுகங்கென்றுனொள்வலிமெவிகல் பா[ரு]கதெவனை சொன[வ]யெ[ர]த்தியராஜ-
டு[க்]ன்னு[ம்]*² தயரத்தன்பொடு கருது காதலருள் இத்த[ல]ம் பு[க்]ழ் நா-
டு[ஜ]ருசொ[மு]னை உ[த்த]மசொழுகென்றுனொ[ர]த்[த]கணிமு[ன]ை[ய]விழுவங்கல்
முடிக்கொ-
- 4 [ண்]டசொழனை இ[க்]ல் விசையாலை[ய]டு[க்]ன்னு[ம்] புகர்முக்கத்தெழுயர்கனிற்று செ[ர]மு-
டு[க்]ர[ன]னை வார்சிலை சொழ[டு]க்கரன[டு]கன்னு[ம்]விண்டி.றங்கடா[ர]த்[த]கொண்டசொ-
ழனை தினகர[ன] கு[வ]த்த[து] சிறப்பமர் சொனஜனகராஜகென்றுங்கனைகடல் படி
- 5 கொண்ட பலபு[க்]ழ் முடிக்கொண்டசொழனை ககரசொழுகென்று[ஞ்]*செனமிழ்ப்-
பிடி[க்]வி[ர]ட்டபாடிக்கொண்டசொழ[னை] தொல்புலியாளு[டு]டச்சொழுகன்னகுச்சியரா-
ஜகெ[ன்]றுமன்னுதன்³ காதலர் காதலர்தம்முள் மெத[ரு]கதிராங்க[னை]கழ-
- 6 ல் மதுராங்கனை வெல்படைச்சொழுவல்லபகெ[ன்]றுமானசிலை[க்கை]யெ[ர]ானைச்செ-
வகனை⁴ திருபெத்திரசொ[மு]கென்று[ம்] பரும[ணி]ச்சுடர்⁵ மணிம[ரு]டஞ்[ரு]ட்டிப்-
படி⁶ மி[ன]ை[ச]வி[க்]ழுநாளினு[ள்]க[ல்] வெட்டெழு[று] செ[ன்]றொ[ண்]டி.ற[வி]ரட்-
டமண்-
- 7 டலமெய்தி நகிகளுகாடும் பகிகளுமகெகமிழி[த்]த[ன]ன் வளவகெ[ன்]னுமொ[ழி]ப்ப⁷
பொருள் கெட்டு வெகவெஞ்[ச]னாக்கி ஆகவம[ல்]வன் பரிபவமினக்கிசென்றெறி⁸
[விழி]த்தெழுது செப்பருகிரத்த கொப்பத்தகவையில சென்றெதி-
- 8 றொன்றமர் துடங்கிய பொழுதவ[ன்] செஞ்சாமரி தன் குஞ்சாமுகத்தி[னு]க[ன்]றிரு-
த்துடைபிலுக்குன்றுற[ன்]⁹ புயத்தி[னு]கையக்க[வு]க[ன்]னு[டு]ன் கனிநெறிய தொ-
டுகழல்¹⁰ [வி]ரர்கள் மடியவும் வகையாதொத[னிய]டு[க்]கம்¹¹ பொருபடை
- 9¹² வமங்கியம்மொய்மமர்¹³ [ச]னாக்கி தம்பி ஜயசிங்கனும்¹⁴ பொர்ப்புலக்கெகியுனார்த்த[த]-
சன்ம[னு]மானமன்னவரில்¹⁵ ¹⁶மண்டலி[க்]சொகனுமா[ன] வ[ன்]புகழாளுமா[ன]சய-
னுனெனினிவரம்ட்டவிழ[ந்]கல்¹⁷ மொட்[ட்]டயனு[ன்]டி.றல் நன்னிதனம்பனுமெனு-
- 10 மில[ர்] முதலியர் எண்ணியியரை[ச]ர வி[ண்ண]கத்தெற்றி வன்[னி]யொவனும்
வ[ய]ப்படைத்தத்த[னு]க்கொ[ன்]ன[வி]ல்படைக்குண்டமய[னு]ம் என்றி[ன்]னவெஞ்சி-
னவரைசொடஞ்சி¹⁸ சனா[க்]கி குல[ரு]லகுவினு தலைமயிர் விரி[த்]து வெ[னு]ற
[டு]கனித்த[து]ப்பின்னுற
- 11 கொ[க்]கி கால் பறிகொடி. மெல்கடல் பாயத்துத்திய¹⁹ பொழுதச்செருக்கனத்தவன்
விடு சத்துருபயங்கான்²⁰ கரபத்திரமுதபத்திரஜாதிபகட்ட[ா]சகெ[மு]மெட்டு[தி]-
ரை²¹ [ப]ரிகளுமொட்டககிகா[க்]னும் [வ]ராகவெல்கொடி முதல் ராஜபரிச்சனமும்
- 12 ஒப்[ரி]ல் சப்பியவ்வை²² சகப்பையென்றிவர் முதல் தெவியர் குமா[ர]மும் பா[ன]வ[டு]-
யரிட்டமுமெனையன²³ பிறவுமுனைவயற்கொட்டு²⁴ விடுஜெயஅவிஷெகம் செய்து

¹ Tv. and Tm. read வாள்வலி.² Tv. reads டெ[ன்]ன[ம்]மும் பின்னுத்தன்.³ Tv. and Tm. read தெமெருடஞ்.⁴ Tv. and Tm. read மொழி.⁵ Tm. has பரிபவம். எ[த]திதெத்தெறி; read பரிபவமெனக்கிதென்றெறி.⁶ Read குன்றுற.⁷ Tv. and Tm. read வழக்கி.⁸ Tv. and Tm. read தசபன்ம.⁹ Tm. reads மண்டலி அசொகையதும் ஆத வண்புகழ் ஆனும் ஆரையதும்.¹⁰ Tv. and Tm. read விழுவங்கல்.¹¹ Tv. has முலபத்தா; read முலபத்திர.¹² Tv. reads சத்தியவ்வை சாங்கப்பை.¹³ Tv. and Tm. read முனைவையிற்கொண்டு.¹⁴ Read perhaps தயா.¹⁵ Read திருபெத்திர.¹⁶ Tv. reads மிசை நிகழ.¹⁷ Tv. and Tm. read தொருததி.¹⁸ Tm. reads புலிக்கி.¹⁹ Tv. reads தூத்திய.²⁰ Tv. and Tm. read மெட்டுடை.²¹ Read ரீட்ட.

- ¹ தெ[ர]ன்[தி]சைவயிர்ப்பொர்ப்படை கடாத்தி[க்]கார்க்கடலிலங்கையில் விந[ற்]-
படைக்கலிங்கர் [ம].
- 13 ன் ² விசலாமெகனைக்கடற்களிறொடுமகப்படக்கதிர்முடி [க]டிவித்திலங்கையற்றினை-
வன் ³ மா[ப்]பாணன் ⁴ ⁵ காதலராவனாக்களத்திடைப்பி[து] ⁶ மாப்பெரும் புகழ்
[மி]க வளர்த்த கொப்பாடு[க]ஸரி[பு]ராக [உ]டை[ய]ரார் ஸ்ரீராமஜெயதெவந[க்ரு]
யாண்டு காலாவ.
- 14 னு [கா*]ன் அய[உ] ||— ஜயங்கொண்டசொழமண்டலது செங்காட்டுக்கொட்டது
மாகணூர்கா[ட்டு] ராஜகுளாமணிச்ச[து*]ருப்பெதிம[ங்]கலத்து தோவாலெ[வ]-
யெ[ர]ம் இவ்வாட்டை லி[ஃ*]தமகாயந்து அவாவகூ[த்]து கலையியும் வியாழக்-
கிழமையும்
- 15 பெற்ற ⁷ ரொஜனிகாள் எம்முர் ⁸ ஸுஜலாசுமண்டப[த்]தெ [கூ]ட்டக்குறைவறக்-
[கூ]டித்தி ⁹ எங்களுர் ¹⁰ ஸ்ரீ[தி*]ராராவதியான ஸ்ரீகாமக்கெ[ர]டிவிண்ணக-
ர[ச]ம்வார்கு குடுத்த சிலம[ர]வது [ஃ*] எங்களுர் ¹⁰ தென்பிடாகை அமண்-
பாக்கத்து சில.
- 16 ¹¹ க்கிழப[ர*]ற்கெல்லை மண்ணிக்காலுக்கு மெற்கும் தென்பாற்கெல்லை மண்ணிக்காலு-
க்கு வடக்கும் மெல்பாற்கெல்லை
- 17 அநாசங்குட்டத்தும் கக்காசியென்னும் புலத்தகூங்கிழும் வட[ப]ாற்கெல்லை பழு-
வுர் ¹² கக்கப்புத்தெரி ககா[டு] தெ.
- 18 [ற்]கும் இத்தெவர்கு முன்பு ஸிவாலெவெ பண்ணின சிலத்துகு தெற்கும் [ஃ*]
ஆக இந்நாற்ப[ர*]ற்கெல்லாம் கடுவுபட்ட சி.
- 19 [ல]மும் ஓடையுமுடைப்பும் மெகொக்கி[ன] மரமும் [கி]ணொக்கிய [க]ணு[ம்]
இந்நாற்பாற்கெல்லாம் கடுவுபட்ட.
- 20 [தெ]ல்லாம் வெ[ன]பதி[க]ன் ஜயங்கொண்டசொழஸுஜாயிரா[ஜ]ர் தாய[ர்] காம-
கவ்வையன் பக்கல் ஸு[ய] கொண்டு ஸா[து]ர. ¹³
- 21 தித்தவந் இந்நிலத்துகு இறையி[து]த்[து]குடுப்பொமாதொம் தோவாலெவெயொம்
[ஃ*] [வ]லெ[யு].
- 22 [ளி]ருது ககாசிக்கொப்பொது ப[ணி]த்த காராம்பிசெட்டு க[ர]ாய[ண]க்கிரம-
வித்தனும் இராஜர் ச. ¹⁴
- 23 ஸ்ரீராமவ[அ]த்தாழிக்கிரமவித்த[னு]ம்[ஃ*] ஸுதமணை [ம]ாதவக்கிர[ம]வித்தனும் பணிப்-
பணியால்
- 24 ப[ணி] கெட்டு [எ]ழுதி[க]ன் இவ்வுர் ¹⁵ ஊர்காணத்தான் அவங்காரன் ¹⁶ சி[ர]ா[ம]-
கென் [ஃ*] இவை என் எழுத்து [ஃ*]

TRANSLATION.

(Line 1.) Hail! Prosperity! While the goddess of fortune and the great goddess of the earth became his great queens, (the king) raised on high (his) brilliant white parasol and uprooted the powerful Kali (age).

¹ Tv. reads தெந்[தி]சைவயிர்ப்பொரு.

² Read யர்க்கிறைவன்.

³ Tv. and Tm. read காதலரிரு.

⁴ Read ரொஜனினி.

⁵ Read யிருத்து.

⁶ Read சித்.

⁷ Read ஸு[து]ர.

⁸ Read இவ்வுர்.

⁹ Read வீர.

¹⁰ Tv. reads மாநாபாணத்.

¹¹ Tv. and Tm. read [பி]டித்து.

¹² Read எம்முர்.

¹³ Read எங்களுர்.

¹⁴ Read பழுவுர்.

¹⁵ Read சத்திர.

¹⁶ Read சோம.

(He) bestowed high crowns, resplendent with large jewels, on Gaṅgaikonda-Śōḷaṇ, who was the younger brother of his father (and who was) powerful in defeating (his enemies), (with the title) 'Irumaḍi-Śōḷaṇ of exuberant valour;' among his royal younger brothers of warlike strength, on the victorious Mummadi-Śōḷaṇ,² (with the title) 'Śōḷa-Pāṇḍiyan whose valour conquers (enemies) on the battle-field;' on Vira-Śōḷaṇ, the lord of Kōḷi (i.e. Uṇaiyūr),³ who wore ankle-rings, (with the title) 'Karikāla-Śōḷaṇ' (who is) praised on earth;⁴ on Madhurāntakaṇ,⁵ whose strong and broad hand (wielded) the sword in warfare, (with the title) 'Śōḷa-Gaṅgaṇ;⁶ on Parāntakadēvaṇ,⁷ whose valour was combined with strength of shoulders, (with the title) 'Śōḷa-Ayōtṭiyarājaṇ;⁸ among (his) sons,⁹ who regarded with kindness (their enemies?) in distress, on Rājendra-Śōḷaṇ, (who was) praised on this earth, (with the title) 'Uttama-Śōḷaṇ;¹⁰ on Mudikonda-Śōḷaṇ, (who wore) a garland of opening buds (as) an ancient (i.e. hereditary) ornament, (with the title) 'the brave Vijayālayaṇ;¹¹ on Śōḷa-Kēraḷaṇ,¹² (who possessed) very tall elephants with spotted foreheads, (with the title) 'Śōḷa-Kēraḷaṇ (who holds) a long bow;¹³ on Kadāraṅkonda-Śōḷaṇ¹⁴ of great valour, (with the title) 'Śōḷa-Janakarājaṇ¹⁵ in whom the eminence of the race of the Sun rests;¹⁶ on Mudikonda-Śōḷaṇ, who conquered the earth (surrounded by) the roaring ocean (and who was) praised by many, (with the title) 'Sundara-Śōḷaṇ;¹⁷ on Irattapādikonda-Śōḷaṇ,¹⁸ (who was) the rock of support to pure Tamil, (with the title) 'Śōḷa-Kaṇṇakuchchiyarājaṇ,¹⁹ the lord of the ancient earth;²⁰ then, among the sons of his sons,¹⁷ on Madhurāntakaṇ,¹⁸ who was (i.e. resembled) the great sun (and who wore) sounding ankle-rings, (with the title) 'Śōḷa-Vallabhaṇ¹⁹ (who leads) a victorious army;²⁰ and on the matchless Āṇaichchēvagaṇ,²⁰ whose hand (held) a strong bow, (with the title) 'Nṛipendra-Śōḷaṇ.'

¹ The same was a surname of Rājendra-Chōḷa I. and the name of a son of Virarājendra I.; see p. 33 above, and *Ind. Ant.* Vol. XXI. p. 323.

² The same had been a surname of Rājārāja I.; see above, p. 22 and note 11.

³ See above, Vol. II. p. 380 and notes 3 and 4.

⁴ Karikāla had been the name of an ancient Chōḷa king; *ibid.* p. 377 f.

⁵ The same was the name or surname of three Chōḷa kings (*Ep. Ind.* Vol. IV. p. 331) and the name of a son of Virarājendra I. (p. 33 above).

⁶ Chōḷagaṅga was also a surname of the Eastern Gaṅga king Anantavarman; *Ind. Ant.* Vol. XVIII. p. 161.

⁷ Parāntaka had been the name of two Chōḷa kings; see the Table on p. 112 of Vol. I. above.

⁸ *I.e.* 'the Ayōdhyā king (viz. Rāma) among the Chōḷas.'

⁹ The word *kāḍalar* may also mean 'friends.'

¹⁰ The same appears to have been a surname of Rājendra-Chōḷa I. This may be concluded from the surname of one of his officers; see p. 14 above.

¹¹ This had been the name of the ancestor of the ruling Chōḷa dynasty; see above, Vol. II. p. 379.

¹² Compare the territorial designation Śōḷa-Kēraḷa-maḍalam, p. 31 above.

¹³ *I.e.* 'the Chōḷa who conquered Kadāraṁ,' which figures among the conquests of Rājendra-Chōḷa I.; see above, Vol. II. p. 105 f.

¹⁴ Janaka is the name of Rāma's father-in-law; compare note 8 above.

¹⁵ *I.e.* 'the Chōḷa who conquered Rattapāḍi,' which figures among the conquests of Rājārāja I. and his successors.

¹⁶ A similar title had been conferred by Rājādhirāja on one of his relatives; see p. 56 above.

¹⁷ Or, 'the friends of his friends;' see note 9 above.

¹⁸ Another Madhurāntaka was mentioned before as one of the king's younger brothers.

¹⁹ Vallabha was a title of the Chalukya kings; compare above, p. 55, note 20.

²⁰ This name means 'a mahout.'

(L. 6.) While (*the Chôla king*) was resplendent on earth, the proud and furious Śaḷukki (*i.e.* Chalukya king) Âhavamallaṇ,—having heard the substance of the report that the Valavaṇ (*i.e.* the Chôla king), desirous of war, had started (*from his country*), had reached Irattā-maṇḍalam, (*whose inhabitants are*) very brave, and had destroyed many rivers (!), districts and towns,—exclaimed: “This (*is*) a disgrace to me !,” sprang up, (*his*) eyes burning (*with rage*), went into Koppam, the strength (*of whose position is*) hard to describe, (*and*) commenced to attack the enemy.

(L. 8.) At that time, when the shower of his (*viz.* Âhavamalla's) straight arrows pierced the forehead of his (*i.e.* the Chôla king's) elephant, his royal thigh, and (*his*) shoulders which resembled hillocks, and when the warriors wearing ankle-rings, who had mounted the elephant along with him, fell, (*the Chôla king*) distributed (*on the battle-field*) many matchless warlike regiments (*which had*) not (*yet been*) detached, and transported to heaven. Jayaśiṅgaṇ, (*who was*) the younger brother of that strong Śaḷukki, the warlike Pulikêṣi, and Daśapaṇmaṇ, (*who wore*) a garland; among proud princes: the chief (*Māḍalin*) Aśôkaiyaṇ, Âraiyaṇ, who ruled (*with*) great fame which was well deserved, Moṭṭaiyaṇ, (*who wore*) a garland of half-open (*buds*) full of honey, Nannī-Nuḷambaṇ of great valour, and other princes without number.

(L. 10.) The Śaḷukki was defeated,—with Vanniya-Rêvaṇ, Tuttaṇ, (*who had*) a powerful army, Kuṇḍamayaṇ, whose army spoke (*i.e.* threatened) death, and other princes,—fled, trembling vehemently, with dishevelled hair, turning (*his*) back, looking round, and tiring (*his*) legs, and was forced to plunge into the western ocean.

(L. 11.) At that time (*the Chôla king*) captured in battle Śatrubhayaṅkara, Karabhadra, Mûlabhadra and many (*other*) excellent elephants of noble breed, horses of lofty gait, herds of camels, the victorious banner of the boar and the other insignia of royalty, the peerless Śattiyavvai, Śāṅgappai and all the other queens, a crowd of women, and other (*booty*) which he (*viz.* Âhavamalla) had abandoned on that battle-field, and performed the anointment of victory.

(L. 12.) (*The king*) despatched a warlike army into the southern region, captured in Laṅkā, (*surrounded by*) the black ocean, Vîra-Śalâmêgaṇ, the king of the Kalingas, (*who had*) a powerful army, with (*his*) elephants (*which resembled*) the ocean, caused to be cut off (*his head which wore*) a brilliant crown, and seized on the battle-field the two sons of Mânâbharanaṇ, the king of the people of Laṅkā.

(L. 13.) On the 8[2]nd day of the fourth year (*of the reign*) of (*this*) king Parakêśarivarman, *alias* the lord Śrî-Râjêṇḍradêva, who (*continually*) increased very much (*his*) very great fame,—we, the great assembly of Râjaśûlâmaṇi-chaturvêdimāṅgalam in Mâgaṇûr-nâḍu, (*a subdivision*) of Śēṅgâṭṭu-kôṭṭam, (*a district*) of Jayaṅkoṇḍa-Śôḷa-maṇḍalam, being assembled, without a vacancy in the assembly, in the *Brahma-sthâna-maṇḍapa*¹ in our village on the day of Rôhini, which corresponded to a Thursday and to the eighth *tithi* of the second fortnight of the month of *Simha* in this year, gave the following land to (*the temple of*) Śrîmad-Dvârâpati, *alias* Śrî-Kâmakkoḍi-Viṇṇagar-Âḷvâr, in our village.

(L. 15.) Land at Amaṇpâkkam, a southern hamlet of our village. The eastern boundary (*of this land is*) to the west of the Maṇṇikkâl (channel);² the southern boundary (*is*) to the north of the Maṇṇikkâl (channel); the western boundary (*is*) to the east of the

¹ See above, p. 57 and note 9.

² The same channel is mentioned in line 5 of No. 27 above.

Araiṅguttam (pond) and of the field named *Nāṅgāsi*; and the northern boundary (*is*) to the south of the bank of the *Nakkapputtēri* (tank) at *Paḷuvār* and to the south of the land that has been formerly granted to this god by a stone inscription.

(L. 18.) Having received funds (*svam*) from *Kāmakkavvaiyaḷ*, the mother of the *Śēṇipati Jayanḱonḍa-Śōḷa-Brahmādhiraḱar*, we, the great assembly, are bound to pay the taxes on this land for as long as the moon and the sun exist, and to give the whole land enclosed within these four boundaries, the water-courses, the breaches (*in the bands of tanks*),¹ the trees overground and the wells underground.

(L. 21.) Having been present in the assembly and having heard the order of *Kārāmbiṣeṭṭu Nārāyaṇa-Kramavittan*,² *Chandradēva-[A]ttāḷi-Kramavittan* of *Irāyār*, and *Sahanai Mādhava-Kramavittan*, who had distributed the blocks (*karai*)³ and inspected the blocks, *I, Alaṅkāraṇ Śrīrāman*, the village-accountant of this village, wrote (*the above*). This (*is*) my writing.

No. 30.—ON THE NORTH WALL OF THE MANDAPA IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 5th year of the reign of *Rājakēsarivarman*, *alias Virarājēndradēva* (I.), and on a week-day (l. 37) which will probably admit of astronomical calculation if a second, similarly dated record of the same reign should be discovered. It opens with a long and interesting historical passage, the first portion of which agrees on the whole with the introduction of the *Karuvār* inscription of the same king (No. 20 above). But the statement that the king conferred certain titles on some relatives of his (No. 20, ll. 1 to 3) is omitted here. For the reconstruction of the text of the fresh portion of the introduction no materials are available besides the incomplete introduction of the *Takkōlam* inscription and some stray fragments of the *Gaṅgaikōṇḍa-Śōḷapuram* inscription.⁴

Virarājēndra I. is said to have defeated the *Kēraḷas* at *Ulagai*, which seems to have been a place on the western coast, and to have tied in his stables the elephants of the *Chālukyas* and *Pāṇḍyas* (l. 16 f.). In a battle on the bank of an unspecified river he cut off the heads of a number of chiefs, some of whom are mentioned by name, but cannot be identified (l. 17 ff.). As the *Gaṅga* and *Nuḷamba* chiefs figure among them, they were probably feudatories of the Western *Chālukya* king. *Virarājēndra* I. was going to exhibit the heads of his victims at *Gaṅgaikōṇḍa-Śōḷapuram*, when his old enemy, the *Chalukya* king (*Āhavamalla-Śōmēśvara* I.), prepared to take revenge for his former defeat at *Kūḍal* (or *Kūḍalāṅgamam*)⁵ and despatched an autograph letter, in which he challenged the *Chōḷa* king to meet him once more at *Kūḍal* (l. 20 ff.). *Virarājēndra* I. proceeded to *Kāṇḍai* (or *Karandai*?), which seems to have been a place near *Kūḍal*, on the appointed day. Though he waited there for a full month, his enemy did not put in his appearance, but took to flight (l. 24 f.). The *Chōḷa* king occupied and burnt *Raṭṭa-pāḍi* and planted an inscribed pillar of victory on the *Tuṅgabhadra* river (l. 25 f.).

Then follows a passage which states that *Virarājēndra* I. appointed "the liar who came on a subsequent day" to be *Chalukya* king or heir-apparent, and that, in derision, he placed round the neck of the candidate a board on which was written that the bearer had escaped execution by an elephant and had run away in public (l. 26 ff.). The *Maṇimāṅga-*

¹ Compare above, Vol. II. p. 393.

² Compare above, Vol. II. p. 116.

³ For a description of this battle see p. 37 above.

⁴ See above, p. 4, note 10.

⁵ No. 2 (Tk.) and No. 4 (G.) on p. 31 above.

lam inscription does not name the person who was the object of this mockery. But an inscription of the 7th year of Virarājendra I. at Tirukkalukkunṅam (No. 175 of 1894) says that the king "tied (round the neck) of the Śaḷukki Vikramāditya, who had taken refuge at his feet, a necklace (*kaṇṭhikā*), (which) illumined the eight directions, and was pleased to conquer and to bestow (on him) the seven and a half *lakshas* of Raṭṭa-pāḍi."¹ Thus it appears that the Chalukya king or heir-apparent appointed by Virarājendra I. was Vikramāditya VI., the son of his enemy Āhavamalla-Sômēśvara I., and that Vikramāditya's coronation was not a mere sham act, as which it is represented in the subjoined inscription. As it is now an established fact that, after the wars between Sômēśvara I. and Virarājendra I., the latter entered into friendly relations with Vikramāditya VI., it cannot be doubted any more that the Chōḷa king whose daughter, according to the *Vikramāṅka-dēvacharita*, became the wife of Vikramāditya VI., is identical with Virarājendra I.²

The king next undertook an expedition into Vēṅgai-nāḍu, i.e. the country of Vēṅgi, which he had already conquered on a former occasion³ (l. 28). His army defeated the enemy "on the great river close to Viśaiyavāḍai," i.e. at Bezvāḍa on the Kṛishṇā, proceeded to the Gōḍāvari, and passed Kalinga and Chakra-kōṭṭa (l. 29 f.). The king bestowed the country of Vēṅgi on Vijayāditya (l. 30 f.). Formerly I identified this prince with the Eastern Chalukya viceroy Vijayāditya VII.⁴ But Mr. Venkayya aptly suggests that he may be the same as Vishṇuvardhana-Vijayāditya, a younger brother of Vikramāditya VI., who bore the title 'lord of the province of Vēṅgi.'⁵

On his return to Gaṅgaikōṇḍa-Śōḷapuram the king assumed the surname Rājādhirājarāja and exhibited the booty which he had brought from the country of Vēṅgi (l. 31 ff.).

In lines 36 ff. the inscription records that 4,450 *kuḷi* of land near the village were granted to the temple by the *Sēnāpati* Jayāṅkōṇḍa-Chōḷa-Brahmādhirāja, whose mother had made the grant described in the preceding inscription of Rājendra (No. 29). The land had been purchased from the villagers by Mañjippayaṅār,⁶ alias Jayasimha-kulāntaka-Brahmamārāyar, the father of the *Sēnāpati*.

TEXT.

- 1 —|| ஸ்ரீஸ்ரீ ஸ்ரீ: [||*] திரு வளர நிரன் புயத்திருவிவலையன் ம[ணி]ப்பூணென்-
த்தாங்கிப்பன்-
- 2 மணிக்கொற்றவெண்குடை [தி]ழல் குவலையத்துவிரகளைப்பெற்ற தாயினும் பெணி மற்-
றுளவதை-
- 3 கழலாயர் தகடி கிழலொதுங்கவுறைபில[த்]துடை கவி [ஒ]துங்க முறை செய்து
வினாமலந்தெரியல்⁷ விக்கலன்றன்-
- 4 கொடு வரி[தி]லு[த்]தடை[சு] ம[ச]சாமனரை[சு]ங்கபாடிசுனத்தி[தி]டைநின்[று]னா[று]ங்க-
பத்தி[ரி] பு[சு]கத்தூத்தியாங்கவர் வெங்கைகனாட்டி[தி]டை [மீட்டு]-

¹ Lines 6 to 8: தந்தையடைந்த சனா[சு]தி விக்ஷிமாதி[த்*]தனை ஈண்டிசை திகழ[சு]கண்டுகை கட்டி.
[இரட்ட]பாடி எழை[சு] இலக்கமு[ம்] எ[தி*]த்த குடுத்தருளி.

² See my *Annual Report* for 1891-92, p. 5, and above, Vol. II. p. 231 f.

³ See page 37 above.

⁴ Above, Vol. II. p. 232.

⁵ Dr. Fleet's *Kanarese Dynasties*, second edition, p. 454, and above, p. 52 and note 8.

⁶ A *Dandāditya* named Mañjippayaṅ had been decapitated by Virarājendra I.; see text line 18 of this inscription.

⁷ Read மலர்த்தெரியல்.

- 5 மவர் விட்ட தாங்கரும் பெருவ[வித்த]ண்டு கெடத்தா[சி] மாதண்ட[சு]ரயக[ன்]
சாமு[ன்]ட[சா]யனைச்செந்தவன் சிசத்தினையறுத்து ம[ற்றவகொரு]ம[கனா]யிய
- 6 இறகயன்மெயி நாகவையென்னு[சு]ரகயன்[சாய]லை முகத்தொடு [மூஞ] வெரு-
[சி] ப[கை]த்தெயிர் [மூ]ன்றும் விசையினுமெ[ன்]றெயிர் பொருது பரிபவ-
- 7 க்திர்வக¹ எனகருதிப்பொருபுன[ல்] கூடல்[ர்]சக[சு]த்தாகவமல்லன் ம[சு]னாநிய [வி]-
கல[ன்] சிங்கணகென்றிவர்தம்மொடுமெனில் சாமன[சு] வென்ற[து]-
- 8 சி முனை விட்டுத்தன்றுனை மன்னரு[சு]ரனும் [பி]க[டு]த்திருனு [வ]டகடவென
வரு[த்]தவத்தானைய[சு]கடசு[னி]ரென்றாற்கலகி அடற்பரி கொசலை சிங்கனை கொ-
- 9 டிப்படை முன்னல் [து]சி வெங்கனிற்றொடுனுணித்து கெத[வ]தண்டகாயகன்
² தாற்கெ[த்த]யன் திண்டிறல்³ மாரயன் சினப்பொத்தாய[னி]ொச்சயனியல்⁴
செ பொற்-
- 10 கொதை [மூ]வத்தியென்றார்த்தெது[ப்]பிலகெகசாமனரா சிங்க[பி]ன்னஞ்[டு]சய்து பி-
ன்னை முத[விய]ரன மதுவணகொட [விசி]த்தலையொ[டு] விக்கல⁵]-
- 11 கொட [செ]ருத்தொ[ழி]வழினு சிங்க[ண]னொ[டு]ட⁶ அண்ண[மு]முதலியா[னை]வ[ரு]-
மமர் பொர்ப்பண்ணிய[பு] பகழிவொட கண்ணியலாகவம[ல்]வனுமவ[ரு]கு⁷ மு-
[தெ]-
- 12 ட வெக[டு]வ[ங்]களிற்றினை [வி]லகி வாகை கொண்டங்கவர் தாரமுமவர் குலதன-
[மு]ஞ்ச[ங்]ருகொங்கலுனாராயும் பெர்[யு]ம் வெண்சாமனாயுமெகடம்பமும் ரு-
ரக்கொ[டி]யு[ம்]
- 13 மகர[தெ]ரணமும் புட்பகப்பிடியும் பொருகளிற்றீட்டமும் [பா]ய்பரித்[தெ]ரகையொ-
[டு]ம் பறித்து செ[யொ]ளி விரசி[ங்]காசகம் ப[ா]ர் [தெ]ரழுவெயி எழில்
தர உவ[சு]முமுதடை[ய]ர[னொ]-
- 14 மெ விசைய[ம]ணிமகுட[மெ]ய்னு எழில் கொள் த[த்]துமாபு[வி]ப்பொத்தப்[டு]-
வெனனை [வா]ர[னை] வ[ன்]கழற்கொளன்றனை ஜனகாதன்றம்பியை[ய]ப்பொ-
- 15 ர்குளத்த[லங்கல்குழ] பகவையரினு⁸ பு[வ]ங்கழல் [தெ]ன்னனை பூவல்ல[வ]ன்
மகன் சிறு[வ]ன் மின்னவிலம்[ணி]முடி விரகெசரியை[ய] மதலனாயொன்று-
- 16 [து]தைப்பித்துகைகிற்கெரளர் த[ங்]குலசெங்கனையொடும் வெரதப்பிறொ[டி]
மெல்கடல் வீழ வாரணம[ரு]க[ரி] செவித்தி⁹ வாரிவிலெண்ணருக்களிற்றின்
- 17 இரட்டாகவர்க்க கன்னியர் களிற்றொடுங்கட்டி¹⁰ பண்ணுப்பிடி[யொ]டு[மா]ங்கவர்
[வி]டு திறை [கொ]ண்டு [மீ]ண்டு குழ்புனற்கொண்டா[ம்]துறவிற்றுகறித்த வெம்.
- 18 பொரில் தண்டகாயகர்தம்மில் திண்டிறல் மல்லியனையுமஞ்சிப்பயனையும் பில்குமத-
களிற்ற[ப்]பிரமதெவனை[யு]னன[ட்]ராசொகயன்றனையுமொண்டி-
- 19 தற்சத்தியனையுஞ்சனாபி[மு]ற[மு]ப்பத்தியன[ன்]றனையுமததகு¹¹ தெமருதெரியல் வீ-
மயன்றனையுமாமதி வங்காரனையும் காமவெற்கங்கனை துள-
- 20 ம்ப[னை]க்காடவர் கொனை மங்குமதய[சு]னை வைதும்பராயனையிரு[வ]லைய[ரி]னு பெ-
[ரு]ம்புனற்றன[து] கங்கை[ம]ரககர் தைத்த மின்¹² திங்களில் வழி வரு சஞ்சி
- 21 பழியொடு வாழ்வதிற்சாவது சாவகன்றெனவெமுற்றி[யு]நிசையகாநி முன்னம்
புதல்வருநாறுமு[து]கிட்டெடை[ன்]¹³ கூடலங்க[ன]மெ[ன]சிறித்த கூட[வி].
- 22 ல் வாராதஞ்சினர் மன்னவால்வர் பொர்ப்பெரு[ம்]பழிப்பிரட்டாகவெ[ன்]றியாவரு-
மறியவெழுதிய¹⁴ [ப]தகமெவருமொலை விடையெ[சு]டுக்குத்தவிசட்ட-
- 23 பாடிப்பிரட்டர்கள் கங்கா[டு]த்தனையெவ [அங்]கல[ன்] வத்தடியினை வணங்கிய
வ[ாச]கமுண[ர்]¹⁵த்தலும் சினையுமுகமு[வி]ருப்ப[ய]மிரண்டுமெனெழிலு[க]வ-
[யா]டிரு-

¹ Read திர்வது.² Read ஓட அண்ணல்.³ G. reads மத[தகர்].⁴ Read தார்க்கெத்த.⁵ Read வர்க்கு.⁶ G. reads கூடலெய் கன.⁷ Read விகல் செய்ய.⁸ Read பொலவ.⁹ Read பதிக.¹⁰ Read செலுத்தி.

- 24 [மடங்]கு பொயியப்பொணப்பொர்கு[ன]ம் புகுளு கானையில் வ[ல்ல]வர் கொணை
வ[ர]வு காணுது சொல்லிய நாளின் மெலுமொர்தங்கள் [பார்த்திருந் தி]-
25 ன்[னை]ப்பொத்த[வன் கால் கெடவொடி மெல்கடவொளித்தலுமெவகாதலுஞ்சி]த்-
தியுங்கெசியமுலருநனித்தனி¹ முதகிடப்பரவரு[மி]ரட்டபாடியெழனாவிலக-
26 முாட்டொழிலடகி முழங்கெரி முட்டி² வெங்கதிற்புலியெது வியனு விரையாட[த்]-
து[ங்]கபத்திரிகரை ஜயப[த்]திரத்தாண் காகிலம் பரச காட்டி மெநான் வ-
27 ன் பிரட்டனை வல்லவநாகிச்சகராகு[ண்]டிகை கட்டி புரசயாணை³ புழைகைகிற்-
பிழைத்திவ்வு[வ]கமறியவொடிய பரிசொருபலகைகிற்பழு[த]மவெழுதிய பின்னை சா-
ர்த்தி-
28 னவு[ந]மயஞ்சஞ்சிபதம் பெற்ற பூத்தினமார்வொடும் பூட்டிப்பெர்த்து[ந]னான் கை-
க்கொண்ட வெங்[ந]ககண்[ந]டெ மீட்டுக்கொண்டலா[ல்] ⁴மின்னில[ங்]கெட்டி-
தி⁵ வ[ல்ல]ன[ங்]கில் வ[னு]
29 காக்கெ[ந்]து சொல்லியெடுத்தவத்தாணை வி[ந]சயவாடையொ[ட]டுத்[த] பொ[ர]-
றில் [ந்]டுத்த ஜனகாத[னை]புண்டகாயக[னா]மி[ந்]மார்கடகலிற்றிராஜமயனைபு-
முப்பரசனைபுமுதலாகவுடைய[வ]ப்பெருஞ்செனையை அடவியிற்பாச்சி [ந்]காதாவி-
யில் தன் பொதககிருண்ணகலிங்கமுங்கட[ன]ப்ப[ர]ல் [ச]காகொட்டத்த[ப்]ப[ய]-
30 ⁶தத்தளவு மெவரு[ந்]தாணை[த்]தாவடி செலுத்தி வெங்கைகனா[டு] மீட்டுக்கொண்ட
தன் பூங்கழற்கடைக[ல]ம் புகுந் ப[ந]டகலத்தடகை விடுஜெ-
31 யாதித்தற்குளரி விசை கொடு மீண்டு விட்டரு[ந்]ளி இகனி[ந]டப்பூண்ட ஜயத்-
திருவொடுங்கக்காபுரி புகுநருளி அங்கெ ராஜா[யி]ராஜராஜ-
32 கெ[ந்]த[ர]ா[தி]பா[க]த்[த]ம் ⁷நியத்தியற்றிப்படியில் மன்னவாடி தொழுதெத்த
⁸வீன்மணிப்பீடத்திருளு வெங்[ந]ககனாட்டிசிற்கொண்டவி-
33 ருநெ[தி]ப்பிறகும் [வ]ரிசைசிற்க[ர]ட்டி ஆழியுகளமு[ங்]தூற்றியாங்கவர் வா[ழி]ய
விரதமாற்றி ⁹[பூ]ழிமஞ்செ[து] வரம்பாட்டுசெங்[டு]கால் செலு-
34 த்தி மெதினி விளகி மீதுயர் வீரத்தகிக்கொடி [தியா]ககொடியொடுமெற்பவ[ர்]
வருகென்று சிற்ப பொர்த்தொ[ழி]து[ரி]மை[யி]லெ-
35 ய்[தி] அரக ¹⁰வீற்றிருளு மெவருமது[டு]கறி [வி]ளகிய [ந்]காராஜகெ[சரி]வ[த்]-
ரான உ[ந]டயார் ஸ்ரீராராஜே[ந்]-
36 லெவர்கு யா[ந்]டு அஞ்சாவது ஜயங்கொண்டசொழமண்டல[த்து] செங்காட்டு-
க்கொட்டத்து மாகணூர்காட்டு ம[னி]மங்கலமான ராஜகுளாமணிச்சதுவெ[டு]தி-
ம[ங்]கல-
37 த்து வேறாவலெவொயம் இவ்வாட்டைகன்னிராயந்து அவரவக[த்]து சதுர[ப்]பி-
யுவிக்கட்கிழமையும் பெற்ற உத்திரத்த[து] நான் எம்முர்¹² ஸ்ரீஹ்லா-
38 னம் பெரியமண்டபத்தெ யதி¹³ செய்து கட்டக்குறைவறக்கூடியிருளு இவ்வுர்
ஜீவிதமு[டைய] [ந்]வகாபதிகள் ¹⁴ஜய[ங்]கொண்டசொழஸ்ரீஹ்யிராஜர் தமப்பக[ர]-
39 ர் மஞ்சிப்பயகாரான , ஜயசங்குலாங்கஸ்யஹ்மாராயர் பகல் காங்க[ன்] ஸ்ரீங்கொ-
ண்டு முன்பிலர்கு இ[ந]மயியாக[த்]குடுத்து இவருநாயில[ர்] அ-
40 துபயித்து வருகிற சிலமாவது ¹⁵[*] இவ்வுர் பெருநூம்புநின்றும் பொன பெ-
ருங்காதுக்கு கீழ்கு¹⁶ பார[ந்]வாய்க்[*]காலுரு வடகு இவர் விலை கொண்டடை-

¹ Read மூவரு.² Read மூட்டி வெங்கதிர்.³ Tk. has புரசை ஆணை; read புரசையாணை.⁴ Read மீன்.⁵ Read தீ.⁶ Line 30 stands above the second half of line 29, and the inscription continues to run upwards as far as line 35 inclusive.⁷ Read perhaps நியமத்தி.⁸ Read வின்.⁹ G. reads குழிம.¹⁰ The letter னீ is entered above the line.¹¹ Read ராஜே[ந்].¹² Read எம்முர் ஸ்ரீஹ்லா.¹³ Read யதி-¹⁴.¹⁴ The ங் is entered below the line.¹⁵ Read கீழக்கு.

- 41 ம¹ கழுநெண்ட்டக்குழி இருநுற்றைம்பதும் பெரியெரி கரைகு கிழ[கு] ப[ரி]ன-
ய[ன]ஞ்செரித்தும்புகாது[கு](த்தெற்கும்) வடகு கொ[ஞ்சி] உருட[கு]மலித்-
தக்
- 42 தொட்டத்[து]கு தெற்கு பெருவதிக்கு மெற்கு(ங்கிழகு)மற்று டெவ[த]ரனம் [ரி]க்கி
குழி காலாபிரத்து இருநுற்றும் ஆக இவ்வூர்க்கொலா-
- 43 ல் குழி காலாபிரத்து நா[து]ற்றைம்பதும் இவ்வூர் பரி[தி]*காராபதி பரிகாமக்-
கொடியிண்ணகர் ஆழ்வார்க்கு ²கவு[தி]*கா[டு]மாமக இவ்
- 44 [ம]ஞ்சிப்பயகார் ம[க]கார் லெகாபதிகள் ஜயங்கொ[ண்]டசொழையூரிராஜர் குட-
த்தார் [ரி]* இ[ன்]சிலம் காலாபிரத்து நா[து]ற்றைம்ப-
- 45 து குழியும் [வ]ஞ்சுந்தவ[த்]* இவ் [ஆ]ழ்வ[ர்]ரக்கு [வ]மெவெயொமெ இ-
றைமிறுத்துடுப்பொமாமொ[ம்] தேவாலமெவெயொம் [ரி]* லமெவெயு-
- 46 ளிருநு கரைபிட்டு கரைப்பொரு பணித்தார் பிருநூர் லவகவிவதமஸூதும்
அரண்புறத்து தி[ண்]டகனமாதவருமலித்ததும் ஈவு-
- 47 னி மாதவருமலித்ததும் பணிப்பணியால் பணி கெட்டு எழு[தி]கென் ஊர்கா-
ணத்தான் வடுகன் ப[ரி]காடுகன் [ரி]* இவை என் எழுத்து [ரி]*

TRANSLATION.

[The first 15 lines agree with ll. 1—10 of No. 20 above.]

(Line 16.) When at Ulagai⁴ the Kêraḷas were uprooted along with the infants of their family, ran away and plunged into the western ocean, (the Chôla king) despatched (his) elephants for a rare bath (in the ocean). (He) tied in the stables the Irattas (i.e. the Chalukyas) whose elephants were numberless,⁵ along with the elephants of the Kanniya,⁶ which (he) had seized. (He) took the tribute which they paid, along with female elephants (which had) trappings, and returned.

(L. 17.) Having occupied (an island) surrounded by water, (he) cut off in a hot battle, which had been appointed near the river, the great heads of the following *Dandandayakas*:—Malliyanan of great valour, Mañjippayan, Pīramadēvan (i.e. Brahmadēva), whose elephants dripped with rut, Aśōkaiyan,⁷ (who wore) a fresh garland, Śattiyanan of brilliant valour, Pattiyanan, (the minister for) peace and war, Vimayan, (who wore) a fragrant, excellent garland (and who resembled) a rutting elephant, and Vāṅgāran of great wisdom, (and the heads) of the Gaṅga (king), (who carried) a dreadful lance, of the Nuḷamba (king),⁸ of the king of the Kādavas,⁹ and of the Vaidumba king,¹⁰ the rut of whose elephants was diminishing (through fear).

(L. 20.) Before (the Chôla king) had nailed up (the heads of these princes in) the great city (called after) the great river Gaṅgâ,¹¹ the Śalukki,¹² who came from the race of the

¹ Read *y*.

² Read கவு-கா.

³ Read கவுஞ்சுந்தவத்.

⁴ Instead of this, the Takkōlam inscription reads Udagai, which seems to have been a city of the Pāṇḍyas; see above, Vol. II. p. 250, note 3.

⁵ Perhaps the author means 'the numberless elephants of the Irattas,' and not 'the Irattas whose elephants were numberless.'

⁶ This seems to be a designation of the Pāṇḍyas, in whose dominions Kanni, i.e. Cape Comorin, was situated.

⁷ A *Maṇḍalin* Aśōkaiyan is stated to have lost his life in the battle of Koppam; see p. 63 above.

⁸ I.e. the Pallava chief of Nuḷambapāḍi; compare above, p. 59, note 1.

⁹ I.e. the Pallava chief of Śeñji (Gingee); see *Ind. Ant.* Vol. XXII. p. 143.

¹⁰ Compare above, Vol. II. p. 379, note 9.

¹¹ I.e. in Gaṅgaikōṇḍa-Śōḷapuram.

¹² I.e. the Western Chālukya king Āhavamalla-Sōmēśvara I., who was already referred to in the description of the battle of Kūḍalāśāgamam; see the translation on p. 37 above.

Moon, reproached himself, saying:—“It is much better to die than to live in disgrace,” became troubled in mind, and declared that the same Kūḍal, where, previously, (*his*) sons and himself turned their backs and were routed, (*should be the next*) battle-field.

(L. 21.) In order that all might know (*it*), (*he*) wrote as preamble of a letter, which was hard to be despatched, the words:—“He who does not come to the appointed Kūḍal through fear, shall be no king, (*but*) a liar (*who incurs*) great disgrace in war,” (*and*) gave (*this letter*) along with the order for despatch (?) to the liars of Iraṭṭa-pāḍi,¹ who ordered Gaṅgā[k]ēttan (*to deliver it*).

(L. 23.) He came, prostrated himself at the two feet (*of the Chōla king*), and declared (*the contents of*) the letter. The mind, the face and the two royal shoulders (*of the king*) became doubly brilliant with surpassing beauty and joy.

(L. 24.) (*He*) started and entered that battle-field. Not having seen the king of the Vallabhas (*i.e.* the Chalukyas) arrive at Kāndai,² (*he*) waited one month after the appointed day. Then the liar³ ran away until his legs became sore, and hid himself in the western ocean, and each of the three: Dēvanāthan, Śitti and Kēśi, turned their backs.

(L. 25.) (*The Chōla king*) subdued (*in*) war the seven and a half lakshas of the famous⁴ Iraṭṭa-pāḍi, and kindled crackling fires. In order that the four quarters might praise (*him*), (*he*) planted (*on*) the bank of the Tuṅgabhadra a pillar (*bearing*) a description of (*his*) victory, while the male tiger, (*the crest of the race*) of the Sun, sported joyfully.⁵

(L. 26.) (*The king*) appointed the liar,⁶ who came on a subsequent day, as Vallabha (*i.e.* Chalukya king), and tied (*round his neck*) a beautiful necklace (*kanthikā*).⁷ (*He*) wrote unmistakably on a board how (*the Chālukya*) had escaped the trunk of an elephant (*which had*) a cord (*round its neck*), and had run away with the knowledge (*of all the people*) of this earth.⁸ Then, on the auspicious day on which (*the latter*) attained to the dignity of Śaḷukki, (*the Chōla king*) tied on (*his*) breast (*that board*) and a quiver (*of arrows*) which was closed (*and hence useless*).

(L. 28.) Having moved (*his camp*), he declared:—“(We) shall not return without regaining the good country of Vēṅgai, which (*we had formerly*) subdued. You,⁹ (*who are*) strong, come and defend (*it*) if (*you*) are able!” That army which was chosen (*for this expedition*) drove into the jungle that big army, which resisted (*its enemies*) on the great river close to Viśaiyavāḍai (*and*) which had for its chiefs Jananāthan,¹⁰ the Dandādyaka Rājamayan, whose mast elephants trumpeted in herds, and Mupparaśan.

¹ *I.e.* the ministers of the Chālukya king.

² As *ra* and the secondary form of *d* are expressed by the same character, the name of this place may have as well been Karandai.

³ *Viz.* Āhavamalla, who had earned this epithet by not keeping the appointment at Kūḍal, which he had proposed himself.

⁴ Literally, ‘which is hard to praise.’

⁵ The tiger was probably figured on the *jayastambha*, as on a pillar, which contains an inscription of Rājendra-Chōla, on the top of Mahēndragiri; see my *Annual Report* for 1895-96, p. 7.

⁶ An inscription of the 7th year at Tirukkālukkunram (see p. 65 above) shows that this ‘liar’ was Vikramāditya (VI.).

⁷ On *kanthikā* as a symbol of the dignity of heir-apparent see *Ep. Ind.* Vol. IV. p. 227, note 10.

⁸ It seems that Vikramāditya VI. had been condemned to be trampled to death by a mast elephant which was led by ropes, but that he escaped and was pardoned.

⁹ This is addressed to the king who held Vēṅgi at the time.

¹⁰ On a previous occasion Virarājendra I. had decapitated the younger brother of Jananātha of Dhārā; see p. 37 above.

(L. 29.) His elephants drank the water of the Gôdâvarî. (*He*) crossed even Kalîṅgam and, beyond (*it*), despatched (*for*) battle (*his*) invincible army as far as the further end of Śakkara-kôṭṭam (Chakra-kôṭṭa).¹

(L. 30.) (*He*) re-conquered the good country of Vēṅgai and bestowed (*it*) on Vijayādityaṇ, whose broad hand (*held*) weapons of war, (*and*) who had taken refuge at his lotus-feet.²

(L. 31.) Having been pleased to return speedily, (*the Chôla king*) entered Gaṅgāpurî³ with the goddess of victory, who had shown hostility in the interval,⁴ and there made (*himself*) the lord of the earth, (*with the title*) Râjâdhirâjarâjaṇ,⁵ in accordance with the observances of his (*family*).

(L. 32.) While (*all*) the kings on earth worshipped (*his*) feet and praised (*him*), (*he*) was seated on a throne of bright jewels and exhibited in order the heap of the great treasures which (*he*) had seized in the good country of Vēṅgai. (*He*) unlocked the rings and chains (*of prisoners*) and altered (*his previously made*) vow, according to which they ought to have lived (*in confinement*). (*He*) wielded a sceptre which ruled (*as far as*) the limits of (*the mountain*) surrounded by snow (*i.e.* the Himālaya) and of Sêtu (*i.e.* Râmêśvaram), and illumined the earth.

(L. 34.) In the fifth year (*of the reign*) of (*this*) king Râjakêsarivarman, *alias* the lord Śrî-Vîrarâjêndradêva, who illustrated (*by his conduct*) the laws of Manu, which are hard to follow, and was seated on the royal (*throne*), (*which he*) had acquired by right of warlike deeds, while the matchless banner of heroism, along with the banner of liberality, was raised on high (*as if*) to say:—“Let (*all*) supplicants come!”

(L. 36.) We, the great assembly of Maṇimaṅgalam, *alias* Râjaśûlâmaṇi-chaturvêdimangalam, in Mâgaṇûr-nâdu, (*a subdivision*) of Śēṅgâṭṭu-kôṭṭam, (*a district*) of Jayaṅkoṇḍa-Śôla-maṇḍalam, having given alms (?) and being assembled, without a vacancy in the assembly, in the large *maṇḍapa* (*of*) the *Brahmasthanâ*⁶ in our village, on the day of Uttara(-Phalgunî), which corresponded to a Monday and to the fourteenth *tithi* of the second fortnight of the month of Kanyâ in this year, (*gave to the temple*) the following land, which we had formerly given on payment, free of taxes, to Mañjippayaṇâr, *alias* Jayasinhakulântaka-Brahmamârâyar, the father of the *Sēnâpati* Jayaṅkoṇḍa-Śôla-Brahmâdhirâjar, the owner of a living (*jîvita*) in this village, and which he was enjoying as his property.

(L. 40.) An areca garden of two hundred and fifty *kulî*, which he had purchased, to the east of the large channel which flows from the large sluice of this village, (*and*) to the north of the *Bhârata* channel, and four thousand and two hundred *kulî* to the east of the bank of the large tank, to the north of the channel (*which flows from*) the sluice of Paṇaiyandañ-jêri, to the south of the garden of Kôrañ[ji Rudra-Kra]mavittan, and to the west of a large road, excluding other *Dêvadânas*,—altogether four thousand four hundred and fifty *kulî* by the rod (*kôl*) of this village were given to (*the temple of*) Śrîmad-Dvârâpati, (*alias*) Śrî-Kâmakakôḍi-Viṇṇagar-Âlvâr in this village, for the expenses of the worship, by the *Sēnâpati* Jayaṅkoṇḍa-Śôla-Brahmâdhirâjar, the son of that Mañjippayaṇâr.

¹ See above, Vol. II. p. 234, note 2.

² This passage was already quoted *ibid.* p. 232, note 3.

³ See above, p. 68, note 11.

⁴ This is an admission of the fact that the Chôlas had experienced reverses.

⁵ The Gaṅgaikoṇḍa-Śôlapuram inscription reads [Râ]jâdhirâjan-Bâjarâ[ja].

⁶ See above, p. 63 and note 1.

(L. 44.) We, the great assembly, are bound to pay the taxes and to give these four thousand four hundred and fifty *kuḷi* of land to this *Ālvār* for as long as the moon and the sun exist.

(L. 45.) Having been present in the assembly and having heard the order of Bhavanandi-Sahasraṇ of Piṇḍūr, Tiṇḍakūḷa-Mādhava-Kramavittan of Araṇaipuṇam, and Mādhava-Kramavittan of Īvuni, who had distributed the blocks and inspected the blocks,¹ I, Vaḍugaṇ Pākkaraṇ (*i.e.* Bhāskara), the accountant of the village, wrote (*the above*). This (*is*) my writing.

No. 31.—ON THE WEST WALL OF THE MANDAPA IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription belongs to the 48th year of the reign of Rājakēsarivarman, *alias* Kulōttuṅga-Chōḷadēva (I.), and opens with the same introduction as two inscriptions at Kāñchi, which I have published in Vol. II. (Nos. 77 and 78). It is dated on a week-day (L. 8) which, according to Professor Kielhorn's calculation,² corresponds to Friday, the 25th January A.D. 1118. On this day a private person purchased from several other persons 1,050 *kuḷi* of land near the village and granted them to the temple, with the condition that the produce of the land might be used for defraying the cost of processions on new-moon days.

TEXT.

- 1 ஸ்ரீ || [பு]ந்மாது விளக்கச்சயமாது விரும்பு சிலமகள் சிலவ மலர்மக[ள்] பு-
ணர உரிமையிற்றி[ன] மணிமுடி
- 2 குடி [மீ]வர் சிலை கெட வில்லவர் குலை த[ச] எனை மன்னவரிசிதரிச்சுழி³
தாத்திக்கனைத்து[ன்] சகரகடாத்தி விஜய[ர*]வி-
- 3 ஷெகம் ப[ண்]னி [வி]ரலிஹாவகத்து உலகு[ன]டயானோடு மன்னி [வி]ற்றிருக-
ருளிய கொவி(ர)ராஜகெலாறிவந்-
- 4 ரா[ன] திர[வ]வகயகுவத்திகள் ஸ்ரீகுலொத்துங்கசொழுவெவற்கு யாண்டு சய[அ]
வது குலொத்துங்க-
- 5 சொழவனகாட்டுக்கு[ன்*]தத்தூர்காட்டு மணிமங்கலமான பாண்டியனைஇருமடி[வ]ன்.
கொண்டசொழ-
- 6 சது[ர*]ப்பெகிமங்கலத்து ர(ா)ஹாவமெயெயாம் எழுத்து [i*] கம்[மு]ர் வண்டவரா-
வதி⁴ எம்பெருமா[ன்] கொவிலில் ஸ்ரீகா-
- 7 சி[ய]ம்[ஞ்செய]நிற⁵ அள்ளுர்க்கெசவபட்டினம்⁶ அரணைபுறத்து திருவ[ரய்][க்*].
குலபித்தனுங்கண்டு யாண்டு [ச]ய[அ]து⁷
- 8 கும[ப]க[ர]யத்[து]ப[மு]வ[க்*]த்து⁸ உலிவிதையும் வெள்ளிக்கிழ[ை]ம[ய]ம் [ப]-
ற்ற சதையத்து காள் [i*] இவ்வா[ண்]டு முதல்
- 9 அமாவாஸி சகிராதித்தவரை எழு[ன]ருளுகைக்கு⁹ ராஜெ[ஹி]சொழவனகாட்டு அம்-
பத்தூர்காட்டு துன்பியாத்து¹⁰ துன்பியா-¹¹

¹ See above, p. 64 and note 3.

² *Ep. Ind.* Vol. IV. p. 263.

³ Two inscriptions at Kāñchi (Vol. II. Nos. 77 and 78) read மன்னவரிசியலுற்றிழி.

⁴ The த is entered below the line.

⁵ The ஸ is entered above and the ம below the line. ⁶ Read அள்ளுர்.

⁷ The first ட of பட்டன் seems to be entered below the line.

⁸ The figure அ looks almost like வ, and it is not impossible that the actual date is சய வது.

⁹ Read ஶ்ரீதேயை.

¹⁰ Read ராஜெஹி.

¹¹ The ப் of துன்பி and the ப் of உன்பொ in line 11 are expressed by a compound letter.

- 10 த[சு*][ழ]ான் வெள[ச]ன்¹ [பெ]ராயிரமுடையநாள்² தண்ட[சு]நாடுடையந்³ கு-
ண்டி⁴ தொணயக்கி[ச*]மலித்தன்⁵ பக்கல் [ஆ]லைமெட்டில் விலை [டு]காண்[டு]-
11 [டை]ய குழி தூற்றிருபத்⁶தஞ்கம் [ச*] [இ]ங்கெ⁷ மய்யுலு⁸ உ⁹மப்பொன்னும்
தம்பிமாரும் பகல் விலை கொண்டெ[ட]ய குழி தூற்றொருப¹⁰தஞ்கம்¹¹ [ச*]
இராபூர் திரு-
12 பப்பாசிக்கிரமவி[து]க் பக்கல் பாபிரிகுழி மெ[லை]காலு¹²குசிழக்கு விலை கொ-
ண்டெடய குழி தூற்றிருபத்து [மு]ன்றும் [ச*] இங்கெ¹³பிராபூர் விஜய¹⁴ திரு-
வெங்கடக்கி[ச]-
13 மலிதூன் பக்கல் விலை கொண்டெடய குழி¹⁵ தூற்றொருபத்தெழும் [ச*] [இ]ங்கெ
ஐயக்கி வண்டெவராபதிபிச்சர் பக்கல் விலை [டு]காண்டெடய [கு]ழி தூ-
14 ந்றொருபதும் [ச*] [இ]ங்கெ [இ]ராபூர் ய[ஜ]க[ச*]ராயணக்கிரமவி[து]தன்¹⁶ பக்கல்
விலை கொண்டெடய குழி தூற்றிருபத்தெழும் [ச*]
15 ஆலவதிக்கு வ[ட]க்கு¹⁷ [இ]ரண்டாங்கண்ணாந்து [வி]ரவலி திருவாங்கமுடை[ட]-
யான் வுறையுன்¹⁸ பக்கல் [வி]லை கொண்டெடய குழி தூற்றிருப-
16 தம் [ச*] [இ]ங்கெய் மூன்றாங்கண்ணாற்றில் இராபூரான்¹⁹ னத்திக்கிரமவி[து]ன்
பக்கல் வடக்கடைய²⁰ கொண்டெடய குழி தூற்றெட்டும் [ச*].
17 அரிவான்வதிக்குக்கிழக்கு [மு]தற்கண்ணாந்து க்கராமபிச்செட்டு கா-
ணமாலைக்கிரமவித்-
18 [த]ன் பக்கல் விலை காண்[டு]டை[ய] குழி தூற்றொருபத்தஞ்கம் [ச*] ஆக
குழி ஆயி[ச]த்தைம்பதம் அமாவாஸி-
19 ப்புறம் சந்திராதித்தவ[த*] செல்வதாக இறைவிழுத்துகைக்குக்கிரமமாக இவர் பக்கல்
வடமெய்யொமாக வெண்டு[ம்]
20 பொன் காண்டு இன்சிலத்துக்கு வந்த இ[ரை]ற வடமெ[டு]யாமெ இறுக்கக்கடவொ-
மாக²¹ இறைசந்து இறை இ[ழி]ச்சிக்குத்தொம் [ச*]
21 இப்படி கல்லிலுஞ்செம்பிலும் வெட்டிச்சந்திராதித்தவந் செல்வதாக இறை இ[ழி]ச்-
சிக்குத்தொமநாலவெய்யொம் [ச*]
22 வடமெய்யுள் தின்று ஐயக்கி வண்டெவராபதிபிச்சர் பணிக்க பணியால் எழுதி-
கென் [இ]வ்வுர் மய்யுலு²² மணிமங்க[வமு]டை[ட]-
23 யா[த்] வெளான் பெரா[ன]ந்தின்²³ எழுத்து ||—

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 48th year (of the reign) of king Râjakêsarivarman, alias the emperor of the three worlds, Śrī-Kulôttunga-Śôladêva, who,— while the goddess of fame became renowned (through him), while the goddess of victory was coveting (him), while the goddess of the earth became brilliant (with joy), (and) while the goddess with the (lotus) flower (i.e. Lakshmi) wedded (him), — had put on by right of inheritance the excellent crown of jewels; who had caused the wheel of his (authority) to roll over all regions, so that the Minavar (Pândyas) lost (their) firmness, the Villavar (Chêras) trembled, (and) the other kings were defeated and suffered disgrace; and who,

¹ The word வெள[ச]ன் is entered above the line.

² The letter த் is entered above the line.

³ Read ஸூன்.

⁴ The ம் of தூற் is entered below the line.

⁵ The ட of வடக்கு is entered below the line.

⁶ The ன் of ரான் is entered above, and the த் of னத்தி below the line.

⁷ The two letters டய are entered below the line.

⁸ Read பெரான் (இவை என்?).

⁹ The syllable தா is entered above the line.

¹⁰ Read தே.

¹¹ The [ப] seems to be entered below the line.

¹² The ட of கிரம is entered below the line.

¹³ Read ஸுறையுன்.

¹⁴ The ட of வெச is entered above the line.

having anointed himself (*in commemoration of his*) victories, was graciously seated on the throne of heroes in union with (*his queen*) Ulagudaiyāl.¹

(L. 4.) The writing of us, the great assembly of Maṇimaṅgalam, *alias* Pāṇḍiyanai-irumaḍi-veṇ-koṇḍa-Śōḷa-chaturvêdimāṅgalam, in Kuṇṇattūr-nāḍu, (*a subdivision*) of Kulōttunga-Śōḷa-vaṇanāḍu.

(L. 6.) With the knowledge of Kēśuvapattāṇ (*i.e.* Kēśava-Bhaṭṭa) of Allūr and Tiruvāyikkula-Pittāṇ of Araṇaipuṇam, the managers of the temple of Vanḍuvarāpati-Emberumāṇ in our village,—in the [48]th year (*of the king's reign*), on the day of Śatabhishaj, which corresponded to a Friday and to the second *tithi* of the first fortnight of the month of Kumbha.

(L. 8.) In order that (*the god*) might be carried in procession at new-moon from this year forward as long as the moon and the sun exist, Nuḷappiyāru-[Kil]āṇ Vēḷāṇ [Pē]rāyiram-uḍaiyāṇ, *alias* Taṇḍaganāḍ-uḍaiyāṇ, of Nuḷappiyāru in Ambattūr-nāḍu,² (*a subdivision*) of Rājendra-Śōḷa-vaṇanāḍu,³ purchased from Dōṇaya-Kramavittāṇ of Kuṇḍūr one hundred and twenty-five *kūḷi* at the Ālaimēḍu (*hill*).⁴ In the same place (*he*) purchased from the arbitrator (*madhyastha*) Uṇṇappōndāṇ and (*his*) younger brothers one hundred and fifteen *kūḷi*. From Tiruppori-Kramavittāṇ of Irāyūr (*he*) purchased one hundred and twenty-three *kūḷi* to the east of the channel above the 'Bignonia field.'⁵ In the same place (*he*) purchased from Viṣṇu Tiruvēṅgaḍa-Kramavittāṇ of Irāyūr one hundred and seventeen *kūḷi*. In the same place (*he*) purchased from Aiyakki Vanḍuvarāpati-Pichchar one hundred and ten *kūḷi*. In the same place (*he*) purchased from Ya[jña]nārāyaṇa-Kramavittāṇ of Irāyūr one hundred and twenty-seven *kūḷi*. In the second *Kaṇṇāru*⁶ to the north of the Ālavadi (*road*) (*he*) purchased from Vīravali Tiruvarāṅgam-uḍaiyāṇ Saḥasraṇ one hundred and twenty *kūḷi*. In the third *Kaṇṇāru* at the same place (*he*) purchased from Nandi-Kramavittāṇ of Irāyūr one hundred and eight *kūḷi* on the northern side. In the first *Kaṇṇāru* to the east of the Arivālvadi (*road*) (*he*) purchased from Karāmbichcheṭṭu⁷ Nāṇamālai-Kramavittāṇ one hundred and fifteen *kūḷi*.

(L. 18.) In order that these one thousand and fifty *kūḷi*⁸ might continue as long as the moon and the sun, for providing⁹ (*the processions*) at new-moon,—having received from him as purchaser the gold necessary for making (*the land*) tax-free, we, the assembly, gave (*it*) free of taxes, agreeing that we, the assembly, shall have to pay the taxes due on this land.

(L. 21.) Having engraved this on stone and copper, we, the great assembly, gave (*it*) free of taxes, to continue as long as the moon and the sun.

(L. 22.) Having been present in the assembly, I, the arbitrator of this village, Maṇimaṅgalam-uḍaiyāṇ Vēḷāṇ Pēraṇ, wrote (*the above*) at the order of Aiyakki Vanḍuvarāpati-Pichchar. This (*is*) my writing.

¹ *Ls.* 'the mistress of the world'; compare above, Vol. II. p. 391, note 8.

² This subdivision owes its name to Ambattūr, a village and Railway station west of Madras and 6 miles north of Saidāpēt.

³ See below, p. 76 and note 15.

⁴ The same hill is referred to in No. 28, l. 9 f.

⁵ The same field is mentioned in No. 28, l. 8 f.

⁶ The same term occurs repeatedly in an inscription at Tirumalai (Vol. I. No. 72). It seems to denote a group of fields.

⁷ Compare above, No. 29, text line 22.

⁸ By adding up the preceding amounts we arrive at 1,060 *kūḷi*, *i.e.* 10 more than stated in the text.

⁹ On *puṇam* see above, p. 6, note 9.

No. 32.—ON THE SOUTH WALL OF THE MANDAPA IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription is mutilated at the end. It records the purchase of some land near the village, the produce of which was assigned to the temple for providing offerings. The name of the purchaser and donor was Viravali Tiruvaraṅgam-udaiyaṅ Saahasraṇ, and the two temple managers at the time of the purchase were Kēśava-Bhaṭṭaṇ of Allūr and Tiruvāykkula-Pittaṇ of Araṇaippuṇam. As the same three persons are mentioned in the preceding inscription (No. 31), which belongs to the reign of Kulōttuṅga I., it follows that the subjoined inscription, which is dated in the 48th year of Tribhuvanachakra-vartin Kulōttuṅga-Chōladēva, has to be assigned also to Kulōttuṅga I.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] திரிபுவணச்சக்கரவத்திகள் ஸ்ரீகுலொத்துங்கசொழதெவம்(க்கு) யா-
ண்டு சயெய ஆவது கய்யமநாயற்று வகுப்பு-¹[வ]குத்து தூஉ[பரி]யும் வென்-
- 2 [ளி]க்கிழமெயும் பெற்ற சதெய[த்]து நாள் ஜயங்கொண்டசொழமண்டலத்[து]க்-
குலொத்[து]ங்கசொழவனநாட்டுக்குன்றத்தூர்காட்டு மணிமங்கலமா-
- 3 ன பாண்டியனை இருமடிவெ[ன்]கண்டசொழச்சதுவெ-²டிமங்கலத்து சிறை[ல]வெ-
யொம் எழுத்து [||*] கம்[ஸ்ர]ர் க[டு]விற்கெயினான புரவுவரிவிண்ணகராழ்-
- 4 வார் கொயில் ஸ்ரீகாரியஞ்செய்கிற [அள்ளு]ர்க்கெசவபட்டனும் அரணெப்புறத்[துத்]-
திருவாய்க்கு[வ]ப்பித்த[து]ங்கண்டு [இ]வ் ஆழ்வார்க்கு ஸ்ரீவளி எ[ழு]-
- 5 ந்தருள இவ் ஆர் இராஜூர்த்தாமொதாக்கிரம[வி]த்தனங்குண்டு³ சக்தி[ர]தெ[வ]-
அக்க[த்]திக்கிரமவித்தனும் பக்கல் இவ்[ஆ]ர்⁴ விரவலித்திருவாங்கமு-
- 6 டெயான் வஹ[வ]ன் விலை கொண்டெய விளை[தி]லம் இவ் ஆர் ஆலமெடு
மனை[அ]துதிவாய்க்காலுக்கு[வி]ழக்கு இரண்டாங்கண்ணாற்று [சீவ]த்துக்-
- 7 குக்[தி]ழ[ப]ரங்கெ[வ்]லை [ஸ்ர]ன்னாங்கண்ணாற்றுக்கு மெற்கு[த்]தெ[ன்]பார்கெ[வ்]லை
கிழக்கு கொக்கிப்பொன [க]ரஅ[க்]கு [ல]டக்கு மெல்பார்கெ[வ்]லை⁴ இவ் இ[ர]-
ண்டாங்-
- 8 கண்ணாற்றுக்கு[க்]கிழக்கு வட[ப]ரங்கெ[வ்]லை பெருகல்[வ]திக்குத்தெ[ற்]ற்கு ஆக
இன்னாற்பாற்[டு]க[வ்]லையுள் கடுவுபட்ட குழி [உ]ராகய[சு]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 48th year (of the reign) of the emperor of the three worlds, Śrī-Kulōttuṅga-Śōladēva, on the day of Śatabhishaj, which corresponded to a Friday and to the twelfth *tithi*¹ of the first fortnight of the month of Kumbha.

(L. 2.) The writing of the great assembly of Maṇimaṅgalam, alias Pāndiyaṇai-irumadi-veṇ-kaṇḍa-Śōla-chaturvēdimāṅgalam, in Kuṇṇattūr-nādu, (a subdivi-
sion) of Kulōttuṅga-Śōla-valanādu, (a district) of Jayaṅkōṇḍa-Śōla-maṇḍalam.

(L. 3.) With the knowledge of Kēśava-Bhaṭṭaṇ of [Allūr] and Tiruvāykkula-Pittaṇ of Araṇaippuṇam, the managers of the temple of Puravuvāri-Viṇṇagar-Ālvār, which is the temple in the middle of our village.

(L. 4.) Viravali Tiruvaraṅgam-udaiyaṅ Saahasraṇ of this village purchased, for providing offerings to this Ālvār, from Dāmōdara-Kramavittaṇ of Irāyūr and

¹ Read இவ்வாய்.

² Read ஓர்.

³ Read வீர.

⁴ Read இவ்விரை.

⁵ Professor Kielhorn states that 'the twelfth *tithi*' is a mistake for 'the second *tithi*' and that, consequently, the whole date of this inscription is identical with that of No. 31.

Chandradēva-Anna[t]ti-Kramavittan of Kuṇḍūr, (*two residents*) of this village, [2]6[6] *kuli* of cultivated land in the second *Kaṇṇāru*¹ to the east of the *Maṇai-arudi* channel² at the *Ālaimōḍu* (hill)³ in this village, enclosed within the following four boundaries :—The eastern boundary of the land (*is*) to the west of the third *Kaṇṇāru*; the southern boundary (*is*) to the north of a channel which flows towards the east; the western boundary (*is*) to the east of this second *Kaṇṇāru*; (and) the northern boundary (*is*) to the south of the *Perunalvadi* (road)⁴

No. 33.—ON THE WEST WALL OF THE MANDAPA IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 4th year of the reign of Parakēsarivarman, *alias* Vikrama-Chōḷadēva (I. 17), and opens with an introduction which resembles that of the Tañjāvūr inscription of this king, but is only partially preserved. It records that certain land was purchased from the villagers and granted to the temple. The land was situated in Pulvāyppāppāṇ-Kuḷattūr—evidently a portion of the village of Kuḷattūr which is referred to in No. 27 above.

TEXT.

- 1 ஸ்ரீ [பு] [ஃ] [பு]மாலை மலை[ட]னு பொ[க்]ம[ர]லை திகழ்தர ப[ர]மாலை
மலை[க்] பருமணித்தி[ர]ன் புயத்திரு நா-⁵
- 2 வ[ம]டைய[ெ]யொடு ஜயமகளிருப்ப த[க்] வரை[மா]ர்வனனதெனப்பெற்றுத்திருமகளொ-
ருதனி
- 3 இருப்ப[க்]கலைமக[ன்] சொற்றிறம் பு[ண]ர்சு கற்பின[ன]ாதி [வி]ருப்பொடு காவகத்-
திருப்பத்தி[சை]தெ[ர]றுநி[தி]ரி-
- 4 யொடு செங்கொல் கடப்ப அ[கி]ல[பு]வனமுழுதுங்கவிப்பதொர்புதும[தி] பொல்
வெ[ண்]ரு[டை] விண
- 5 [க்]கிடப்ப[க்]ருள[த்]திடைத்தெ[து]ங்க[வி]மன் திசை
பெறவும் க
- 6 வெம்[ப]டை தாங்கி வெங்[ை]கமண்[டலத்] . . .
- 7
- 8 ஆ[தி]யுகம் [ணி]மருட[மு]
- 9 த[ன்] கொடி[ல]
- 10 வொடுங்க முரக[க்]ன் முழங்க வினெஜயமும் புக-
மும் [டு]மல் மெல் யொ-
- 11 ல்க⁶ செழியர் வெஞ்சாம் புக சொ[ல]ர் கடல் புக அழிதரு சிங்கணாஞ்சி
கெஞ்சலமா கங்கர் தி-
- 12 றை இட கன்னடர் வென்னிடக்கொங்கர் யொதுங்க⁷ கொங்கணர் சாய ம[ற்]-
றைத்திசை முன்ன[ரு]-
- 13 ம் தனதமக்காணெந திருமலர்ச்செவ[டி] உ[ரி]மையில் [இ][ஃ]ம[ஞ்ச] தெ[ர]ால்லை
எழுல[ரு]ன்[டு]த[ர]முத்தெ[ர]ன்-
- 14 [ரி] முல்லைவாண[கை] முக்கொக்கி[ழா]ந[டி] உ[ரை]மொடு⁸ சங்கரன் இமைசி[மை]-
அத்திரு[ன்]தெ[க்]⁹ பொ[ரு]ன்[தி] உடன்திருப்ப ஆங்கவன் ம-

¹ See above, p. 73, note 6.

² See *ibid.* text line 9 f. and No. 31, text line 10.

³ Read தி.

⁴ Read ஒக்க.

⁵ Read இமையச்சிமையத்திருத்தாளென.

⁶ Compare above, No. 28, text line 9.

⁷ See above, No. 28, text line 8 f.

⁸ Read ஒதுக்க.

⁹ Read உமைபொடு.

- 15 குழும் கங்கையொப்பா[தி] தெ[ரிவை]விவதம் தியாகபதாநை புரிமுதல் மடப்பிடி
புனிதகுணவசிகை திரு-
16 வகமு[மு¹]து[ரை]டயான் அவன் திருவில் அருள்² மு[மு³]தும் உடையானெ[னவிரு-
ப்]ப [வி]ரவி[⁴]வாலானத்[து விற்]-
17 திருந்தருளிய கொப்பாகெசரிபம்மான திருவகவகுவத்திகன் ஸ்ரீவிகு[செழு-
டெவந்(க்)கு யாண்டு சலாவ[து] [⁵]
18 ஜயங்கொண்டசொ[ழ]மண்டல[த்து]க்குவொத்து[ங்]கசெ[ர]மு[வ]னநாட்டுக்குன்றத்[து]ர்-
நாட்டு ம[ணி]மங்கலமாகிய ⁶பா[ண்]டிய[னை]யிருமடிமென்[கொண்டசொ[ர]-
19 முச[து] [⁷]பெபிமங்கலத்[து] மலாலவெயொம் ம-⁸குமினிலவிலையாவ[ண]க்கைய-
யெழுத்[து] [⁹] புழங்கொட்டமான ராஜே[சு]சொழுவனநாட்டு
20 அம்பத்[து]ர்நாட்டு துன்பி[ய]ரது கிழான் கெசவ[ன்] பெராபி[ர]மு[ரை]டயானு
தண்டகனாடையானுக்கு யாங்கள் கிற்றுக்குட்கின்[ற] ம-¹⁰குமி[யாவ]-
21 து [¹¹] இவ்வுர் மெப்பிடாநை [புல்வா]ய்ப்பாப்பா[னரு] [¹²][¹³]¹⁴ நிலம்
¹⁵இ[வை] . . . ன்[காட்]டி [ம]டுவுக்குத்[து]ற்[து] ¹⁶மா[கனு]வெயிலின் வடக்கு-
க்கிழமெல்.¹⁷
22 வே களருங்க[¹⁸]ழிக்கு மெற்கு மெப்பாற்கெல்லை ம[டு]வுக்கு[தி]ழக்கும் [¹⁹] ஆக
இன்னாற்பாற்கெல்லை ந[டு]வுப்பட்ட செய் கால் ந[ம்பி]நங்கைப்பெருஞ்செய்வ-
23 கப்பட[ப்]பழம்படி கதனா ஆசிர[த்]தை[ஞ்ஞா]தும் நடுவு[தி]ருத்திச்செய்ய[ரை]
சி[வ²⁰]மு[ம்] இவ்வுர் [வண்]வெராப[தி]த்[து]ருவாய்க்குவ[த்த]ராவ[ர]ர்க்கு²¹ எங்க-
ளுர்²² ஜக்-
24 கெகூதும் உடொசணி மாவ[க்]தொதும் திருவொசணி புறப்பட்டருளமன்-
ன திரும[ஞ்]ச[ண]மாடி அமுது செய்தருளகைக்கு கிற்றுக்குடி-
25 த்தொம் மலாலவெயொம் [²³] இ[வை]வ பணியால் மணிமங்கலமுடையான் இவ-
க்குவணன் இராமதெவன் எழுத்து ||—

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 4th year (of the reign) of king Parakēsarivarman, *alias* the emperor of the three worlds, Śrī-Vikrama-Śōladēva, who, &c.¹¹

(L. 18.) The hand-writing, (referring to) a deed of sale (*vilaiy-āvanam*) of land,¹² of us, the great assembly of Manimangalam, *alias* Pāṇḍiyanai-irumadi-mēṇ-kōṇḍa-Śōlachaturvēdimangalam, in Kuṇṇattūr-nāḍu, (a subdivision) of Kulōttuṅga-Śōla-vaḷanāḍu, (a district) of Jayankōṇḍa-Śōla-maṇḍalam.

(L. 19.) We have sold the following land to Kēśavaṇ Pērāyiram-udaiyāṇ, *alias* Taṇḍaganāḍ-udaiyāṇ, the headman of Nuḷappiyāṇ¹³ in Ambattūr-nāḍu,¹⁴ (a subdivision) of Puḷar-kōṭṭam,¹⁵ *alias* Rājendra-Śōla-vaḷanāḍu.

¹ The *க்* of கங்கை is entered below the line.

² The கு of யிரு is entered below the line.

³ Read துர்.

⁴ Read perhaps இடையன்.

⁵ The *ய்* of திருவாய்க்குவு is entered above the line.

¹¹ The historical introduction of this inscription, as far as it is preserved, agrees with the introduction of the Taṇjāvūr inscription of Vikrama-Chōla; above, Vol. II. No. 68.

¹² The same term occurs in No. 10 above, text line 2.

¹³ The donor of an inscription of Kulōttuṅga I. (above, No. 31, text line 9 f.) bore the same titles and may be identical with the donor of the present inscription.

¹⁴ See above, p. 73, note 2.

¹⁵ This district is named after Puḷal or Poḷal, a village near Madras on the road to Nellore (No. 38 on the Madras Survey Map of the Saidāpēt taluka). Compare *Ep. Ind.* Vol. IV. p. 8, note 2.

¹⁸ Read திருவுளத்தருள்.

¹⁹ The ன் is entered below the line.

²⁰ Read மாகனு.

²¹ Read எல்.

²² Read னுர்.

(L. 20.) Land in [Pulvâ] yppâppâ[n-Kulattûr], a hamlet on the west of this village. (*The northern boundary is*) to the south of the pond of I[daiankâdu]; (*the southern boundary is*) to the north of the boundary of Mâganûr;¹ the eastern boundary (*is*) to the west of Kalarun[ga]li; and the western boundary (*is*) to the east of the pond.

(L. 22.) We, the great assembly, sold (1) the field of one-quarter (*vêli*), enclosed within these four boundaries, (*which measures*) from old times 1,500—one thousand and five hundred (*kulî*), including the large field of Nambi-naṅgai, and (2) half (*a vêli*) of land (called) *Naduvu-[ti]rutlichchey*, to (*the temple of*) Vanḍuvarâpati-Tiruvâykkulatt-Âlvâr in this village, in order that (*the god*) might receive offerings after having bathed on the day on which (*he*) is carried out for the *Tiruvurôṭṭaṇi* (festival), (*which takes place*) every month on (*the day of*) *Rôhini*, the *nakshatra* of the birth (*of the god*) of our village.

(L. 25.) This was written under order by Maṇimaṅgalam-uḍaiyāṇ Ilakkuvanāṇ (i.e. Lakshmaṇa) Râmadêvaṇ.

No. 34.—ON THE WEST WALL OF THE MANDAPA IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 8th year of the reign of *Tribhuvanachakravartin* Kulôttunga-Chôladêva. It records that the villagers gave to the temple two pieces of land near the village, the first of which had been purchased from Sâhanai Mâdhava-Bhaṭṭaṇ. The second piece of land had been purchased in the 13th year of the reign of Vikrama-Chôladêva.

As it is improbable that a very long time could have passed between the purchase of the land in the 13th year of Vikrama-Chôladêva and its grant to the temple in the 8th year of Kulôttunga-Chôladêva, it may be assumed that Kulôttunga-Chôladêva was the immediate successor of Vikrama-Chôladêva. According to the Chellûr plates of Kulôttunga II.,² Vikrama-Chôḍa reigned for 15 years (A.D. 1112-1127)³ and was succeeded by his son Kulôttunga-Chôḍa II. Hence the former may be identified with Vikrama-Chôladêva who is mentioned in the subjoined inscription, and the latter with Kulôttunga-Chôladêva to whose reign the inscription belongs.

TEXT.

- 1 [ஹ]ஹி ஸ்ரீ [||*] திரிபுவ[ன]ச்சக்காவத்திகன் ஸ்ரீகுலொத்தங்கசொ[ழ]தெவற்கு
யாண்டு அ ஆவது ஜயங்கொண்ட-
- 2 செ[ர]முமண்ட[ல]த்த குலெ[வ]ரத்தங்கசொழவனகாட்டுக்குன்றத்தார்காட்டு மணிமங்-
கலமாக பாண்டியனை[இரு]மடிவென்கண்டசொழச்ச[து]ஜெ[தி]மங்கல[த்]-
- 3 [து 3]ஹாலெவெயொம் ஏழத்த* [||*] கம்[மு]ர் [வ]ண்டெவராபதி எம்பெருமான்
[டு]காயில் ஸ்ரீகாரிய[டு]சய[வ]ர[த்]தும்⁵ ஸ்ரீவெஜ்வக்கண்காணி செய்வானுக்கண்-
- 4 [டு] ⁶இவ்வம்பெருமா[னுக்கு திருவிடெய]ரட்டமாக இவர்⁷ ஆலெ[மடு] மனைய-
துதி[வாய்]க்காதுக்கு கிழக்கு இரண்டாங்கண்ணாந்து ஸ[ர]தனை⁸ மாதவபட்-
டன் ப-

¹ See above, No. 27, text line 3.

² *Ind. Ant.* Vol. XIV. p. 55.

³ *Ibid.* Vol. XX. p. 282.

⁴ Read ஏழுத்த.

⁵ Read செய்வானும்.

⁶ Read இவ்வெம்.

⁷ Read இவ்வார்.

⁸ Read ஸாதனை as in No. 35, text line 14, and compare ஸாகனை in No. 35, text line 11, and ஸாதனை in No. 29, text line 23.

- 5 [க்]ல் பொன் இட்டுக்கொண்ட குழி உயி இக்குழி இருதூற்று ஒருபதம்
[^{*}] ஸ்ரீவிக்கிரமசொழிபெ[வ]ற்கு யாண்டு யக ஆவது ¹[இவ்ளம்]பருமானு-
க்கு திருவிடெயாட்ட-
6 [ம]க இவ்[ஜ]ர் பெருந்தூம்பிள்ளும் வடக்கு கொக்கிப[டு]பா[ன] (பொன்) பெ-
ருங்காலுக்கு கிழக்கு ஆ[வ]வ[தி]க்கு தெற்கு ²இரண்டாங்கண்[ன]ந்து ³இவ்-
ளம்பெருமான் திரு-
7 [வி]டெயாட்டத்[து]க்கு வடக்கு பெருங்காலுக்கு கிழக்கு கண்ணாற்றுக்கு தெற்கு
[வி]ரவலி [உய்ய]க்கொண்டான் பட்டன் [உன்]ளிட்டார் பக்கம் பொன் [இ]ட்டு-
க்கொண்ட தொட்டம் கு-
8 [ழி] ராகுயகையு வ [இ]க்குழி தூற்றறுபத்தொன்ப[டு]த முக்காலே இரண்டு[ம]ர-
க்காணியும் சூராதீதவ[டு]ர [டு]சவ்வதாக இடெறியிச்சிக்குமத்தொமநா-
வடெயெயாம் [^{*}]
9 [ப]ணி [டு]கட்டு ²எழுகினை இவ்ளம் ⁴ம[ண]க்கன் இலக்குவ[ண]ன் பஞ்ச[^{*}]-
கெதி ஆ[ன]ம் பிராகாண ஶேராகுகபிரியனை [^{*}] இடெவெ எ[ன்]னெழுத்து ||உ

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 8th year (of the reign) of the emperor of the three worlds, Śrī-Kulōttuṅga-Śōḷadēva. The writing of us, the great assembly of Maṇimaṅgalam, alias Pāṇḍiyanai-irumadi-ven-kaṇḍa-Śōḷa-chaturvēdimāṅga-lam, in Kuṇṇattūr-nādu, (a subdivision) of Kulōttuṅga-Śōḷa-vaḷanādu, (a district) of Jayankonda-Śōḷa-maṇḍalam.

(L. 3.) With the knowledge of the manager of the temple of Vanḍuvarāpati-Emberumāṇ in our village, and of the overseer of the Śrī-Vaiṣṇavas, we, the great assembly, have given (the following land), free of taxes, to continue as long as the moon and the sun.

(L. 4.) 210 *kulī*—two hundred and ten *kulī*—in the second *Kaṇṇāru* ⁵ to the east of the *Maṇaiy-aruḍi* channel⁶ at the *Ālaimēdu* (hill)⁷ in this village—which had been purchased for gold as a *Tiruvīdaiyāttam*⁸ to this *Emberumāṇ* from [S]āha[n]ai Mādhava-Bhaṭṭaṇ.

(L. 5.) And a garden of $169 + \frac{1}{2} + \frac{3}{8} + \frac{1}{8}$ *kulī*—one hundred and sixty-nine, three quarters, two twentieths and one eightieth *kulī*,—to the east of the large channel which flows to the north from the large sluice of this village; to the west of the *Ālavadi* (road);⁹ to the north of the *Tiruvīdaiyāttam* of this *Emberumāṇ* in the second *Kaṇṇāru*;¹⁰ to the east of the large channel; (and) to the south of the *Kaṇṇāru*,—which had been purchased for gold in the 13th year (of the reign) of Śrī-Vikrama-Śōḷadēva as a *Tiruvīdaiyāttam* to this *Emberumāṇ* from the partners (*Uḷḷittār*)¹¹ of Viravali [Uyya] kkoṇḍāṇ Bhaṭṭaṇ.

(L. 9.) Having heard the order, I, the accountant of this village, Ilakkuvanāṇ Pañchanedi.Āḷumbirāṇ, alias Mahājanapriyaṇ, wrote (the above). This (is) my writing.

¹ Read இவ்வெயம்.

² Read மெற்கு.

³ Read எழுதி.

⁴ Read ஆர்.

⁵ See above, p. 73, note 6.

⁶ See above, p. 75, note 2.

⁷ See *ibid.* note 3.

⁸ This is a synonym of *dēvadāna*; see the Index to Vol. I.

⁹ Compare above, No. 31, text line 15.

¹⁰ This refers to the 210 *kulī* purchased from Sāhapai Mādhava-Bhaṭṭaṇ.

¹¹ See above, p. 6, note 11.

No. 35.—ON THE OUTSIDE OF THE EAST WALL OF THE INNER PRAKARA OF THE
RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 8th year of the reign of Parakēsarivarman, *alias* *Tribhuvanaśakravartin* Rājarājadēva (l. 5), and opens with a panegyrical passage, from which we learn nothing of any importance but that his queen bore the name or title *Mukkōkkilāṇaḍigal*.¹ It records that some land near the village was purchased from Sāhanai Mādhava-Bhaṭṭan and assigned to the temple, with the condition that the produce of the land should be applied for providing offerings of boiled rice to the god.

At the time of the inscription the overseer of the *Sri-Vaiṣṇavas* was Arattamukki-dāsaṇ. As the same officer is referred to in two inscriptions of the 12th and 28th years of the reign of Kulōttuṅga-Chōḷa III. (Nos. 36 and 37 below), it may be assumed either that Parakēsarivarman, *alias* Rājarājadēva, was identical with that Rājarājadēva who succeeded Kulōttuṅga-Chōḷa III. or that he was the predecessor of the latter. I am inclined to adopt the second alternative, because the present inscription mentions as the person from whom the granted land was purchased a certain Sāhanai Mādhava-Bhaṭṭan, whose name occurs in a similar connection in the inscription of Kulōttuṅga-Chōḷa II. (No. 34 above). Hence the king to whose reign the subjoined inscription belongs has to be styled Rājarāja II., and the successor of Kulōttuṅga-Chōḷa III. will be Rājarāja III. The reign of Rājarāja II. would fall between A.D. 1132, the latest date of Kulōttuṅga II.,² and A.D. 1178, the date of the accession of Kulōttuṅga III.³

I have impressions of two other inscriptions of Rājarāja II. which open with the same panegyrical introduction. The first of them, in the Śvētāranyēśvara temple at Kaḍappēri near Madurantakam in the Chingleput district (No. 132 of 1896), is dated in the 9th year; and the second, in the Ēkāmrānātha temple at Conjeeveram (No. 9 of 1893), is dated in the 15th year of the reign, "on the day of *Punarvasu*, which was a Thursday and the fourteenth *tithi* of the first fortnight of the month of *Tai*."⁴

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] பூ மருவிய திருமாதம் புவிமாதம் ஜயமாதம் ஓ மருவிய
கலைமாதம் புகழ்மாதம் நயந்து [பு]லக [அரு]மறைவிதிகெ[றி]ய-
- 2 [னை]த்தமருந்தமிழு[னி] தழைப்பவருமுறை [உ]ரிமையின் ம[ணி]முடி கு[டி]-
திங்கள் வெண்கு[டை]த்திசைக்களிமெட்டு[டை]கு தகித்தி[டை]-⁵
- 3 னானென விளங்கக்கருங்கிப்பட்டியைச்செங்கொல் தூப்பப்பொருவியாழி பு[வி]
வளர்த்துடன் வர வில்ல[வர்] தெலுங்கர் மினவர்⁶
- 4 சிங்களர் பல்லவர் முதலிய பார்த்தி[வர்] ப[ணி]ய எண்ணருங்கற்பமண்ணகம்
புணர்நூ செம்பொன் வீரலிஹாலான[த்]து உலகுடை முக்-
- 5 கொக்கிழானடிகளோடும் [வி]ற்றிருநருளிய கொப்பரகெசரிபதூரான திருமாவனச்சக்-
காவர்த்திகள் ஸ்ரீராமராமஜெவற்கு⁷ யாண்டு அ
- 6 ஆவது [||*] ஜயங்கொண்டசொழமண்டல[த்]*து குலொத்துங்கசொழவளாட்டு⁸
குன்றத்து[ர்]ட்டு மணிம[க்]கலமான பாண்டி-

¹ Mukkōkkilāṇaḍi had been the name of the chief queen of Vikrama-Chōḷa; see above, Vol. II. p. 309.

² *Ind. Ant.* Vol. XX. p. 285.

³ *Ep. Ind.* Vol. IV. p. 266.

⁴ யாண்டு பதினஞ்சாவது தைமாவத்து பூட்டிபுகுத்து புணர்நூமும் அது[ர்]தியும் வியாழ-
க்கிழமைபுமா[ன்] தான்.

⁵ Two other inscriptions of the same king read தனிக்கட.

⁶ Read மினவர்.

⁷ The வ of வற்கு is entered below the line.

⁸ The ட of டுட்டு is entered below the line.

- 7 ய[னை]இருமடிமெ[ன்]கொண்டசெ[ர]மூச்ச[து][ர*]ப்பெ[தி]மங்கலத்[து] தேவ[ர]வ[ல]-
லெய்யொம்¹ எழுத்த[து] [r*] [கம்மூ]ர் [வண்மெய]ர[வதி] எ[ம்]மெ[பரு]-
- 8 மாக் கொயிலில் ஸ்ரீகாரிய[ம்] செய்கிற² இராஜர் விஜயமட்டன[ம்] ³ஸ்ரீவை[வ]-
லவவாரிய[ம்]ஞ்செய்கிற⁴ அரட்டமுக்கிவாலனும் கண்டு
- 9 கம்மூர்⁵ வண்மெய[வ]தி எம்மெ[பரு]மானுக்கு சிறுகாலையிக்கு [மு]ன்பாகத்திரு-
ம[கிர]பொனகம்⁶ ஒருகிருப்பொனகம் னாழி
- 10 அரிசியால் அரீது செ[ய*]தரு[ரு]கைக்கு இம்மண்டலத்து [ஊ]ற்றுக்காட்டுக்-
கெ[ர]ட்டத்து ஊற்றுக்காட்டு[டு]ம⁷ ஊற்றுக்காடான அழகிய[சொ]ழகல்லூர்
ம[ங்]கலங்கிழாக் [மெ]வனா-
- 11 க் மலையிதி[ய]னின[ரு]ன் கம்மூர் [வ]ராகனை மா[த]வபட்டன் ப[க்]க[வ்]க்காத
இட்டுக்[கொண்டு] விட்ட னிலம் [r*] [இ]வ்வூர் காக்க[ம்]பிலால் கருணாகா-
பட்டன் பக்கல் இ[ம்*]மாத[வ]பட்ட-
- 12 க் கொண்டெ[ய] இவ்வூர்ப்பெருநூம்பிதின்று வ[ட]க்கு [மெ]னக்கிப்பொன
பெருவாய்க்காலுக்குக்கிழக்கும் ஆலவதிக்கு வடக்கு இரண்டாக்கண்ணாற்று [க]ரக்-
கம்பிரால்சீரா-
- 13 ம[சீ]ரினக்கொக்குழி [இரு]னாற்றஞ்சாயும் இவ்வதிக்கு வடக்கு லலாக[க]ண்-
னாற்றுக்காக்க[ம்]பிரால் [சீ]ராம[சீ]ரினக்கொக்குழி [இரு]னாற்றெரு[ப]த்தெழும்
இதின[ங்] கிழக்கு இப்பெருடைய
- 14 தடி ஒன்றினுலக்குழி ⁸னாற்றென்பதும் இதின் வடக்கு இம்மாதவபட்டன்⁹
[இக்கு]டி திருவெங்கடபட்டன் [ப]க்கல் ஸ்ரீமூர்த்தமமாகக்கொண்டெ[ய] வ[ா]-
தனை பட்டைய[ன்] புலத்[தி]லமத்த [மெ]த-
- 15 க்கிடையக்குழி எண்[ப]தும் ஆகப்பொத்தகப்படி குழி அனாற்றெருபத்திரண்ட-
யாய[ம்] [r*] இம்மங்க[வ]ங்கிழாக் வெனாக் மலையினியனின[ரு]ன் [ப]க்கல் இன்-
[னி]லம் இறைவிழு[த்]துகைக்கு
- 16 வெண்ட[ம்] பொன் கொண்ட சனாதித்தவனா இறைவிழு[த்]திக்குத்தெ[ர]ாம்
தேவாலயெய்யொம் [r*] [இ]ன்னிலய[ன்] வெண்டி பெர் இட்டுக்கல்லி[லு]ம்
செம்பிலும் வெட்டிக்கொள்வதா.¹⁰
- 17 கவும் இ[வ*]வரீது செய்த ஸ்ரீவாத்திலச்செம்பாதி[யும்] அழர்வி ஸ்ரீவைஜ[வ]-
ராய் வனாற்கு [இ]வ[தா]க[வ]ம் [r*] இவ்வூர் கடுகித்திருமுற்றத்துக்கட்-
டங்குறைவறக்கடி இரு[று]¹¹ லெய்யெ-
- 18 யுள் னின்று அரணைப்புறத்துப்புருஷோத்தமபட்டன் பணிப்பப்பணி கெட்டெழுதி-
கெக் ம[னி]மங்கலமு[டையாக்] ஆ[ன]ன[வெ]ய[ன்] வெனாக் ¹²சிராமதெவ-
கெக் [r*] இவை என் எழுத்து [r*] இப்படி-
- 19 க்கு இவ்வூர்த்தச்சக்கா[னி]¹³ செம்பாதி[யு]டைய [த]ச்சன் வசெனாடன் திருவாய்க்-
குலமான் [மெ]தாண்டைனாட்டாசாரியகென் [r*] இவை என் எழுத்து [r*]
இத்யதூ ஸ்ரீ[வை]வ[வா]கெ[டு] [r*] தறரி [r*]

¹ The ம் is entered below the line.

² The ய் of செய்கிற is entered below the line.

³ The வ of வாரிய is entered below the line.

⁴ The ய் of செய்கிற is entered below the line.

⁵ Read மூர்.

⁶ The word ம[கிர] is entered above the பெ of பொனகம்.

⁷ The letters டு of காட்டு are entered below the line.

⁸ The த் of ஊற் is entered below the line.

⁹ The second ட of பட்டன் is entered below the line.

¹⁰ The ர of கொள் is entered above, and ன் below the line.

¹¹ Read இருத்த.

¹² Read சிராம.

¹³ The ர of காணி is entered below the line.

TRANSLATION.

(Line 1.) Hail ! Prosperity ! While the goddess of prosperity, who carries a (*lotus*) flower, the goddess of the earth, the goddess of victory, the goddess of learning, who resided on (*his*) tongue, and the goddess of fame lovingly embraced (*him*), and while all the rules prescribed in the sacred Vēdas and the elegant Tamil flourished exceedingly, (*the king*) put on the jewelled crown by right of royal descent.

(L. 2.) The moon of (*his*) white parasol was glittering as if it were a matchless hall in which the eight elephants of the quarters abided ;¹ (*his*) sceptre drove away, (*like*) a prostitute, the dark Kali (*age*) ; and (*his*) discus, powerful in battle, accompanied (*his sceptre*), extending (*his conquests on*) the earth.

(L. 3.) Having won the heart (*of the goddess*) of the earth for countless ages, (*he*) was pleased to be seated on the throne of heroes, (*made*) of pure gold, with (*his queen*) Mukkō-kkilāṇaḍigal, the mistress of the world, while the Villavar (Chēras), Teluṅgar, Miṇavar (Pāṇdyas), Śiṅgaḷar, Pallavar and other kings prostrated themselves (*before him*).

(L. 5.) In the 8th year (*of the reign*) of (*this*) king Parakēsarivarman, *alias* the emperor of the three worlds, Śrī-Rājarājadēva.

(L. 6.) The writing of us, the great assembly of Maṇimaṅgalam, *alias* Pāṇḍiyai-irumaḍi-mēṇ-kōṇḍa-Śōḷa-chaturvēdimāṅgalam, in Kuṇṇattūr-nāḍu, (*a subdivision*) of Kulōttuṅga-Śōḷa-vaṇaṇāḍu, (*a district*) of Jayankōṇḍa-Śōḷa-maṇḍalam.

(L. 7.) With the knowledge of Viṣṇu-Bhaṭṭaṇ of Irāyūr, the manager of the temple of Vaṇḍuvarāpati-Emberumāṇ in our village, and of Araṭṭamukkidāsaṇ, the overseer of the Śrī-Vaiṣṇavas.²

(L. 9.) In order that (*the god*) Vaṇḍuvarāpati-Emberumāṇ in our village might receive (*every day*) an offering of four *nāḷi* of boiled rice before early dawn, the Maṅgaḷaṅgilāṇ Vēlāṇ Malaiginiyaninṇāṇ of Ūṇṇukkāḍu,³ *alias* Alagiya-Śōḷa-nallūr, in Ūṇṇukkāḍu-nāḍu, (*a subdivision*) of Ūṇṇukkāṭṭu-kōṭṭam, (*a district*) of the same maṇḍalam, purchased for money from [S]āgaṇai⁴ Mādhava-Bhaṭṭaṇ of our village (*the following*) land.

(L. 11.) Two hundred and five and a half *kūḷi* of Kākkambirāl Śrīrāma-Śīriṅgō in the second *Kaṇṇāru*⁵ to the east of the large channel which flows to the north from the large sluice of this village,⁶ and to the north of the *Ālavadi* (road),⁷ which that Mādhava-Bhaṭṭaṇ had purchased from Kākkambirāl Karuṇākara-Bhaṭṭaṇ of this village ; two hundred and seventeen *kūḷi* of Kākkambirāl Śrīrāma-Śīriṅgō in the fourth *Kaṇṇāru* to the north of this road ; to the east of this, one hundred and nine *kūḷi*, equal to one *taḍi*⁸ (and) bearing the same name ; and to the north of this, eighty *kūḷi*, in the field of Sāhaṇai Bhaṭṭaraiyaṇ, which that Mādhava-Bhaṭṭaṇ had received as a present from Tiruvēṅgada-Bhaṭṭaṇ of this village,—altogether,⁹ six hundred and twelve and a half *kūḷi* according to the land-register.¹⁰

¹ *I.e.* he ruled over the whole earth.

² The words ஸ்ரீமென்குலவாசியஞ்செய்கிற correspond to ஸ்ரீமென்குலவக்கண்காணி in other Maṇimaṅgalam inscriptions.

³ This is a village in the Conjeeveram tāluka ; see above, Vol. II. p. 345, note 4.

⁴ This word is spelt Sāhaṇai in text line 14 below ; see also above, p. 77, note 8.

⁵ See above, p. 73, note 6.

⁶ See No. 34, text line 6, and No. 30, text line 40.

⁷ See above, p. 78 and note 9.

⁸ Compare above, p. 58, line 1.

⁹ By adding up the preceding amounts, only 611½ *kūḷi* are arrived at.

¹⁰ The same term (*pottagam*) occurs in Vol. II. No. 22, second tier, text line 4.

(L. 15.) Having received the gold required for making this land free of taxes from that *Maṅgaṅgīlāṇ Vēlāṇ Malaiginiyaninṅāṇ*, we, the great assembly, gave it free of taxes, for as long as the moon and the sun exist.

(L. 16.) The designation which he desires for this land shall be engraved on stone and on copper, and the better half of the leavings of these offerings shall be given to travellers who are *Śrī-Vaiṣṇavas* (and) have not (*received it*) before.¹

(L. 17.) Having been present in the assembly, which met without a vacancy in the temple court in the middle of this village, and having heard the order of *Purushōttama-Bhaṭṭaṇ* of *Araṇaippuram*, I, *Maṇimaṅgalam-uḍaiyaṇ* [Ā]na[nda]bō[dha]ṇ *Vēlāṇ Śrīrāmadēvaṇ*, wrote (*the above*). This (*is*) my writing.

(L. 18.) To this (*witness*) I, the carpenter *Vaḍuganādaṇ Tiruvāykkulamāṇ* *Toṇḍaināṭṭ-āchāryaṇ*, who possesses the better half of the land of the carpenters (*tach-cha-kāni*) in the village. This (*is*) my writing.

(L. 19.) This charity (*is placed under*) the protection of the *Śrī-Vaiṣṇavas*. Hari!

No. 36.—ON THE SOUTH WALL OF THE MANDAPA IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 12th year of the reign of *Kulōttuṅga-Chōladēva* III.² on a week-day which, according to Professor Kielhorn's calculation,³ corresponds to Monday, the 4th December A.D. 1189. It records that a military officer purchased 600 *kuli* of land near the village and assigned them to the temple, with the condition that the produce of the land should be applied for providing offerings of boiled rice to the god.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] திரிபுலனச்சக்கரவத்திக[ன்] மதுவெயும் சமுமம் பாண்டியனை முடித்தலையுங்கொண்டருளிய [ஸ்ரீ]குலொத்துக்கசொழுவெய்தவற்கு யா-
- 2 ன் டெ யெ ஆவது *யகநாயற்று சுவரவசுத்து கவமியும் திங்கட்கிழமெயும் பெற்ற சித்திகொகான் ஜயங்கொண்டசொழமண்டல-
- 3 துக்குலொத்துக்கசொழவளகாட்டுக்குன்றத்தூர்காட்டு மணிமங்கலமான பாண்டியனை- இருமடிவென்கண்டசொழச்சதுவெ-திமங்க-
- 4 லத்து தைவாலமெயெயம் எழுத்து* [||*] கம்முர்* வண்டுவராபதி எம்பெருமான் கொயில் ஸ்ரீகாரியஞ்செய்கிற க[ா]ராய்ச்செட்டுக்க[ச]வபட்டதும் ஸ்ரீவெவ-லவக்கண்காணி
- 5 அரட்டமுக்கிதாலனு[ங்]கண்டு இக்கொயில் திருவாய்க்*குலத்*து எம்பெருமானுக்கு நாகாழி அரிசியால் ஒருகிருப்பொனகம் அமு[து] செய்தரு[ள] இம்மண்டலத்து இங்காட்டுக்கிழம[ா]-⁷
- 6 ங்காட்டுகாட்டுத்திருச்சுரத்துக்கண்ணப்ப[ன்] தூசிஆதிகாயகன் [கீ]ல[ச]ங்கவெயன் வன்னியநாயகான உத்தமதிதிக்க[ண்ண]ப்பன் காசிட்டுக்கொண்டு விட்ட நிலம் இவ்வூர் ஆ-
- 7 . . .⁸ மனையது[தி]வாய்க்காலுக்குக்கிழக்கு முதற்கண்ணாற்று தெற்கு[க்கு] கண்ணி-க்காலுக்கு வடக்கு கிழக்கு இ[வ்*]வாழ்வார் திருவிடெயாட்டத்துக்கு மெற்- (க்)கு வடக்கு பெருங்காலுக்கு

¹ The word *opdrain* is used similarly in Vol. II. No. 25, text line 36.

² *Ep. Ind.* Vol. IV. p. 220.

³ Read மூச்.

⁴ Read ஓகூ, as in No. 32, text line 6, and in No. 34, text line 4.

⁵ See page 43 above.

⁶ Read எழுத்து.

⁷ Read யகூ.

⁸ Read கிழ்.

- 8 தெம்[க்]கு மய்யுழை மணிமங்கலமுடையான் வானவாரிசனும் 8 தநாஜக[ரி]ய[ய]-
னும் ம[ணி]மங்கலமுடையான் ¹ சிராமதேவனும் பக்கல் விலை கொண்டு
உடைய உறப்பொந்தா-
- 9 னை [அ]லங்காரபட்டி குழி சா [இ] இக்குழி அறுநூறும் இ[வ்*][வ]ன்-
னியனைய[ன] உத்தமசித்திகண்ணப்பர் * [ப]க்கல் வெண்டும் [ப]ர[ன்]
கொண்டு சூராதீதவனொ செல்வதாக யிடுற-
- 10 யிழிச்சி குடுத்தொழைமையொய்யாம் [இ] ஸ்ரீமையன் நின்று அ[ர]னப்-
புறத்து ஷோ[ன]யமட்டன் பணிக்கப்பணி கெட்டு எழுதினென் இ[வ்*]யுர்
ம[ண]க[ன்]
- 11 ஆடவல்லான் சிவவா(ய)க்கியதேவகான உத்தமப்பிரி[ய]ன[ன்] [இ] இ[வ்*]வ-
யென்னெழுத்து ||உ

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 12th year (of the reign) of the emperor of the three worlds, Śrī-Kulōttunga-Śōladēva, who was pleased to take Madurai, Īlam, and the crowned head of the Pāṇḍya,—on the day of *Chitrā*, which corresponded to a Monday and to the ninth *tithi* of the second fortnight of the month of *Dhanu*.

(L. 2.) The writing of us, the great assembly of Maṇimaṅgalam, *alias* Pāṇḍiyanai-irumadi-ven-kaṇḍa-Śōla-chaturvēdimāṅgalam, in Kuṇṇattūr-nādu, (a sub-division) of Kulōttunga-Śōla-vaṇaṇḍu, (a district) of Jayankōṇḍa-Śōla-maṇḍa-lam.

(L. 4.) With the knowledge of Kārāmbichechettu Kēśava-Bhaṭṭaṇ, the manager of the temple of Vanḍuvarāpati-Emberumāṇ in our village, and of Araṭṭamukki-dāsaṇ, the overseer of the Śrī-Vaiṣṇavas.

(L. 5.) In order that (the god) Tiruvāykkulattu Emberumāṇ of this temple might receive (every day) an offering of four *nālī* of boiled rice, Kaṇṇappaṇ Tūsi-Ādināyagaṇ ¹ [Nī]la[ga]ṅgaraiyaṇ Vaṇṇiyaṇāyaṇ, *alias* Uttamanidi-Kaṇṇappaṇ, of Tiruchchuram in Kīl-Māṅgāṭṭu-nādu, (a sub-division) of the same district and the same *maṇḍalam*, purchased for money from the arbitrator Maṇimaṅgalam-udaiyaṇ Vāṇavāriśaṇ, Mahājanapriyaṇ and Maṇimaṅgalam-udaiyaṇ Śrīrāmadēvaṇ 600 *kūḷi* of land, (called) Urappōṇḍāṇ, *alias* Alaṅkārapaṭṭi, ² to the east of the Maṇaiy-arudi channel ³ at the Ā[laimeḍu] (hill) in this village, to the south of the first Kaṇṇāru, ⁴ to the north-east of the Kaṇṇikkāl (channel), to the north-west of the Tiruviḍaiyāṭṭam ⁵ of this Ālvār, (and) to the south of the large channel.

(L. 9.) Having received the gold required from that Vaṇṇiyaṇāyaṇ, *alias* Uttamanidi-Kaṇṇappaṇ, we, the great assembly, gave these six hundred *kūḷi*, free of taxes, to continue as long as the moon and the sun.

(L. 10.) Having been present in the assembly and having heard the order of Dōṇaiya-Bhaṭṭaṇ of Araṇaippuram, I, the accountant of this village, Āḍavallāṇ Śivavākyadēvaṇ, *alias* Uttamapriyaṇ, wrote (the above). This (is) my writing.

¹ Read *Śraṇam*.

² *I.e.* 'the chief leader of the van-guard.'

³ *I.e.* 'the *paṭṭi* of Urappōṇḍāṇ, *alias* Alaṅkāraṇ.' On *paṭṭi* see above, Vol. II. p. 359, note 12. Urappōṇḍāṇ occurs as a proper name in No. 31, text line 11, and Alaṅkāraṇ in No. 29, text line 24.

⁴ See above, p. 78 and note 6.

⁵ See above, p. 73, note 6.

⁶ See above, p. 78, note 8.

No. 37.—ON THE EAST WALL OF THE MANDAPA IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 28th year of the reign of Kulōttuṅga-Chōḷadēva III. and records that the same military officer who is mentioned in the preceding inscription (or a relation of his) deposited with the temple authorities a sum of money, from the interest of which four lamps had to be supplied with fuel.

TEXT.

- 1 ஸ்ரீவதி ஸ்ரீஃ ||— திருபுவந்சச்சக்கரவத்திகள்
- 2 மது[டு]சொயும் பாண்டியனை முடித்தலை-
- 3 யு[டு]காண்டருளிய ஸ்ரீகுலொத்து[ங்]கசொழிதெ-
- 4 வற்கு யாண்டு உயவு ஆவது ஐயங்கொண்ட[சொழிமண்]-
- 5 டலத்துக்குன்றத்தூர்காட்டு மணிமங்கலத்து வண்டுவரா-
- 6 பதியில் ஸ்ரீவெல்லுவக்கண்காணி அரட்டமிக்கி[ர]வனும்
- 7 [கடுவி]ற்கொயிந்திரு[வ]டிப்பிடிக்கும் ஸ்ரீயாழ்ப்புணும் இ[வ்]விருவொம்
- 8 திருச்சகரக்கண்ணப்பன் பஞ்சகெதி நீலகங்கையர் பக்கலிவ்வாண்-
- 9 டெடக்கார[த்*]கிகைமாலத்துப்பெ[ர]விழுட்டாகக்கொண்ட ப[மு]ங்காச எழெ-
- 10 யெழுமாவக்கும் வண்டுவராபதியிலெ[யி]ரண்டு வ[தி]விளக்கும் கடு-
- 11 [வி]ற்கொயி[வி]லெயெ[ர]ருசந்திவிளக்குத்திருவையொத்தி-
- 12 யுத்திருவா[யப்]பாடியும் வண்டுவராபதியிலெரிக்கக்கடவ சந்திவி[ள]க்கொன்று-
- 13 கா[து] விளக்கும் ¹அருராடித்தவரை செலுத்தக்கடவொமா-
- 14 க [வ]ம்மதி[த்*]தொம் ஸ்ரீனத்தொம்(?) ||—

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 28th year (*of the reign*) of the emperor of the three worlds, Śrī-Kulōttuṅga-Śōḷadēva, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—we two, Arattamikkidāsan,² the overseer of the Śrī-Vaishnavas in (*the temple of*) Vanḍuvarāpati at Manimangalam in Kuṇṇattūr-nādu, (*a subdivision*) of Jayankonda-Śōḷa-maṇḍalam, and Śrīdhara-Bhaṭṭan, who holds the feet of the god³ of the central shrine, received from Kaṇṇappaṇ Paṇchanedi Nilagaṅgaraiyar of Tiruchchuram seven and seven twentieths old *kāṣu*, to bear interest from the month of *Kārttigai* of this year.

(L. 10.) In return for (*this sum*), we, the authorities of the temple, agreed to burn, as long as the moon and the sun exist, four lamps, (*viz.*) two twilight lamps in the Vanḍuvarāpati (*temple*), one twilight lamp in the central shrine, and one twilight lamp which (*the two temples of*) Tiruvaivōtti⁴ and Tiruvāyappāḍi⁵ have to burn in the Vanduvarāpati (*temple*).

¹ Read அருராடிகு.

² This name is spelled Arattamukkidāsan in Nos. 35 and 36.

³ *I.e.* who is one of the men who carry the idol on procession-days.

⁴ This temple is probably identical with Tiruvaivōttidēvar in No. 28, text line 11.

⁵ *I.e.* 'the holy village of shepherds.' This must refer to a temple of Kṛishṇa; compare *Ep Ind.* Vol. IV. p. 202. From the inscriptions of the Vaikunṭha-Perumāḷ temple at Manimangalam we learn that this temple formerly bore the name Tiruvāyappāḍi.

No. 38.—ON THE OUTSIDE OF THE EAST WALL OF THE INNER PRAKARA OF THE
RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 13th year of the reign of Rājārājadēva (III.?). It registers several payments of money into the temple treasury for feeding lamps in the temple.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] ராஜராஜதேவம்(க்)கு யாண்டு [ப]தின்முன்றாவது¹ ஜயங்கொண்ட-
சொ[ழ]மண்டலத்து குலொ[த்*]துங்கசொழ-
- 2 வளநாட்டுக்குற்றத்து[ர்*]நாட்டு மணி[ம்]ங்கலமாக பாண்டியனையிருமடிவென்கொண்-
[ட்]சொழச்ச[துர்]ப்பெ[தி]மங்கலத்து²
- 3 வண்டுவரா[ப]தி எம்பெருமான் கொயிலில் ஸ்ரீகாரிய(ம்)ஞ்செ[ய்*]நிற இராஜூர் அரு-
ளானவழியும் இக்கொயிலில் கங்காணி³ செய்கிற வண்-
- 4 வெராபதி இவ்விருவருங்க[ண்](ங்)காணியாக இ[வ்*][டு]வம்பெருமானுக்கு
இரவுவழியினக்கு எரிக்க *முதல்[நிக்]கப்பொலிசையாலெ வண்-
- 5 வெராபதி எம்பெருமான் ஸ்ரீபண்டாரத்திலெ இராஜூர் அ[ரு]ளானவழி ஒடுக்கின காச
ஒ[ன்]தும் மத்து[வ]லிச்சினைக்கொவ[ன்]⁴ ஒ[டு]-
- 6 க்கின காச ஒன்றும் மிஞ்[ரு]ர் எம்பெரு[ம்]ரான் அ[டி]யான் [வி]னக்கவன[ர்*]ர்
ஒடுக்கின காச ஒன்று[ம்] பொருங்குன்றத்[து] கண்ணக்கை குப்பன்
- 7 இரவுசத்தினக்கெரிக்க ஒடுக்கின காச ஒன்றை [||*]

TRANSLATION.

Hail! Prosperity! In the thirteenth year (*of the reign*) of Rājārājadēva,—under the supervision of both Arulāla-Bhaṭṭaṇ of Irāyūr, the manager of the temple of Vanḍuvarāpati-Emberumāṇ at Manimaṅgalam, *alias* Pāṇḍiyanai-irumadi-ven-konda-Śōla-chaturvēdimāṅgalam, in Kuṇṇattūr-nādu, (*a subdivision*) of Kulōttuṅga-Śōla-vaṇanādu, (*a district*) of Jāyāṅkonda-Śōla-maṇḍalam, and of Vanḍuvarāpati, the overseer of the Śrī-Vaiṣṇavas in this temple,—(*the following sums*) were paid on interest into the treasury of the temple of Vanḍuvarāpati-Emberumāṇ, as a fund for burning lamps at evening dawn before this *Emberumāṇ*:—one *kāṣu* by Arulāla-Bhaṭṭaṇ of Irāyūr; one *kāṣu* by Mattu[va]li Śīriṅgō-Bhaṭṭaṇ; one *kāṣu* by Emberumāṇ-Adiyāl [Vi]ṅgavand[ā]r of Miñjūr; and one and a half *kāṣu*, for burning a lamp at evening dawn, by Kaṇṇandai Kuppāṇ of Poruṅguṇam.

No. 39.—ON THE EAST WALL OF THE MANDAPA IN THE RAJAGOPALA-PERUMAL TEMPLE.

The subjoined inscription belongs to the 18th year of the reign of *Tribhuvanachakravartin* Rājārājadēva. This king is probably identical with Rājārāja III., who is known to have ascended the throne about A.D. 1216 and seems to have been the immediate successor of Kulōttuṅga-Chōla III.⁶ In this case the week-day on which the inscription is dated will admit of astronomical calculation. The inscription records that a flight of stone steps leading to a *mandapa* was built at the expense of two brothers.

¹ Read ஸ்ரீமுன்றாவது.

² Read ஸ்ரீவெலுவக்கணகாணி

³ Read சி.

⁴ The *r* of சதுர் is corrected by the engraver from த்.

⁵ Read முதலாக.

⁶ See page 43 above.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] திருவாய்க்கெழ்விய முன்னாக [தி]ரிபுவனச்சக்கரவத்[தி]க[ன்] ஸ்ரீராஜ-
ராஜதேவந்-
- 2 கு யாண்டு யெ வது யநுகாய[ந்து] வகுபுலகந்தது பஞ்சமியம் புதன்நிழமை-
யும் பெ-
- 3 நற் அவிட்டத்தின[ன்] ஜயக்கொண்டசொழமண்டலத்துப்புவியூர்க்கொட்டமா[ன்] கு-
லொத்து-
- 4 க்கசொழவளனுட்டுக்கு[ன்]தத்தூர்நாட்டு மணிமங்கல[ம்]ரன மூரீபரிவாம[ணி]ச்சது-
பெய்திமந்-
- 5 க[வ]த்து வண்டவரா[ப]தி [எ]ம்[பெ]ருமா[ன்] கொயிலில் அவிஷேக[ம்]ண்ட[ப]த்-
தக்கு கிழைப்-
- 6 புவிமு[கமா]ன சொபானத்துக்கு வெ[ன்]டும் பொன்னிட்டுக்கல்[ச]ராஞ்செய்தித்-
தான் மணி[ம்]ந்-
- 7 ¹ கலமுடையான் பஞ்சகெதி இ[கரு]ணன் மலை[கி]னியகின்றான் ஸ்ரீஸ்ரீய[ன்]
பெரிய[பி]ன்-
- 8 னையும் ² இவன் தம்பி ஆகவமல்[வ]தெவ[னும்] [||*] இவர்கள் தன்மம் [||*]

TRANSLATION.

Hail ! Prosperity ! With the approval of the god,¹—in the 18th year (*of the reign*) of the emperor of the three worlds, Śrī-Râjarâjadêva, on the day of *Dhanishthâ*, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight of the month of *Dhanu*,—Brahmapriyaṇ, the eldest son of Maṇimaṅgalam-uḍaiyaṇ Pañchanedi Lakshmaṇaṇ Malaiginiyaniraṇ,² and his younger brother Âhavamalladêvaṇ paid the gold required for, and caused to be made the stone work of, a flight of steps, with tiger's heads at the bottom, for the *Abhishêka-mandapa* in the temple of Vanḍuvarâpati-Emberumâṇ at Maṇimaṅgalam, *alias* Grâmasikhâmaṇi-chaturvêdimāṅgalam, in Kuṇ-rattûr-nâdu, (*a subdivision*) of Puliyûr-kôṭṭam, *alias* Kulôttuṅga-Śôla-valanâdu, (*a district*) of Jayankonda-Śôla-maṇḍalam. (*It is*) their charitable gift.

No. 40.—ON THE OUTSIDE OF THE EAST WALL OF THE INNER PRAKARA OF THE
RAJAGOPALA-PERUMAL TEMPLE.

This inscription consists of a single Sanskrit verse in the *Indravajrâ* metre and of a passage in Tamil prose. It is dated on a week-day (l. 3) which will probably admit of calculation, in the 18th year of the reign of *Tribhuvanachakravartin* Râjarâjadêva, and records the gift of two lamps to the image of Vishṇu, and to an image of Narasimha which was set up in the same temple.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ — வாயுடுமொ[து]ர[ன்]வவடுண்புரு[||*] ஸ்ரீஸ்ரீஸ்ரீநி[||*]-
யிராமரீகா[||*] ரதாமுதாராஸ்திதயெ
- 2 வரவஸு பூராதீ பூரீவ[||*]யிராதிவ[||*]வெ — [க ||*] திவ்வகச்சகுவதி[||*]க[ன்]
ஸ்ரீராஜராஜதேவந்ரு யாண்டு யெ ஆவ[து]

¹ Read கலமுடையான்.

² Instead of this, No. 41, text line 6 f. reads மலைகினியகின்றான் பெரியபிள்ளை ஆன ஸ்ரீஸ்ரீய[ன்]னும்.

³ Literally, 'the hearing of the holy voice having preceded.'

⁴ The same name is borne by a different person in No. 35 above.

- 3 மகரதாயந்து வஞ்சு¹வகந்து புயலையும் திங்கட்குழமையும் பெற்ற திருவொ[ண-
த்]து கான் ம[ணி]மங்கலமா[ன்]
4 முராரிவாரிணிச்சதுபெய்திமங்கலத்து ¹மன்னஞர் கொய்கிலத்திருவாரா[ய]ம் பண்-
[னு]ம் (ஸ்ரீ)²
5 ஸ்ரீநாரிம[னு]ம் இவன் தம்³ விற்திருத்தான் வடி[னும் இ]வ்விருவொம் இவ்வுக்-
குண்டு³ ஸ்ரீகுலிவடி
6 யர் பக்கல் காங்கன் கைக்கொண்ட செம்பொன் இருதழஞ்சு [*] இச்செம்பொ-
[ன் இரு]தழ[ஞ்சுக்கும்] பூராத[தி]யிலெ [மன்*]-
7 [ன்]ஞர் திருமுன்பெ ஒருதிரு[வி]னக்கும் ஸாரயம்பதி[யிலெ இக்கொ[தி]யிலெழுந்தருளி
இருக்கும் சிங்கப்பெருமா[ன்]
8 திருமு[ன்]பெ ஒருதிருவினக்கும் வபூராதிகுலரை செலு[த்]தக்கடவொமரக பரிபா-
டுவை ப[ண்ணி]க்குடுத்தொம் இவ்விருவொ[ம்] [வ]

TRANSLATION.

Hail! Prosperity! (Verse 1.) Śrīkrishṇa-Sūri, a treasury of the scriptures (*Āgama*), the full-moon of the ocean (*which is*) the *Vādhūla-gōtra*, gave a pair of lamps to the highest primal being (Vishṇu) who resides at Ratnāgrahāra.*

(Line 2.) In the 18th year (*of the reign*) of the emperor of the three worlds, the glorious Rājārājādēva, on the day of *Śravana*, which corresponded to a Monday and to the first *tithi* of the first fortnight of the month of *Makara*,—we two, Śrīrāma-Bhaṭṭaṇ, who performs the worship in the temple of Maṇṇaṇār (Vishṇu) at Maṇimaṅgalam, *alias* Grāma-śikhāmaṇi-chaturvēdimāṅgalam, and his younger brother Virgīrundaṇ Bhaṭṭaṇ, received two *kalāṇḍu* of pure gold from Śrīkrishṇa-Bhaṭṭa³ of Kuṇḍār, (*a resident*) of this village.

(L. 6.) We two have caused to be engraved on stone that, (*in return*) for these two *kalāṇḍu* of pure gold, we shall have to burn, as long as the moon and the sun exist, one sacred lamp in the morning before the god Maṇṇaṇār, and one sacred lamp in the evening before the god Śinga-Perumāḷ who is pleased to reside in the same temple.

No. 41.—ON THE EAST WALL OF THE DHARMESVARA TEMPLE.

Like No. 40, this inscription is dated on a week-day which will probably admit of calculation, in the 18th year of the reign of *Tribhuvanachakravartin* Rājārājādēva. It records that the same two brothers, who are mentioned in No. 39 above, paid to the authorities of the Dharmēśvara temple two *kalāṇḍu* of gold, from the interest of which the cost of feeding two lamps had to be defrayed.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [*] திருவாய்க்கெழவி முன்னாக திருவ்வனச்சக்கரவ[த்]திகள் ஸ்ரீநாரஜ-
நாரஜேவர்க்கு யாண்டு யௌ வது வலிந்தகா-
2 [ய]ந்து கவரவகந்து தீ[தி]யையுஞ்செவ்வாய்க்குழமையும் பெற்ற செவ்விநா[ன்]
ஜயக்கொண்டசொழம்-
3 ண்டவத்துப்புவியூர்க்கொட்டமான குவொத்துக்கசொழவ[னக]ரட்டுக்குள்[ற]த்தூர்காட்டு
மணிமங்கலமான முரம்-

¹ The first ன் has been entered below the line.

² After ஸ்ரீ some letters have been erased.

³ Read தே.

⁴ I.e. Maṇimaṅgalam; compare No. 27, verse 1.

⁵ The same person was called Śrīkrishṇa-Sūri in verse 1.

- 4 சிகாம[ணி]ச்சதுஷ்டே[தி]மங்கலத்து உ[டை]யார் [த]ன்[மீ]யுமுடை[ய] காயனார்
கொழிற்சிவபுராணணக்காணி உடை-
5 ய மௌதமன் அம்பலக்கூத்தலட்டனும் காபு[மன்]¹ மஹாயுதலட்டனும் காபு[
மன்]¹ திருச்சிற்றம்பலபட்ட[னு]ன்-
6 னிட்டாரும் [இ]வ்வ[ணை]வொம் இவ்வூர் மணகன் [ப]ஞ்சகதி [க]ணை
மலைநியலின்றுன் பெரியபிள்ளை ஆன ஸு[ஹ]-
7 ப்ரியனும் இவன் த[ம]டி² [ஆக]மல்லிதெவனும் பக்கல் இன்னான் முதல் சி[அ]-
கா[லை]ச்சந்திக்கு வைத்த திருவினக்கு இரண்டு-
8 [ம்] எரிப்பொமாகப்பொ[னி]யூட்ட[ர]கக்கைக்கொண்ட செம்பொன் உப³ [!] இப்-
பொன் இருகழ[ஞ்சு]க்கைக்கொண்டு
9 சந்திராதித்தவரை எரிக்க கட[வ]ரமாக ஸி[வ]ரென[வ] பண்ணிக்குத்தொம்
[இ]வ்வ[ணை]வொம் [!] பணியால் இவை மணிமங்கலமுடை[ய]ன் ஆ[ன]ம்-
10 பிரான் [எ]ழுத்து [!]

TRANSLATION.

(Line 1.) Hail! Prosperity! With the approval of the god,—in the 18th year (of the reign) of the emperor of the three worlds, Śrī-Rājarājadēva, on the day of *Rēvatī*, which corresponded to a Tuesday and to the second *tithi* of the second fortnight of the month of *Simha*,—we, all the holders of the land (*kāni*) of the *Śiva-Brāhmanas* of the temple of the lord Tanmīśvara at Maṇimaṅgalam, *alias* Grāmaśikhāmaṇi-chaturvēdimaṅgalam, in Kunrattūr-nādu, (a subdivision) of Puliyūr-kōṭṭam, *alias* Kulōttuṅga-Śōḷa-valanādu, (a district) of Jayankonda-Śōḷa-maṇḍalam, (*viz.*) *Gautamaṇ* Ambalak-kūtta-Bhaṭṭaṇ, *Kāśyapaṇ* Gaṅgādhara-Bhaṭṭaṇ, and the partners⁴ of *Kāśyapaṇ* Tiruchehiṅrambala-Bhaṭṭaṇ, received on interest from Brahmapriyaṇ, the eldest son of Pañchanadi Lakshmanaṇ Malaiginiyaninṇaṇ, the accountant of this village, and his younger brother Āhavamalladēvaṇ 2 *kalaiṇju* of pure gold (under the condition) that we should burn at early dawn from this day two sacred lamps which (those two persons) had given (to the temple).

(L. 8.) We, all these persons, caused to be engraved on stone that, having received these two *kalaiṇju* of gold, we shall be bound to burn (those two lamps) as long as the moon and the sun exist.

(L. 9.) This was written under order by Maṇimaṅgalam-uḍaiyāṇ Āḷumbirāṇ.

V.—INSCRIPTIONS AT TIRUVALLAM.

Tiruvallam,⁵ which I visited in 1889-90, is a village on the western bank of the Nivā river,⁶ a tributary of the Pālāru. Of the subjoined inscriptions, the first (No. 42) is found on a boulder in the bed of the Nivā river, and the remainder at the Śiva temple of Bilvanāthēśvara. Two of the inscriptions (Nos. 42 and 43) belong to the reign of the Gaṅga-Pallava king Vijaya-Nandivikramavarman. His vassal was the Bāṇa king Vikramāditya I. (No. 43), whose queen Kundavvai⁷ was the daughter of the Western Gaṅga king Prithivīpati I. (Nos. 47 and 48). An unnamed Bāṇa king is

¹ Read காபு[மன்].

² Read ஆகவமல்வ.

³ This symbol is used as an abbreviation for கழஞ்சு; compare *Ep. Ind.* Vol. V, p. 106, note 2.

⁴ See above, p. 6, note 11.

⁵ No. 4 on the *Madras Survey Map* of the Guḍiyātam tāluca of the North Arcot district.

⁶ See page 23 above.

⁷ No. 46 is an inscription of an unnamed queen of the same king.

mentioned in one of the two inscriptions of Vijaya-Nandivikramavarman (No. 42) and in two other inscriptions (Nos. 44 and 45), the first of which is dated in the Śaka year 810. The remaining inscriptions belong to the reigns of the Chôla kings Râjarâja I. (Nos. 49 to 52), Râjendra-Chôla I. (Nos. 53 and 54), Râjendra (No. 55), Râjamahendra (No. 56), A[dhi]râjendra (No. 57), Kulôttuṅga-Chôla I. (Nos. 58 and 59), Kulôttuṅga-Chôla III. (Nos. 60 to 62), Vijaya-Gaṇḍagôpâla (No. 63), and Vira-Champa.¹ Vira-Chôla, the son of Kulôttuṅga I., is incidentally referred to in No. 59. Several Western Gaṅga chiefs are mentioned as vassals of Chôla kings, viz. Śaṁkara-dêva, the son of Tiruvaiyaṇ, in an inscription of Râjarâja I. (No. 51); his son Sômanâthain one of Râjendra-Chôla I. (No. 53); Nilagaṅga in one of Kulôttuṅga I. (No. 59); and Amarâbharâṇa-Śiyagaṅga in one of Kulôttuṅga III. (No. 62). One of these chiefs, Śaṁkaradêva, seems to have been connected with the Vaidumba family (No. 53), a member of which was a vassal of Râjarâja I. (No. 52). Three of the latest inscriptions (Nos. 60, 61 and 63) furnish the names of three chiefs of the Śeṅgēṇi family.

Tiruvallam (Nos. 46, 51, 52, 55, 56, 58 to 60) appears to have been the capital of the Bâṇa dynasty, as one of its names was Vâṇapuram (Nos. 42, 51, 53), and as it belonged to the district of Perumbâṇappâḍi, i.e. 'the great Bâṇa country.' A hamlet in its neighbourhood was called Vâṇasamudram.² Another survival from the time of the Bâṇas is the name of the village of Bâṇavaram near the Sholinghur Railway Station.³ In some of the inscriptions Tiruvallam bears the name Tikkâli-Vallam (Nos. 43 to 45, 47 to 49, 54 and 61). It belonged to the province of Jayaṅkonda-Chôla-maṇḍalam (Nos. 53 to 56, 58 and 59) and the district of Paḍuvûr-kôṭṭam (Nos. 43, 44, 49, 51 to 54) or, as it is once called, Tyâgâbharâṇa-valanâḍu (No. 55). According to the earlier inscriptions it was situated in the subdivision Mîyâru-nâḍu (Nos. 43 to 45, 49 and 54)⁴ or Mîyaraî-nâḍu⁵ (No. 52), and according to others in Karaivali,⁶ a subdivision of Perumbâṇappâḍi⁷ (Nos. 53, 55, 56, 58 and 59).⁸ Other subdivisions of Paḍuvûr-kôṭṭam were Kârâi-nâḍu (Nos. 44 and 50), Paṅgaḷa-nâḍu,⁹ Perun-Timiri-nâḍu,¹⁰ Mēl-Adaiyâru-nâḍu¹¹ and Karaivali-Āndi-nâḍu.¹²

The inscriptions call the Bilvanâthêśvara temple 'the god of Tikkâli (Nos. 45 to 47), Tiruttikkâli (Nos. 44, 48 to 51), Tirutikkâli (Nos. 51 and 52) or Tiruvallam¹³ (Nos. 53 to 57, 60 to 62).' Once it is designated 'the dancing god' (No. 50) and once 'the southern temple' (No. 46), perhaps to distinguish it from 'the temple with the tower in the north,' which is mentioned in No. 42, but has now ceased to exist. It contained shrines of Kalyâṇasundara and Karumâṇikka, and of their goddesses (No. 57).

¹ *Ep. Ind.* Vol. III. p. 70 f.

² See p. 29 above.

³ *Ep. Ind.* Vol. IV. p. 221, note 3.

⁴ See also p. 30 above.

⁵ A different Mîyaraî-nâḍu or Mîkarai-nâḍu is mentioned in two inscriptions at and near Viriñchipuram; above, Vol. I. pp. 134 and 136.

⁶ In a single inscription (No. 51) Karaivali is called a direct subdivision of Paḍuvûr-kôṭṭam.

⁷ Another subdivision of Perumbâṇappâḍi was Tûy-nâḍu; see No. 57 and p. 22 above.

⁸ See also Vol. I. p. 99, where "Malliyûr in Karaivali, (a subdivision) of Perumbâṇappâḍi," has to be read.

⁹ *Ep. Ind.* Vol. IV. p. 82, and above, Vol. I. pp. 78 and 79. Another Paṅgaḷa-nâḍu was a subdivision of Palakunra-kôṭṭam; see *ibid.* p. 105.

¹⁰ *Ep. Ind.* Vol. IV. pp. 138 and 271.

¹¹ *Ibid.* p. 180, and above, Vol. II. p. 382.

¹² See above, Vol. I. p. 129.

¹³ This name occurs already in Tiruñânasambandhar's *Dēdram*.

The only two inscriptions at Tiruvallam which were engraved before the time of Râjarâja I. are the rock inscription (No. 42) and an inscription on a stone which is built into the floor of the temple (No. 46), while the remaining *pre-Chôla* ones (Nos. 43, 44, 45, 47 and 48) are copies, made when the central shrine and the *mandapa* were pulled down and rebuilt.¹ The rebuilding of the temple must have taken place before the 7th year of the reign of Râjarâja I. For, in that year the temple was visited by Gaṇḍarâditya, the son of Madhurântaka, who "caused one thousand jars of water to be poured over the god" (No. 49). This statement suggests that he performed the ceremony of *Kumbhâbhishêka*, which has to be gone through when a temple is consecrated or re-consecrated. In the same year of Râjarâja I. an image of the goddess was set up by a Brâhmaṇa (No. 50). Before the 4th year of Râjendra-Chôla I. an officer of his built the shrine of Râjarâjêśvara (No. 54), which is now called Nakulêśvara. Two other inscriptions (Nos. 51 and 53) refer to the temple of Tiruvaiya-Îśvara, which had been built by a Western Gaṅga chief on the south of the Bilvanâthêśvara temple, but which cannot be traced at present.

NO. 42.—ON A BOULDER NEAR TIRUVALLAM.

This inscription is engraved on the slightly sloping surface of a large boulder in the bed of the Nivâ river, one mile north-east of Tiruvallam. The alphabet is Tamil and Grantha of an archaic type. It resembles the alphabet of the inscriptions of the Western Gaṅga king Kampavarman (Nos. 5 and 8 above) and lies between the two Kîl-Muttugûr inscriptions of Vijaya-Narasimhavarman² as the upper limit and the two Âmbûr inscriptions of Vijaya-Nripatuṅga-Vikramavarman³ as the lower one. As in other archaic Tamil inscriptions,⁴ the *virâma* is expressed by a vertical dash over the letter in a number of cases, though not throughout. In the word *Maṅgrâḍi* (l. 8) the syllable *râ* is expressed by two separate symbols.⁵ The letter *ṇ* has generally its archaic form, but in two cases⁶ its central loop is fully developed. The language of the inscription is Tamil; but line 1 contains some invocations in Sanskrit prose, and line 15 f. a Sanskrit verse.

The record is dated in the 62nd year of the reign of Vijaya-Nandivikramavarman (l. 2 f.). Three other inscriptions of the same king are noticed in Vol. I. (Nos. 108, 124 and 125). As I have shown before,⁷ he is probably identical with Nandivarman, the father of Vijaya-Nripatuṅgavarman and the son-in-law of the Râshtrakûṭa king Amôghavarsha I. If this identification is correct, the inscription would have to be placed before the end of the 9th century A.D.

Vijaya-Nandivikramavarman appears to have been the sovereign of Mahâvalivânârâya (l. 11) or Mâvalivânârâya (l. 5), who was a descendant of the family of Mahâbali (l. 5) and ruled the twelve thousand (villages) of Vadugavali (l. 6), *i.e.* 'the Telugu road.' This province is mentioned in the Muḍyanûr plates of the Bâṇa king Malladêva as 'the twelve thousand villages in Ândhra-maṇḍala,'⁸ and in the Udayêndiram plates of the Bâṇa king Vikramâditya II. as 'the land to the west of the Ândhra road.'⁹ The attributes which are prefixed to the name of Mahâvalivânârâya in the subjoined inscription (l. 3 ff.) are also found in an undated inscription of Mahâvalibânarasa at Gûlgânpode.¹⁰ As I have

¹ See pp. 92, 96 and 98 below.

² *Ibid.* p. 182 f.

³ Compare above, p. 45, note 3.

⁴ *Ep. Ind.* Vol. IV. p. 181 f.

⁵ *Ep. Ind.* Vol. III. p. 76, text line 21.

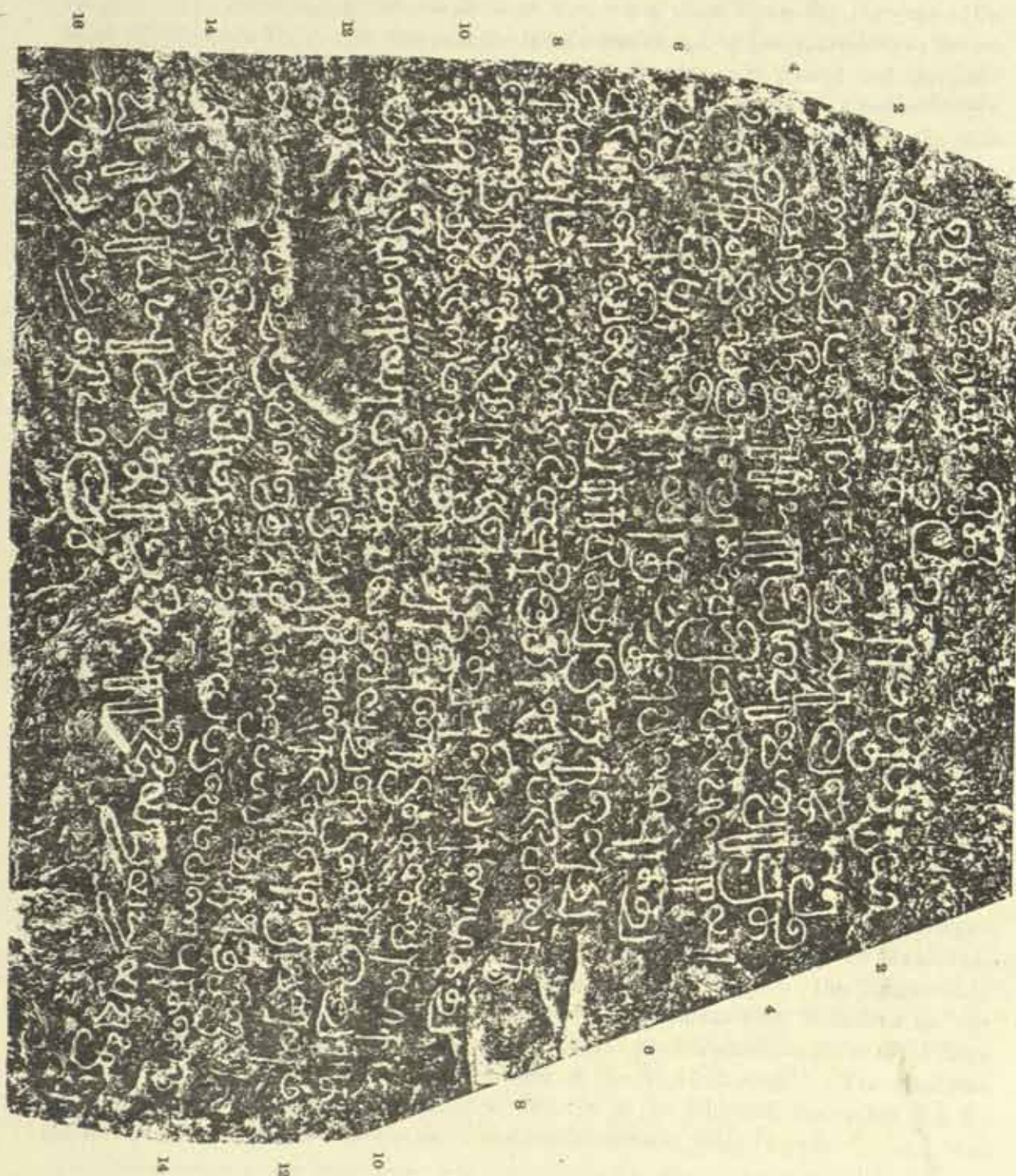
⁶ *Ep. Ind.* Vol. IV. p. 177 f. and p. 360.

⁷ See above, p. 4, note 2, and p. 50.

⁸ *अभिलेख*, l. 10, and *उदयेंदिर*, l. 13.

⁹ *Ind. Ant.* Vol. XV. p. 175, text line 21 f.

¹⁰ *Ind. Ant.* Vol. X. p. 39, No. I.



stated before,¹ Mahābalibānarāja seems to have been the hereditary designation of the Bāna chiefs. Hence it is impossible to say which individual chief is meant in the present inscription.

The inscription records that a goldsmith granted some land to a temple at Vānapuram (ll. 6 and 14), and that Mahāvalivānarāja confirmed this grant (l. 10 f.). Vānapuram, 'the town of the Bānas,' seems to have been the residence of the Bāna chief and to have been situated close to Tiruvallam.

TEXT.

- 1 ஒஃ கரீழிவாய(ய) [ஹ]ஹி ஸ்ரீ [||*]
- 2 கொ விசையகந்திவிக்கிரமபருமந்து யா-
- 3 ண்டஹபத்[தி]ரண[ட]ர[வ]து வகஜம[த்*]து-
- 4 யாவிவத்திலுந்நாஸுநாயிபவநடுமையுதி-
- 5 தமாரீசுததமாவலிகுடொதவவஸ்ரீமாவலிவாணராயர்
- 6 வடுகவழி [ப]ன்னீ(ர்)ராயிரமும் ஆன வ[ரண]புரத்து
- 7 வட[சி]காகொயில் புதுக்குவித்து இ[த்]ற்கு இனங்-
- 8 கழுவர் மகன் மனறாடிடை அழிஞ்சிற்க[னம்] பட்டி [வி]லைக்கு
- 9 கொண்டு குடுத்தென் ஊற்றுக்காட்டுகொட்டத்து [அ]ளிக்கணபா[க்க*]த்து
- 10 கீழகத்து தட்டான் மா[த்] மகக் [அ]ரிதிரன் [*] குடுத்த தெவர் பொகம்
- 11 மதமாவலிவாணராயர் பிடாகை வலஞ்செய்து கொடுத்தார் [*] இது காத்-
- 12 தா[ர்] அடி[யென்] முடி மெ[*]வன [*] இது அழித்தான் கடிக்கை [எ]ழா இரு-
[வ]ரையும்
- 13 கொன்ற ப[ர]வத்து [ப]வொன் [*] இது அழி[த்]தான் இப்பாவத்த[க்*]கு அஞ்-
சாறியில்
- 14 [அன்] . .³ கொயிது[க்*]கு ஆயிரம் காணம் [த]ண்டப்படுவொம் வாணபுரத்தொ-
[ம்] [||*]
- 15 'வ[தம]விச் வலுநா டுதா நாஜ[மி][ஃ*] 'லகநாடிமி[ஃ | *] யலு யலு
யடா லு-
- 16 தி⁶ தலு தலு தடா மலு [||*]

TRANSLATION.

(Line 1.) *Om*. Obeisance to Śiva! Hail! Prosperity!

(L. 2.) In the sixty-second year (*of the reign*) of king Vijaya-Nandivikramavarman, while the glorious Māvalivānarāja,—born from the family of Mahābali, who had been made door-keeper by the lord of gods and demons, Paramēśvara (Śiva), who is worshipped in all the three worlds,—was ruling the Vadu[gava]li twelve-thousand,—I, [A]ridhīraṇ, the son of Mā[da]ṇ, a goldsmith (*and resident*) of a house in the east of [A]līṅgaṇapā[kka]m in (*the district of*) Ūṟṅukkāṭṭu-kōṭṭam,⁷ caused to be renewed the Vada-[śi]gara-kōyil⁸ at Vānapuram and gave to it the paṭṭi⁹ (called) *Alīṅjirka[lam]*, (which I had) bought from Maṇṇādi, the son of Ilaṅgilavar.

(L. 10.) Mahāvalivānarāja circumambulated the hamlet (*pidāgai*) towards the right and granted (*the land*) enjoyed by the god, which (Aridhīraṇ) had given.

¹ *Ep. Ind.* Vol. V. p. 50.

² Read அஞ்ஞர்.

³ Read வலுநா.

⁴ See above, Vol. II. p. 345 and note 4.

⁵ On this term see above, Vol. II. p. 359, note 12.

⁶ Read தமாவலிகுடொதவ.

⁷ Read வதம.

⁸ Read லு-லிஷுலு.

⁹ *Le.* 'the temple with the tower in the north.'

(L. 11.) "The feet of him who protects this (*charity*), (*shall be*) on my head.¹ He who destroys this (*charity*), shall incur the sin of one who kills the great men who are permanent (*members*)² of the assembly.³ If the destroyer of this (*charity*) does not fear this sin, we, (*the inhabitants*) of Vānapuram, shall pay a fine of one thousand *kānam* to the palace of the king who is then ruling.⁴

(L. 15.) "Land has been granted by many kings, commencing with Sagara. Whosoever (*is*) the earth at any time, his (*is*) then the reward (*of gifts of land*)."

No. 43.—ON THE NORTH WALL OF THE MAHAMANDAPA IN THE BILVANATHESVARA TEMPLE.

This inscription and No. 44 are written continuously, the first two words of No. 44 occupying the end of line 46 of No. 43. The two first lines of No. 43 state that both inscriptions are copies of earlier stone inscriptions, and that these copies were made when the *mandapa* of the temple was pulled down and rebuilt. Consequently the alphabet of Nos. 43 and 44 exhibits more recent forms than No. 42, though the date of No. 43 is anterior to No. 42.

No. 43 belongs to the 17th year of the reign of the same king as No. 42,—Vijaya-Nandivikramavarman (l. 3 f.). It records that three villages were granted to the temple at the request of the Bāṇa king Vikramāditya (l. 12 ff.). Two chiefs of this name are mentioned in the Udayēndiram plates of Vikramāditya II.⁵ The grant recorded in these plates must be prior to the time of Prithivīpati II., because the Chōla king Parāntaka I. transferred to the latter the Bāṇa kingdom, which he had wrested from two Bāṇa chiefs.⁶ The accession of Prithivīpati II. has to be placed before the 9th year of Parāntaka I., i.e. before about A.D. 909.⁷ Consequently, as pointed out by Dr. Fleet,⁸ Kṛṣṇarāja, the friend of the Bāṇa king Vikramāditya II.,⁹ seems to have been the Rāshtrakūṭa king Kṛṣṇa II. (A.D. 888 and 911-12); and the Bāṇa king Vikramāditya, who is mentioned in the subjoined inscription as a contemporary of Vijaya-Nandivikramavarman in the 17th year of this king, may be identified with Vikramāditya I., the grandfather of that Vikramāditya II. who issued the Udayēndiram grant.

One of the three villages granted was Aimbūṇi (l. 6), apparently the modern Am-muṇḍi¹⁰ near Tiruvallam. The three villages were clubbed together into one village, which received the new name Viḍēlviḍugu-Vikkiramāditta-chaturvēdimangalam (l. 9 ff. and l. 20 ff.). The executor of the grant was Kādupaṭṭi-Tamiḷa-Pērarayan (l. 15). The same title was borne by the executor of the Bāhūr plates of Vijaya-Nripatuṅgavarman. In the transcript of these plates, which is in my hands,¹¹ he is called கீடபட்டித்தமிழ்ப்பேராயன், which is evidently a mistake of the copyist for Viḍēlviḍugu-

¹ See above, p. 39, note 4.

² Literally, 'who do not rise.'

³ The two Tamil words *iruvear* and *kaṭigai* correspond to *mahājana* and *ghaṭige* in a Chalukya inscription; *Ep. Ind.* Vol. III. p. 360.

⁴ With அஞ்ஞன் கொயில் compare அஞ்ஞன் கொ, above, Vol. I. pp. 113 and 115.

⁵ *Ep. Ind.* Vol. III. p. 75.

⁶ Above, Vol. II. pp. 379 and 381.

⁷ *Ep. Ind.* Vol. IV. p. 222.

⁸ I am quoting from a manuscript article on the Bāṇas, which he has kindly placed at my disposal.

⁹ *Ep. Ind.* Vol. III. p. 75.

¹⁰ No. 2 on the *Madras Survey Map* of the Guḍiyātam tāluka. A different village of the same name (properly Appūṇḍi, No. 101 on the map of the Vellore tāluka) is mentioned in Vol. I. pp. 87 f. and 135 f.

¹¹ See *Ep. Ind.* Vol. IV. p. 180.

Kādupatti-Tamila-Pērarayan. This title and the surname of the village granted by the present inscription¹ suggest that Vidēlvidugu, i.e. 'the crashing thunderbolt,' may have been a surname of Vijaya-Nandivikramavarman and of his son Vijaya-Nripatūṅgavarman.

Of great interest is the mention of persons who had to sing the *Tiruppadiyam*, i.e. the *Dēvāram*, in the temple (l. 32 f.). Hitherto the earliest known mention of the *Dēvāram* was in an inscription of Rājārāja I.² The subjoined inscription proves that it was considered a holy book already in the 9th century A.D.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] திரும]ண்டபமிழ்ச்சியெ[டு]ப்ப-
- 2 தற்கு முன்புள்ள சிலாலெகைப்படி. [||*]
- 3 கொ விஜயநந்திவிக்கிரமபதூ[க்]கு யா[ண்]டு யௌ
- 4 ஆவது படு[வூர்]க்[டு]காட்டத்து மீயாதுகாட்டுத்திக்க[ர]-³
- 5 சிவல்லமுடை[ய] வாரெய்யார்க[டு]
- 6 இன்னா[ட்டு] ஐம்[பூ]ணியும் வி-
- 7 ளத்தாரும் இத்தெவச் தெ[வ]-
- 8 தா[ன]ம் அம[ரு]ன்றிமங்கலமு-
- 9 ம் விடெல்லிடுகுவிக்கிரமா-
- 10 தித்தச்சதுர்வ்வெதிமங்-
- 11 கலமென்னும் பெரா-
- 12 ல் எகக்கிராமமாக மாவலி-
- 13 வாரணாயனா[ன] விக்க[ரி]சமா[தித்]த-
- 14 வாரணாயன் விண்ணப்பத்த[ர]து-
- 15 ம் காடுப[ட்]டித்தமிழப்பெ[ப]ச[ர*][ய]ன்
- 16 ஆணத்தியாலும் எகக்கிராமமாகி [இ]வ்வ[வ]-
- 17 [ம]ருன்றிமங்கலமுன்னித்திகராவல்ல-³
- 18 முடைய வாரெய்யார்க்கு இறுத்து வ-
- 19 [ரு]கின்ற ஜ⁴ இரண்டாபிரக்காடியும்
- 20 னெண்ணிருபதின் கழஞ்சுமில்வி-
- 21 டெல்லிடுகுவிக்கிரமதித்தச்சதிர்-⁵
- 22 வ்வெதிமங்கலத்துச்சவையார்
- 23 இறுப்பாராகவுயின்னெல்லில்[தி]-
- 24 ருவமிர்துக்கு கெல்லு அறுதூற்று-
- 25 க்காடியும் திருவுண்ணாழிகையுள்ளா[ர]-
- 26 தி[த்]துப்பாசரிக்கும் [சிவ]பூசுண-
- 27 ச்க்கு கெல்லு ஐஞ்-
- 28 னூற்றுக்காடியும் ஸ்ரீப-
- 29 வி கொட்டுவார்க்கு கெல்லு
- 30 ஐஞ்நூற்றுக்கா[டியும்]
- 31 திருப்பள்ளித்தாமம்
- 32 பறிப்பார்க்கும் திருப்-
- 33 பதியம் பாவொருளினி-

¹ The second member of the triple compound Vidēlvidugu-Vikkiramāditta-chaturvēdimaṅgalam is the name of the Bāpa chief at whose request the grant was made.

² See above, Vol. II. p. 252.

³ This symbol is an abbreviation for தெல்லு; see above, p. 7, note 8.

⁴ Read தீக்கா.

⁵ Read சதர்.

- 34 பட்ட பலபணி செய்வார்-
 35 க்கு நெல்லு காதுற்று-
 36 க்காடியும் திருகொ[சு]ர-¹
 37 விளக்குக்கும் திருமெய்ப்பூச்சுக்கும்]
 38 சிதாரிக்குமற்றும் வண்புறத்தக[வ]க-²
 39 து[ச]கிளஞ்சும்மாகப்ப[டு]பான் இருப[தி]-
 40 ன் கழஞ்சும் ஆக இன்[னெ]ல்லும்
 41 இப்பொன்னு[ம்] இத்தெவற்கு
 42 சதுரத்திலுயிற்றுப்பார்களா-
 43 [ச]வும் [!] இப்பரிசு நிலைமாச-
 44 ச்செய்து குந்தெதா[ம்] [!]
 45 இஃதி³ வநாபெற-
 46 [ய]ராசெக[டு] ||—||உ

TRANSLATION.

(Line 1.) Hail! Prosperity! (*The following is*) a copy of a stone inscription which existed before the *mandapa* of the temple had been pulled down and re-erected.

(L. 3.) In the 17th year (*of the reign*) of king Vijaya-Nandivikramavarman.

(L. 4.) Māvalivāṇarāya, *alias* Vikkiramādittavāṇarāya, (*had made*) the request that to (*the temple of*) Paramēśvara (Śiva) at Tikkāli-Vallam in Mīyāṅu-nāḍu, (*a sub-division*) of Paduvūr-kōṭṭam, (*should be given three villages*) in the same *nāḍu*, (*viz.*) Aim-[bū]ni, Viḷattūr and Amarunṇimaṅgalam, a *dēvadāna* of this god, (*and that they should be clubbed together into*) one village, named Viḍēlviḍugu-Vikkiramāditta-chaturvēdi-maṅgalam.

(L. 14.) In conformity with (*this request*), and Kādupaṭṭi-Tamiḷa-Pēra[ra]yaṇ being the executor,⁴ (*the three villages*) were made into one village.

(L. 16.) The members of the assembly of this Viḍēlviḍugu-Vikkiramāditta-chaturvēdimāṅgalam shall have to pay two thousand *kāḍi* of paddy and twenty *kalaṅju* of gold, which were being paid before by this Amarunṇimaṅgalam to this (*temple of*) Paramēśvara at Tikkāli-Vallam.

(L. 23.) Of this paddy, six hundred *kāḍi* of paddy (*are allotted*) for offerings; five hundred *kāḍi* of paddy to the Śiva-Brāhmaṇas who desire to be fed, beginning with those in charge of the store-room of the temple;⁵ five hundred *kāḍi* of paddy to those who beat (*drums before*) oblations; four hundred *kāḍi* of paddy to those who pick (*flowers for*) temple garlands, and to those who perform various (*other*) services, including the singers of the *Tiruppadiyam*; and twenty *kalaṅju* of gold for the perpetual lamps, for anointing the idol, for bark,⁶ and for repairing breaks and cracks, *etc.*

(L. 40.) (*The members of the assembly*) shall have to pay this paddy and this gold to this god as long as the moon and the sun exist.

(L. 43.) In this manner we⁷ have given (*the village*) for (*providing*) the necessities.

(L. 45.) This charity (*is placed under*) the protection of all *Māhēśvaras*.

¹ Read நொத்தா.

² Read இஃதி-யி.

³ See above, p. 20, note 5.

⁴ *Viz.* the king.

⁵ Read ஸ்ரீராமபுகழ்க்கவகரி-பாடி.

⁶ On *śṇatti* see *Ep. Ind.* Vol. V. p. 52, note 10.

⁷ See above, Vol. II. p. 130, note 2.

No. 44.—ON THE NORTH WALL OF THE MAHAMANDAPA IN THE BILVANATHESVA A TEMPLE.

As stated in the introductory remarks to No. 43, the subjoined inscription was copied from an earlier stone inscription when the *mandapa* of the temple was pulled down and re-erected. It is dated in the Śaka year 810 (in words, l. 4 f.) and in the time of a Bāṇa chief who is not mentioned by name, but only by his title Mahāvalivānarāja (l. 3 f.).

The inscription records that a Brāhmaṇa of Eṭṭukkūr near Kāvīrippākkam (ll. 10 to 12) paid 25 *kaḷañju* of gold to the villagers of Vannipēḍu (ll. 5 and 19), who, in return, pledged themselves to supply oil to a lamp in the temple. Kāvīrippākkam is the modern Kāvēripākkam,¹ and Vannipēḍu is the modern Vannivēḍu,² about a mile south of Wālājāpēt. At the time of the inscription Vannipēḍu belonged to Kārai-nāḍu, a subdivision of the district of Paḍuvār-kōṭṭam (l. 5). Kārai-nāḍu owes its name to Kārai,³ a village on the north of Rānipēt.

TEXT.

- 1 [ஸ்]வதி [ஸ்] [||*]
- 2 ⁴வகஜக[த்ரு]யாதி[வ]விதஸ-⁵ரா[ஸ்]வாராயிஸ-
- 3 (பு-⁶ரா)[வ]ரெய்யா⁷வா⁸தி⁹த¹⁰ம[ரீ]சு¹¹த¹²த¹³மாவலி-¹⁴
- 4 ¹⁵வாணரா[ஜ]ர் [சக]ர் யாண்டு எண்ண[ா]ற்றொருபதாவ-
- 5 து படுவ[ர்]கொட்டத்துகாராகாட்டு¹⁶ ¹⁷வத்திபெடாகிய
- 6 இரணவிசு¹⁸த¹⁹வெ²⁰யு²¹தி²²ம²³கலத்து²⁴ ²⁵வ-
- 7 வெவெயாம் இகொட்டத்து²⁶ ²⁷மியாறுகாட்டுத்திகா-²⁸
- 8 விவல்லத்துத்திருத்திகாணிப்பெருமாகடிக்கு
- 9 சஞாதித்த[வ]வல் [தருதிருத்துத்தானினு] எரிப்பதம்²⁹ திச-
- 10 தம் உழகாழாக்[டு]கண்ணையட்டுவதம்³⁰ இகொட்டத்துகாவி-
- 11 ரிப்பாகமாகிய ³¹அ[ம]விகாராயணவத³²வெ³³யு³⁴தி³⁵ம³⁶கலத்து³⁷சி-³⁸
- 12 ம்³⁹வடசெரி எட்டு[கூ]ர் மாதவகு⁴⁰வித்தன் பக்[க]ல் யத்கட்டினை-
- 13 த்து[னை] நிறை இருபத்தைக்க[மு]ஞ்சு⁴¹ பொ[ன்] கொண்டு சஞாதி-
- 14 த்தவ[ல்] எரிப்பத[ச]க இ[த்*]யதும் முட்டாமை செலுத்த[வ]வா-
- 15 மாடு[க]ரம் வடுவெய[ர]மி[த்*][ய]தும் முட்டி⁴²ய் யதாவகத்தி-⁴³
- 16 வெ[ல்] திசதம் [ஐ]க்⁴⁴முஞ்சு பொன் வதாவதெய-
- 17 ரா⁴⁵ மன்றப்பெ[ய]துவ[த]சக[வு]ம் [||*] இம்மன்றுபாடி[து]-
- 18 த்தம் [இ]த்த[தி]ருகத்தா[வி]னக்கு [மு]ட்ட[ர]மை-
- 19 ச்செலுத்துவோம[ர]னெம் வன்னி[பெ]டாகிய ரண[வி]க்கிரமச்சதிர்வெ-
- [தி]ம-⁴⁶
- 20 க்[க]லத்துச்ச[ன]வ[டு]யாம் [||*] [இ]தற்கு வி[டு]ராதஞ்செய்தார் கென்-
- 21 கையிடைக்குமரிவிடைச்செய்தார் செய்த பா[வ]வகொள்வார் [||*]
- 22 இது வ-
- 23 [த்]தெ-
- 24 யா⁴⁷ர⁴⁸ ⁴⁹ந-
- 25 கெக
- 26 ||—||வ

¹ No. 91 on the Madras Survey Map of the Wālājāpēt tāluca of the North Arcot district.

² No. 68 on the same map.

³ No. 21 on the same map.

⁴ Read ஜமதுயாவிலத்தி.

⁵ Between சுத and தீமாவலி the engraver has omitted the words தீமாவலிகுடுகாஜுவ.

⁶ Read வாண.

⁷ Read வத்தி (i.e. வன்னி).

⁸ Read வதாவெட்டி.

⁹ Read மியாறு.

¹⁰ Read திக்கா.

¹¹ Read அவநிகாராயணவதாவெட்டி.

¹² Read க்கி.

¹³ தி is corrected from து.

¹⁴ Read சதூர்.

¹⁵ Read யாரா.

TRANSLATION.

(Line 1.) Hail! Prosperity! (*During the reign of*) Mahāvalivānarāja,—[born from the family of Mahābali], who had been made door-keeper by the lord of gods and demons, Paramēśvara (Śiva), who is worshipped in all the three worlds,—in the Śaka year eight hundred and ten,—we, the assembly of Vannipēdu, *alias* Raṇavikrama-chaturvêdiman-galam, in Kārai-nādu, (*a subdivision*) of Paḍuvūr-kōṭṭam, received twenty-five *kalāṅju* of gold, weighed by the balance (*used in the case*) of charitable edicts,¹ from Mādhava-Kramavittan of Eṭṭukkūr, a hamlet on the north-east of Kāviriippākkam, *alias* A[va]ninārāyaṇa-chaturvêdiman-galam, in the same *kōṭṭam*, in order to supply (one) *ulakku* (and one) *ālakku* of oil per day for burning one sacred perpetual lamp, as long as the moon and the sun exist, before (*the god*) Tiruttikkāli-Perumāṇaḍigaḷ of Tikkāli-Vallam in Mīyāṅu-nādu, (*a subdivision*) of the same *kōṭṭam*.

(L. 13.) We, the assembly, shall have to continue this charity without fail, so as to burn (*the lamp*) as long as the moon and the sun exist.

(L. 15.) If (*they*) fail in this charity, all the *Māhēśvaras* shall be liable to pay into court² a fine³ of five *kalāṅju* of gold per day.

(L. 17.) Though paying this fine, we, the assembly of Vannipēdu, *alias* Raṇavikrama-chaturvêdiman-galam, shall have to continue this sacred perpetual lamp without fail.

(L. 20.) Those who obstruct this (*charity*), shall incur (*all*) the sins committed between the Gaṅgā and Kumari.⁴

(L. 22.) This (*charity is placed under*) the protection of all *Māhēśvaras*.

No. 45.—ON THE SOUTH WALL OF THE BILVANATHESVARA SHRINE.

Like the preceding inscription, this one is dated in the time of some Mahāvalivānarāja. As the alphabet looks decidedly more modern than that of Nos. 42 and 46 and resembles that of Nos. 47 and 48, it must be assumed that, like the two last-mentioned inscriptions, this one is a copy, which was prepared when the central shrine was pulled down and rebuilt.

The inscription records that an inhabitant of Ponpaḍukuttam near Kaachippēdu, i.e. Kāñchipuram,⁵ purchased some land from the inhabitants of Tiruvallam. The produce of the land had to be used for providing offerings and for feeding a lamp in the temple.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [] ஸகஜை[த] துயாதிவதிதவாநாஸாநாயிஸவாநேயாபுதிதாநிசுத-
தேவாவிகாநொஹ்வஸ்ரீதேவாவீவாணாயர்⁶ ⁷ வுதிவிநாஜஞ்செய்ய ⁸ மியாறு-
காட்டுத்தியக்காவிலவந்து ஸகஜையாம் கச்சிப்பெட்டு திதெயான்செரிப்பொன்-
பெகுட்டத்து சொழியவரையனாகிய சோகாலாண-
2 ன் ⁹ பகல்திகாணிப்பெருமா(ன்)னடிசுஞ் இ[வன்*] வைத்த திலைத்திருவமிர்நு
ஞத்தலரிசிரிகாழியும் கறுகெய்யாழாகும் காளத்திருவமிர்தாக ¹⁰ அஞாதிஞ்ஞன்னவ-

¹ See page 30 above.

² On the verb *ṇṇu*, 'to pay a fine,' see above, p. 51, note 4.

³ See above, Vol. I. pp. 113, 141 and 143.

⁴ Read யாவிவதித, தாநிசுத, காநொஹ்வ and வவி.

⁵ Read ஸ்ரீவி. ⁶ Read மியாறு. ⁷ Read திக்காவி.

⁸ Compare above, No. 7, text line 5.

⁹ See above, p. 3 and note 8.

¹⁰ Read அஞா.

முட்டாமைச்செலுத்துவதாக¹ கொண்ட பொன் இருபதின் கழஞ்சும் மெற்ப்படி
பெருமானடிசு.

3 னாரு கதூரவினக்கெரிப்பதாக கிசதம் உழுகாழாக்கெண்ணையட்டுவதாக¹ கொண்ட
பொன் இருபதின் கழஞ்சும் [*] ஆக காப்பதின்² கழஞ்சு பொன்னுங்கொண்டு
திருவமீர் தகதூரவினக்குஞ்சு அடிநுன்னளவுஞ்செலுத்துவொமாமெனும் ஸடுவெயொம்
[*] இலி³[*]த்திற்-

4 கன்மென்றார் மெ[*]மெயிடைக்குமரிபிடைச்செய்தார் செய்த பாவங்கொள்வாரா-
னார் [*] இலி³[*]ம்[*] வ[தூ]மெய்வாராகென [*] இலி³[*]ம் ரகித்தார-
டியென் தலை மெலன் || உ இன்னாட்டிருவமிதுக்கும் கொணாவினக்கினுக்கும் ஊர்
மஞ்சிக்கபிறை இழிச்சி வைத்த நிலம் வா-

5 கைக்குண்டிவ் னா குழியும் புறவகொல்லை அா குழியும் குடுத்தொம் ஸடுவெ-
யொம் || உ ஞாசாவிக்கும் ஸிவஸுராஹுணதரு வெவத்த [உ-டு]தி கு[ச]ங்காடி
உ கி⁴ சா குழியும் வெ[வ]த்தொம் ஸடுவெயொம் || உ

TRANSLATION.

(Line 1.) Hail! Prosperity! While the glorious Mahāvalivānarāya,—born from the family of Mahābali, who had been made door-keeper by the lord of gods and demons, Paramēśvara (Śiva), who is worshipped in all the three worlds,—was ruling the earth, we, the assembly of Tikkāli-Vallam in Mīyāru-nādu, received from Śōliyavaraiyan, alias Mānābharāṇa, of Ponnadukuttam, a tax-paying village (near) Kachehippēdu, twenty *kalaṇṇu* of gold, in order to supply without fail, as long as the moon and the sun exist, two *nāli* of pounded rice⁴ and (one) *ālāṅku* of fresh ghee for fixed daily offerings which he had granted to (the god) Tikkāli-Perumāṇadigaḷ, and twenty *kalaṇṇu* of gold in order to supply (one) *ulāṅku* (and one) *ālāṅku* of oil per day for burning a perpetual lamp before the same god. Having received altogether forty *kalaṇṇu* of gold, we, the assembly, shall have to continue the offerings and the perpetual lamp as long as the moon and the sun exist.

(L. 3.) Those who say that this charity is not (existing), shall incur (all) sins committed between the Gaṅgā and Kumari. This charity (is placed under) the protection of all *Māhēśvaras*. The feet of those who protect this charity (shall be) on my head.

(L. 4.) We, the assembly, gave 500 *kuḷi* of land (called) *Vāgaikkunḍil* and 800 *kuḷi* (called) *Puravadukollai* in the environs⁵ of the village, which (he) had granted, free of taxes, for (supplying) these daily offerings and for (maintaining) the perpetual lamp.

(L. 5.) We, the assembly, gave 2 *nilam*⁶ and 400 *kuḷi* of land (called) *Ku[ra]ṅgādi*, which (he) had granted for the worshipping *Śiva-Brāhmaṇa*.

No. 46.—ON A STONE BUILT INTO THE FLOOR OF THE BILVANATHESVARA TEMPLE.

The alphabet of this inscription is Tamil and Grantha of an archaic type and resembles that of the rock inscription No. 42. It records a gift of gold for maintaining a lamp by the queen of Vānavidyādhara-Vānarāya. As will be shown below (p. 99), this king may be identified with Vikramāditya I., the sixth of the Bāṇa chiefs whose names are given

¹ Read வதாக.

² Read நாற்பதின்.

³ This is the abbreviation for நிலம்.

⁴ குத்தலரிசி is the same as கத்தலரிசி; compare above, p. 46, note 8.

⁵ On *maṇḍikkam* see above, p. 30 and note 4.

⁶ *Nilam* is used for *śēli*; compare above, Vol. II. p. 259.

in the Udayēndiram plates.¹ Nos. 47 and 48, which record grants by a queen of the same king, as well as Nos. 43 and 44, are copies of lost originals² and hence exhibit comparatively modern characters. The archaic alphabet of the subjoined inscription and the fact that it is engraved on a single stone, which does not form part of the temple itself, prove that it is an original record of the time of Vānavidyādhara. Evidently it owes its preservation to the accident that, when the central shrine and the *mandapa* were rebuilt, the stone which bears it was utilised for the new pavement of the temple.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] ஸகலஜய[த*]தயாவி[ஹ]கவிதஸு-ரரசஸு-ரரச-³
- 2 *யிரவாரெய்வாவுதிஹாரிகுத[ர]ஹாஸகிகு-⁴
- 3 *தீவவாணவிஜயாபாவணராயர் மாதேவியார் தென்[ற]ளி
- 4 *திக்காலிபெரு[ம]ரனடிகளு[த*]கு நத்தாவின[த*]குக்கு [தி]ருவ[ல்*]லத்த
- 5 ஸ[டுமெ]யார்[த*]குக்குதெ⁷ செம்பொன் இருபதின் கழ[ஞ*]ச [||*] [இ]த[ன்*]
பொலி-
- 6 சூ[ட்*]டு கிசதி உரிய் கெய் அ[ட்*]டுவொமாதெம் ஸ[டுமெ]யெயாம் [||*]
- 7 [இ]க்கெய் மு[ட்*][டின] பொது[ம்] ஐ[ங்]கழஞ்ச [பொ]ன் த[ண்]ட[ப்*]படு-
வொமர-
- 8 தெம் [||*] இ[த*]கண்ட[ப்*]ப[ட்*]டும் கெய் மு[ட்*]டாதெ அ[ட்*]டுவொமாதெம்
ஸ[டுமெ]யெ[ர]ம் [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! The great queen of Vānavidyādhara-Vānarāya,—born from the family of Mahābali, who had been made door-keeper by the lord of gods and demons, Paramēśvara (Śiva), who is worshipped in all the three worlds,—gave to the members of the assembly of Tiruvallam twenty *kaḷaṅṇu* of pure gold for (maintaining) a perpetual lamp before Tikkāli-Perumāṇadigaḷ, (the god of) the southern temple (Tenraḷi).

(L. 5.) (As) interest on this, we, the assembly, shall have to supply (one) *uri* of ghee per day. Whenever (we) fail (to supply) this ghee, we shall have to pay a fine of five *kaḷaṅṇu* of gold. Though fined thus, we, the assembly, shall (continue) to supply the ghee without fail.

No. 47.—ON THE WEST WALL OF THE BILVANATHESVARA SHRINE.

This inscription and No. 48 are written continuously, the first few words of No. 48 occupying the end of line 4 of No. 47. At the beginning of No. 47 it is stated that both inscriptions are copies of earlier stone inscriptions, and that these copies were made when the central shrine of the temple was pulled down. This is the reason why the alphabets of Nos. 47 and 48 are more developed than that of No. 46, though No. 46 records a grant by a queen of the same king as Nos. 47 and 48. In No. 47 she bears the title Vānamahā-dēvi, i.e. 'the great queen of the Bāna (king).' As the queen mentioned in No. 46, she is stated to have been the consort of the Bāna king Vānavidyādhara. She was the daughter of Pratipati-Araiyaṇ, the son of Śivamahārāja-Perumāṇadigaḷ, who had the surnames Śrinātha and Kokuni.⁵ This word is a variant or a corruption of

¹ *Ep. Ind.* Vol. III. p. 75.

² Read யரவிவதி.

³ Read தீவவாணவிஜயாபா.

⁴ In No. 48, text line 2, this word appears as *Gogunidhar[r]ma*, evidently a misreading of the copyist for *Koṅṅunivarmān*.

⁵ See the introductory remarks to Nos. 43 and 47.

⁶ Read யிர and ஹாரிகுத.

⁷ Read திக்காலி.

⁸ Read குடுத்த.

TRANSLATION.

(Line 1.) Hail! Prosperity! (*The following is*) a copy of a stone inscription which existed before the sacred *vimāna* (i.e. the central shrine) had been pulled down.

Vānamahādēvi,—the daughter of Pratipati-Araiyaṇ, the son of Ko[ṅ]u[n]i, the righteous *Mahārāja*, the supreme lord of Kuṇilapura,¹ *alias* Śrinātha, the glorious Śivamahārāja-Perumāṇaḍigaḷ, (and) the great queen of Vānavidyādhara[rā]ya, *alias* Vāṇarāya, born from the family of Mahābali, who had been made door-keeper by the lord of gods and demons, Paramēśvara (Śiva), who is worshipped in all the three worlds,—gave to the members of the assembly of this Tikkāli-Vallam twenty *kaḷañju* of pure gold for (*maintaining*) one perpetual lamp before (*the god*) Tikkāli-Perumāṇaḍigaḷ.

(L. 3.) (*As*) interest on this gold, we, the assembly, shall have to supply (one) *uri* of ghee per day for one lamp. This ghee we shall have to supply without fail as long as the moon and the sun exist. If (*we*) fail (*to do so*), we agree that all the *Māhēśvaras* (among us) shall pay as fine five *kaḷañju* of gold per day. Though fined thus, we, the assembly, shall (*continue*) to supply the ghee without fail. Those of us, who say that this is not (*so*), shall incur (*all*) the sins committed between the Gaṅgā and Kumari.

(L. 4.) “This charity (*is placed under*) the protection of all *Māhēśvaras*. The feet of those who protect this charity, (*shall be*) on my head.”

No. 48.—ON THE WEST WALL OF THE BILVANATHESVARA SHRINE.

As stated in the introductory remarks to No. 47, the subjoined inscription was copied from an earlier stone inscription when the central shrine of the temple was pulled down. It records the gift of a lamp by the same queen as No. 47, who was the consort of the Bāṇa king Vānavidyādhara and the daughter of Pratipati-Araiyaṇ (i.e. the Western Gaṅga king Prithivīpati I.), the son of Śivamahārāja. From the subjoined inscription we learn that her actual name was Kundavvai.²

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] வாகஜம[தீ*] துயாதிவ-¹
- 2 கிதவா-ரா-வா-ரா-யிரவா-ரெ-வா-ரவ-தி-தா-நிக-தி-தா-வ-லிக-க-உ-
[ர*]ராஜரான⁴ வாணராயர்⁵ மொ-ம-ணியி-⁶ [தீ*]வா-ர-ய-
கி-ப-அ-ண-இ-வ-ர-வ-ர-வ-ர-வ-ர-வ-ர-வ-ர-வ-ர-வ-ர-வ-ர-வ-ர-வ-ர-
ம-க-ன-ார்⁷ வ-ர-தி-வ-தி-அ-ய-ர் ம-க-ன-ார் கு-தீ-வ-⁸ [தீ*]வ-
3 ய-ர-ான வா-ண-தி-தா-ர-வ-லிக-ய-ர் ப-க-ல-த்தி-க-வி-வ-ல-
க-ழ-ஞ-க செ-ம்-ப-ன் கொ-ண்டு திரு-த்தி-க-வி-ப-பெ-ரு-மா-
ந-டி-க-ள-ஞ [தீ*] தி-ச-த-ம் உ-ரி-ய்
ந-று-கெ-ய்ய-ம் க-ல-க-ந-ப்-பூ-மு-மி-⁹ [தீ*] ஒரு-கொ-
தீ-க-வி-ன-ஞ உ-ய-ர-தி-வ-ல்¹⁰ எ-ரி-ப-பெ-
மா-ன-ோ-ம் வ-ல-கெ-ய்ய-ம் [தீ*].

¹ This is a mistake of the copyist for Kuvalāpura; see p. 99 above.

² On three Chōla queens of the same name see *Ep. Ind.* Vol. V. p. 105, note 5.

³ Read யாவிவதி.

⁴ Read தாநிகுதிதாஸவி.

⁵ Read ராயர்.

⁶ Read கொ-ம-ணியி-⁶.

⁷ Read ஸ்ரீகாயஸ்ரீவிவ.

⁸ Here and in எரிப்பொமனோம் (l. 3) the syllable ன is expressed by two separate symbols; compare above, p. 90 and note 5.

⁹ Read தீக்கவி.

¹⁰ Read திதீ.

- 4 இலிஃ[—]முட்டின பொழுது வநாதேவையாராய் கிசதி ஐ[ங்]கழஞ்சு பொன்
யலி[—]லகத்தெய் மன்ற ஒட்டிடுத்தொம் லலெலையொம் [—] இ[த்]நண்ப்-
பட்டுமித்திருவினக்கு முட்டாமெ எரிப்பொமாகொமிதற்க்கன்றென்றார் மெங்-
மெயிடெடெடுமியிடெடெச்செய்தார் செய்த பாவக்கொன்வொ[மா*]கொ-
5 ம் [—] இலிஃ[—]ம் வநாதேவையாராகெடு [—] இலிஃ[—]ம் ரகித்தாடியென்
முடி மெலன் ||உ இக்கற்பூரவினக்கும் கொ[—]வினக்குமில்விண்ணுக்குமாக ஊர்
மஞ்சிக்கமிறை இழிச்சி வைத்த சிலம் பார்துட்டை சி¹ சா குழியும் பழுவெரி
கிழ்² எ[—]உய் குழியும் கொண்கொன்றி உ கிழும் கு-
6 தெத்தொம் லலெலையொம் ||உ இவ்விண்ணு வினக்கிலுக்கும் வைத்த ல-ஒ³ டெவ-
வாதிரதலில் எண்ணவினக்கெயிரிவதாக வைத்தொம் லலெலையொம் [—]

TRANSLATION.

(Line 1.) Hail! Prosperity! We, the assembly of Tikkāli-Vallam, have received forty *kalāñju* of pure gold from Kundavv[ai]yār, *alias* Vānamahādēvi,—the daughter of Pratipati-Araiyaṉ, the son of [K]o[n]gu[n]i[va]rman, the very righteous *Mahārāja*, the supreme lord of Nipunilapura,⁴ *alias* Śrinātha, the glorious Śivamahārāja-Perumāṇaḍigal, (and the queen of) Vāṇavidyādha[ra]rāja, *alias* Vānarāya, born from the family of Mahābali, who had been made door-keeper by the lord of gods and demons, Paramēśvara (Śiva), who is worshipped in all the three worlds.

(L. 3.) (In return), we, the assembly, shall have to burn, as long as the moon and the sun exist, one perpetual lamp before (the god) Tiruttikkāli-Perumāṇaḍigal, supplying daily (one) *uri* of fresh ghee and a quarter of camphor.

(L. 4.) We, the assembly, have agreed that, whenever (they) fail in this charity, all the *Māhēśvaras* (among us) shall pay into court a fine of five *kalāñju* of gold per day. Though fined thus, we shall have to burn this sacred lamp without fail. Those among us, who say that this (charity) is not (existing), shall incur (all) the sins committed between the Gaṅgā and Kumari.

(L. 5.) “This charity (is placed under) the protection of all *Māhēśvaras*. The feet of those who protect this charity, (shall be) on my head.”

We, the assembly, gave (the following) land in the environs⁵ of the village, which (the queen) had granted, free of taxes, for this camphor lamp and the perpetual lamp⁶:—(one) *nilam*⁷ and 400 *kulī* (called) *Pārkuṭṭai*, 720 *kulī* below the old tank (*Paḷavēri*), and 2 *nilam* (called) *Noniḍukolli*.

(L. 6.) As the land granted for these two lamps had become torn up by the weather,⁸ we, the assembly, assigned only an oil lamp for burning.

No. 49.—ON THE SOUTH WALL OF THE BILVANATHESVARA SHRINE.

This inscription belongs to the 7th year of the reign of Rājarāja-Kēsarivarman, i.e. of the Chōḷa king Rājarāja I. It contains a date which admits of astronomical

¹ This is the abbreviation for திலம்; see above, p. 97, note 3.

² Read சிம்.

³ Read டெவவாத.

⁴ This is a mistake of the copyist for Kuvalālapura; see p. 99 above. ⁵ See above, p. 97, note 5.

⁶ In line 3 of the text only one lamp is spoken of, to which both ghee and camphor had to be supplied.

⁷ See above, p. 97, note 6.

⁸ Literally, ‘dug up by god.’

calculation, and which has been repeatedly discussed since its discovery in 1890.¹ Professor Kielhorn has shown that it corresponds to the 26th September A.D. 991.²

The inscription records a visit to the temple by a certain Madurāntakaṇ-Kaṇḍarādittanār, who caused one thousand jars of water to be poured over the god. When he had finished his worship, he observed that the offerings in the temple had been reduced to a minimum and that the temple lamps were only feebly burning. He called for the authorities of the temple and of the village and asked them for a detailed statement of the temple revenue and expenditure.

Here unfortunately the inscription is built in. But from the preserved portion it is evident that Madurāntakaṇ-Kaṇḍarādittanār, i.e. Gaṇḍarāditya, the son of Madhurāntaka, must have been a person of high standing and influence. He cannot be identical with the Chōla king Gaṇḍarādityavarman, because the latter had died before the reign of Arimjaya, the grandfather of Rājārāja I.³ Perhaps he was an (otherwise unknown) son of Madhurāntaka, the son of Gaṇḍarādityavarman and immediate predecessor of Rājārāja I.⁴

TEXT.

- 1 ஸ்ரீ¹ ஸ்ரீ [||*] கொ ஈராஜாஜகெஸரிவரீரீர்க்கு² யா[ண்]டு எ ஆவது படுஜர்-
க[டு]காட்டத்த³ [மி]யாறுகாட்டு⁴ திககாவிலவத்தத்திருத்திக்காவி⁵ ஆழ்வாரை
இவ்வாட்டெ அய்ப்பசித்-
- 2 திங்கள்⁶ வெண்பூரீயும் இவையியும் பெற்ற விஷுவில்¹⁰ லொரீமுதணத்தினுன்று
மதாராகன் கண்டராதித்தனார் ஆழ்வாரை ஸஹஸு[சீ]சமாட்டுவிக்க வ-
- 3 னு திருவடி தொழுது திற்க ஆழ்வார்க்-
- 4 குக்காட்டுகின்ற திருவமுர்தம் இருகாழிய[ரி]-
- 5 சித்திருவமுர்தாய்கறியமுர்தகெய்அமுர்-
- 6 து(ம்)யசிரமுர்தம் இன்றியெய் கொணா-
- 7 விளகும் ஆலவ்யுமாயிருகுகண்டு இத்தி-
- 8 [ரு]கொயில் சிவஸுராமணனாயும்¹¹ திகாவிலவ்-
- 9 லத்து ஸஹஸுராமனாயும் அமைத்து இத்[டு][தவ*]-
- 10 குடைய ஆயமும் வுயமும் திருவா[ணை]ரு(ம்)திரு[லொ*]-
- 11 லெனும் உரிய வண்ணஞ்சொல்லுகவென்று வின[வ சிவ*]-
- 12 ஸுராமணரும்¹¹ திக்காவிலவத்து ஸஹஸுராமரும் சொல்

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 7th year (of the reign) of king Rājārāja-Kēsari-
varman,—on the day of an eclipse of the moon at the equinox which corresponded to (the
day of) *Révati* and to the full-moon *tithi* of the month of *Aippasi* in this very year,—
Madurāntakaṇ-Kaṇḍarādittanār came in order to have one thousand jars of water
poured over (the god) Tiruttikkāli-Ālvār at Tikkāli-Vallam in Mīyāgu-nādu,
(a subdivision) of Paduvūr-kōṭṭam, and worshipped the holy feet (of the god).

¹ Above, Vol. I. p. 169; *Ind. Ant.* Vol. XIX. p. 70 ff. and Vol. XXIII. p. 297.

² *Ep. Ind.* Vol. IV. p. 66 f.

³ See line 50 of the large Leyden grant.

⁴ See above, Vol. I. p. 112, and *Ep. Ind.* Vol. IV. p. 331.

⁵ The words ஸ்ரீ ஸ்ரீ கொ ஈராஜ are written on an erasure.

⁶ Read வரீ-ரீர்க்கு.

⁷ Read க்கொட்டத்த.

⁸ Read திக்காவி.

⁹ Read வெண்பூரீ.

¹⁰ Read விஷுவத்தில்.

¹¹ Read திக்காவி.

(L. 3.) While (he) stood (in the temple), (he) observed that the offerings presented to the Ālvār were reduced to two *nilī* of rice, that the offerings of vegetables, the offerings of ghee and the offerings of curds had ceased, and that the perpetual lamps were neglected.

(L. 7.) (He) called for the *Śiva-Brāhmaṇas* of this sacred temple and the members of the assembly of Tikkāli-Vallam and asked:—“State the revenue and expenditure of this temple, in accordance with the royal order and the royal letter.”

(L. 11.) The [*Śiva*]-*Brāhmaṇas* and the members of the assembly of Tikkāli-Vallam

No. 50.—ON THE WEST WALL OF THE BILVANATHESVARA SHRINE.

This inscription is dated in the same year of the reign of Rājaraṇja I. as No. 49. It records that a Brāhmaṇa set up an image of the goddess and granted a lamp to the temple. He also purchased 1,700 *kūḷi* of land from the inhabitants of the village of Mandiram in Tūṇāḍu and made it over to the temple authorities, who had to feed the lamp and to supply offerings from the produce of the land.

Tūṇāḍu, to which Mandiram belonged, was the name of the country round Mēlpādi.¹ Mandiram had the surname Jayamēru-Śrīkaraṇamaṅgalam (ll. 2 and 15 f.), which seems to be derived from Jayamēru, one of the surnames of the Bāṇa king Vikramāditya I.²

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [] கொ ராஜராஜகௌரிவழி[] நகியாண்டு எழுவது தூதா-
- 2 ட்டு மஹிமாசிய ஜயரேரு[] நகரணமங்கலத்து வடுவெயொம் [] படு-
- 3 ஐர்க்கொட்டத்துக்காடொகாட்ட நரதாமவதா[] ட்டுமங்கலத்து சிவஸூ-
- 4 ணன் விசுமாதிகாசிய ³ கிதிபாத[] ரணபூஷாயிராஜர் திருத்தியக்காவி ⁴
ஆன்வார்
- 5 கூத்தப்பெருமானடிகளுக்கு உரோஷபாசகியெ ⁵ எழுத்தருவித்து வெவ-
- 6 த்த நொநாசினக்கொன்றிதுக்குநாட்டிருவமுதொன்றிதுக்கு[] வெவ]-
- 7 ய்த்த சிலமாவது [] ⁶ எங்களுர்க்கருங்காவி எரி ⁷ கிழத்தும்பிசின்னு கடுகொ-
- 8 யடுவெவெ பொன வாய்க்காதுக்கு மெற்கு [] தென்பாற்கெல்லை தூம்-
- 9 [] னின்று மெற்கு நொக்கிப்பொன குசவன் பட்டிக்குப்பா[] வ வாய்க்காது-
- 10 க்கு வடக்கும் [] மெல்பாற்கெல்லை கிற்பார்கன் சிலத்துக்கு கிழக்கும் [] வட-
- 11 பாற்கெல்லை கிற்பார்கன் சிலத்துக்கு தெற்கும் [] இக்காற்பாலெல்லை-
- 12 க்கு ⁸ கடுவண்ணிலமொழியின்றி ஆயிரத்தெழுது குழிக்கும் [] ர்த்திமா[] த்-
- 13 தாணபூஷாயிராஜர் பக்கலின்னிலத்தால் வக விவெயுமும் இறை-
- 14 உயுமும்மறக்கொண்டு எப்பெ[] ப்பட்ட இறையும் இழித்தி இறை-
- 15 யிசியாக கிறித்துக்குத்தொம் முற்சொல்லப்பட்ட மஹிமா[] ய ஜயரே-
- 16 ரு[] நகரணமங்கலத்து வடுவெயொம் [] இ[] வ-வி கருவகித்து [] க-
- 17 தாசினிக்குதிருவமுதம் ⁹ உருராதிசுவல் செய்வொமாநொம் தி-
- 18 ருவுண்ணுழிகையுடைய சிவஸூஷணசொம் ||

¹ See p. 22 above.

⁴ Read திக்காவி.

⁷ Read கீழ்.

³ See p. 99 above.

⁵ Read ஸ்பா.

⁸ Read வண்ணில.

⁶ Read கீதி-1.

⁷ Read எங்களுர்.

⁹ Read உருராதிசுவல்.

TRANSLATION.

(Line 1.) Hail! Prosperity! In the seventh year (*of the reign*) of king Râjarâja-Kêsarivarman. (*The writing of*) us, the assembly of Mandiram, *alias* Jayamêru-Śrīkaraṇamaṅgalam, in Tūñādu.

(L. 2.) Vikramādittan, *alias* Kīrtimārtāṇḍa-Brahmādhirâjar, a *Śiva-Brāhmaṇa* of Naratūṅga-chaturvêdimāṅgalam in Kârai-nādu,¹ (*a subdivision*) of Paduvûr-kôṭṭam, set up (*an image of*) Umâ-Bhaṭṭâraki and gave one perpetual lamp to Kūṭta-Perumāṇaḍigal,² the god (Ālvâr) of Tiruttikkâli.

(L. 6.) For (*maintaining this lamp*) and for (*supplying*) offerings once a day, (*he*) gave the following land:—

(L. 7.) (*The eastern boundary is*) to the west of a channel which flows close to the bank from the sluice below the *Karūṅgāli* tank in our village. The southern boundary (*is*) to the north of a channel which flows to the west from the sluice (*and*) irrigates the *Kuṣavaṇ-paṭṭi*.³ The western boundary (*is*) to the east of the land of those who sold (*the land to the donor*). The northern boundary (*is*) to the south of the land of the same persons.

(L. 11.) Having received from Kīrtimārtāṇḍa-Brahmādhirâjar the whole purchase-money and tax-money due for the land enclosed within these four boundaries, which, not excluding the cultivated land,⁴ (*measures*) one thousand and seven hundred *kulī*, and having remitted all kinds of taxes,— we, the assembly of the above-mentioned Mandiram, *alias* Jayamêru-Śrīkaraṇamaṅgalam, sold (*this land*) free of taxes.

(L. 16.) While enjoying this land, we, the *Śiva-Brāhmaṇas* in charge of the store-room of the temple,⁵ shall have to supply this perpetual lamp and the offerings as long as the moon and the sun exist.

No. 51.—ON THE NORTH WALL OF THE BILVANATHESVARA SHRINE.

This inscription is dated in the 16th year of the reign of the Chôla king Râjarâja I. (l. 2) and records that the citizens of Vāṇapuram (ll. 2 and 6), *i.e.* Tiruvallam,⁶ sold 700 *kulī* of land to Śaṁkaradêva, the son of Tiruvaiaṇ (ll. 5 and 6), who granted it to the temple of Tiruvaia-Îśvara (l. 6). This temple was situated on the south of the Bilvanâthêśvara temple and was evidently named after Tiruvaiaṇ, the father of the donor. Tiruvaiaṇ seems to have claimed descent from the Western Gāṅga kings. For, to his name are prefixed the name and the epithets of Śivamahârâja (l. 4 f.), as we have found them in Nos. 47 and 48. As these epithets are spelt with almost exactly the same mistakes as in No. 48,⁷ I believe that the donor copied them from that very inscription, which he found engraved on the temple.

TEXT.

1 ஸ்ரீ ஸ்ரீ []* திருமகன் பொலப்பெருநிலச்செவ்வியும் தன[க்]*கெ உரிமை புண்டமை*
மன[க்]*கொள் *காந்தஞர்சாலை கலமறுத்த[ரு]ளி வெங்கைநாடுங்க[க்]*பாடி-
[யு]ம் தடிவழி[யு]ம்* [அன][ம்ப*]ப[சு]டியும் கு[டம]லைகாடுங்கொல்லமுங்கவிங்கமு-
[ம்*] திண்டிதல் வென்றி தண்-

¹ See p. 95 above.² *I.e.* 'the dancing god' (Natarâja).³ *I.e.* 'the potter's paṭṭi'; on paṭṭi see above, Vol. II. p. 359, note 12.⁴ See above, p. 26, note 2.⁵ See above, p. 94 and note 5.⁶ See p. 91 above.⁷ *Viz.* மொமணியரீ and மொமணியரீ for கொமணியரீ-ஃ, திவாணிவொர for காவ-
வொர, and ஸ்ரீகரைய for ஸ்ரீகரய.⁸ Read புண்டமை.⁹ Read ஞர்.

- 2 டால் தொண்ட தனெழில் வளசொளி செழியகா தெக கொண்ட கொ ர[ச*]ஜ-
ர[ச*]ஜராஜகெசரிபன்ம[ச*]கியாண்டு யச ஆவது ¹படுவுர்கொட்டத்து ககாவழி
தன் கூற்று வாரணபுரத்தூரொமெங்கள் உர்² மஞ்சிக்[ச]கமா[ன*] பூமி பொ[ளி]-
க்காவதி மெலைச்செறுவுமித[ன்] மெலை குண்டிலிசண்டிமிதந் கிழ்-³
- 3 *ப[ர]ட்[ச]கெல்லை பொளிகாவதி பள்ளசெறுவிற்குத்திருநிக்காவி⁴ பெருமா[ன்] ⁵ஸ[ர]ப-
வபொகம் அனாகால்முக்காதுகு [மெ]மக்கு⁷ [ச*] தென்பாற்கெல்லை அனாகால்முக்கால்
குண்டுகளுக்கு கரு[ம][ர*]க் கு[ண்]கெளு[க்*]கு வட[க்*]குமிதன் மெல்பாற்கெல்லை
மெற்பட்டியான சீபவிட[ச*]டி[க்*]கு கிழ[க்*]கும் [ச*] வடபா[ற்*]கெல்லை இ-
[வ*]ஜு-
- 4 ர் மாதெவபொகமுக்கால்செறு[வி]ற்கும் குட்[ச*]டை கிழ்⁸ [மெ]சறுவிற்கு தெற்கும்
[ச*] ஆ⁹ [மெ]ற்பாவெல்லையுன் கடுவுபட்[ச*]ட கிலம் ப[தின]றுசா[ண்] கொ
லால் புள்ளி எழுதாது குழி கிலமும் ⁹மொசாணி[ய]தவாரியதூரொமராஜ-
கிலாணிவொராவாபெயாபுரிசாராயுதிதலி-¹⁰
- 5 வசாஹரா[ஜ]கிருவையக் சங்காதெவற்கு [இ]க்[ச]ிலம் விற்பு விலை[ஸ][ர*]வண்ண
செய்து குடுத்தொ[ம்] [ச*] ¹¹கெகிலத்த[ர*]ல் வனத குயத்திசப்பியமு[ம்*] இதை
திசப்பிய[ம்][மு]விவர் பகலறக்கொண்டு [இ]றையிழி[த்*]கி [வி]ற்று விலை[ஸ]-
வண்ண செய்த¹² குடுத்தொம்ப-
- 6 பூமி திரு[வ]ல்லத்து [தி]ருத்[தி]க்கா[வி]¹³ பொள்¹⁴ கொயிலிந் தெக்கில்¹⁵ [திரு]-
வையயசசுரத்துக்கு அற்சகாபொகமாக [தி]ருவையகார் மகள்¹⁶ சங்கா[தெ]வது-
[க்*]கு விற்பு விலை[ஸ]ராவண்ண செய்து குடுத்தொமுதசொ[ல்*]லப்பட்ட வா-
[ண்]புரத்துசொம்¹⁷ [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! in the 16th year (*of the reign*) of king Râjarâja-Râja-kêsarivarman, who, (*in his*) tender youth, during which,— (*in*) the belief that, as well as the goddess of fortune, the goddess of the great earth had become his wife,— (*he*) was pleased to destroy the ships (*at*) Kândalûr-Śâlai and conquered by (*his*) army, which was victorious in great battles, Vêṅgai-nâḍu, Gaṅga-pâḍi, Taḍi-vaḷi, Nulamba-pâḍi, Kuḍamalai-nâḍu, Kollam and Kaliṅgam,— deprived the Śēliyas, whose lustre had been growing, of (*their*) splendour,— we, the citizens of Vâṇapuram, (*a city*) in its own subdivision¹⁸ of Karaivaḷi, (*a division*) of Paḍuvûr-kôṭṭam, sold and gave by a deed of sale¹⁹ the following land in the environs²⁰ of our city to Śamkaradêva, (*the son of*) [K]o[n]guṇi[va]rman, the very righteous *Mahârâja*, the supreme lord of Nipuni-lapura,²¹ Śrînâtha, the glorious Śivamahârâja-Tiruvaiyaṇ:— The upper field of Polik-kâvadi and two pieces above this. The eastern boundary of this (*land is*) to the west of the

* Read பஞ்சுர்.

* Read $\text{L}\pi\dot{\rho}$.

* Read மெற்கு.

* Read கௌண்ட்-மாணியரி-பொரியரி-பித்தாநாஜ.

¹⁰ Read *ஸ்ரீகாமஸ்ரீசிங்கேசுவரநாமஜ.*

¹⁹ Read தீக்காலி.

¹³ Read தெற்கில்.

¹⁸ See above, p. 3, note 7.

²⁰ *Vilai-ardavanai* is the same as *vilaig-āvanam* in No. 10, text line 2, and No. 33, text line 19.

² See above, p. 101, note 5.

* Read *not* it.

* Read *சீகரலி*.

• Read 24.

11 Read இதழை.

¹¹ Read பெருமான், as in text line 3 above.

* Read மதன்.

²¹ This is a mistake for Kuvaḷālapura; see p. 99 above.

* Read 2^d.

* Read முப்பலி.

¹⁹ Read செய்யு.

¹¹ Read *அநேகம்*.

lower field of Polikkāvadi and of (the field called) *Araikkālmukkāl*,¹ (the produce of) which is used for the offerings of (the god) Tirutikkāli-Perumāṇ. The southern boundary (is) to the north of pieces of the *Araikkālmukkāl* (field) and of pieces (of the field) of the blacksmith (*Karumāṇ*). Its western boundary (is) to the east of the *Śrībali-paṭṭi*² in the west. The northern boundary (is) to the south of the *Mukkāl* field enjoyed by (the temple of) Mahādēva in this city, and of the field below the pond. The land enclosed within these four boundaries is estimated at seven hundred *kulī* by the rod of sixteen spans.³

(L. 5.) Having received from him the whole of the purchase-money and tax-money due for this land, we sold (it) free of taxes and gave a deed of sale. We, the above-mentioned citizens of Vānapuram, sold and gave by a deed of sale that land to Śamkara-dēva, the son of Tiruvaiyaṇ, for (providing) the expenses of the worship to (the temple of) Tiruvaiya-Īśvara on the south of the temple of Tirutikkāli-Perumāṇ at Tiruvallam.

No. 52.—ON THE WEST AND SOUTH WALLS OF THE BILVANATHESVARA SHRINE.

This inscription is dated in the 20th year of the reign of the Chōla king Rājārāja I. and records the gift of a lamp by Nannamaraiyar or Nannaman,⁴ the son of Tukkarai. The donor belonged to the Vaidumba family and ruled over Ingallūr-nādu,⁵ a district of Mahārājapādi.

The seven thousand (villages) of Mārājavādi, the chief town of which seems to have been Vallūru, are mentioned in an inscription of Rājādhirāja at Mīṇḍigal in the Kōlār district (No. 279 of 1895); Mārāyapādi occurs in an inscription of Pārthivēndravarmān at Takkōlam in the North Arcot district (No. 14 of 1897); and a copper-plate inscription of Kṛṣṇanarāya of Vijayanagara mentions some villages of the Mārjavāda-rājya, which are in the modern Cuddapah district.⁶ Consequently, Vallūru has to be identified with the present village of Vallūru in the same district.⁷ The Vaidumba king was defeated by the Chōla kings Parāntaka I.⁸ and Virarājendra I.;⁹ and Vinayamahādēvi, the mother of the Eastern Gaṅga king Vajrahasta III., belonged to the Vaidumba family.¹⁰

TEXT.

1 ஹ[ஹி] ஸ்ரீ [||*] திருமகள் பொலப்பெருசிலச்செல்[வி]யூந்தனக்கெ¹¹ உ[ரி]மை [கூ]-
ண்டமை ம[னக்]கொள்காத்தருஞ்சாலை கலமறுத்தரு[னி] வெங்கைகாடும் கங்க-
பாடியும் துளம்பபா[டி]யும் தடிகைபாடியுங்குடமலைகாடு[ங்]கொல்லமுங்க[வி]ங்க-
முமெண்டிசை புகழ் தா [ஸ்]மமண்டலமுந்திண்[டி]றல் வென்றி
[கொண்ட]¹² த[ன்]னெ[ழி]ல் வளர்¹³ ஐ[ழி]யூன்னெல்லா யாண்[டு]

¹ *I.e.* 'three quarters of one eighth (of a measure of land).'

² *I.e.* 'the land (the produce of) which is used for the offerings of the god.'

³ Compare p. 17 above.

⁴ See below, p. 107, note 5.

⁵ There is a village Iggaḷūr in the Ānekal tāluka of the Bangalore district; see Mr. Rice's *Mysore and Coorg*, Vol. II. p. 39. But, as Dr. Fleet suggests to me, 'Inganur' near Kājahasti is a more probable location.

⁶ See my *Progress Report* for October 1890 to March 1891, p. 5.

⁷ Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 129.

⁸ Above, Vol. II. p. 379.

⁹ See p. 68 above.

¹⁰ *Ind. Ant.* Vol. XVIII. pp. 164 and 175, and *Ep. Ind.* Vol. IV. p. 186.

¹¹ Read விபுத்.

¹² Read வென்றித்தண்டாக்கொண்ட.

¹³ Read னாழியார்.

[க¹ வி]ளங்கும் யாண்டெ செ[ழி]ஞ்ஞாத்தெக கொ[ள் ப்]கொவிராஜ-
 ராஜாராஜகெவலரிபக்மரான [ப்]ராஜாராஜ[ெ]வற்கு [ய]ாண்டு உய ஆவது [ப]டு-
 2 லுர்க்கொ[ட்]டத்து ²மியதைக[ர^{*}]ட்டு திருவல்லத்து திருதிக்காவி³ ஆழ்வா[ர்க^{*}]ரு
 லேமாநாஜபாடி இங்கல்லுர்க்காடு உடைய வைதும்பன் துக்கை மகன் கன்-
 மையார் இத்திக்காவி³ ஆ[ழ்^{*}]வார்க்கு சந்[தி]ச[ர^{*}]தித்தவந் எரிப்பதாக
 வைத நூலினக்கு ஒன்றிதுக்கு வைத்த சாவா மூவாப்பொடு கூய [i^{*}] இ[வ்^{*}]-
 வ[ர^{*}]டு தொண்[ணா]ய இ[வ்^{*}]வாடு தொ[ண்] வ திருஉண்-
 ணழிகை உடையார்கை பிடி இவர் ட லினக்கு கனாவினக்கு
 ஒன்று [i^{*}]

TRANSLATION.

Hail! Prosperity! In the 20th year (*of the reign*) of the glorious king Rājārāja-
 Rājakesarivarman, *alias* Śrī-Rājārājadēva, who, in his life of growing strength,
 during which,— (*in*) the belief that, as well as the goddess of fortune, the goddess of the
 great earth had become his wife,— (*he*) was pleased to destroy the ships (*at*) Kāṇḍalūr-
 Śālai and conquered by (*his*) army, which was victorious in great battles, Vēṅgai-nāḍu,
 Gaṅga-pādi, Nulamba-pādi, Taḍigai-pādi, Kuḍamalai-nāḍu, Kollam, Kalin-
 gam, and Īla-maṇḍalam, (*the conquest of which*) made (*him*) famous (*in*) the eight
 directions,— deprived the Śelīñas of (*their*) splendour at the very moment when [Udagai],
 which is worshipped everywhere, was (*most*) resplendent;— Nannamaraiyar, the son of
 Tukkarai, the Vaidumba, who possessed Ingallūr-nāḍu, (*a district*) of Mahārāja-
 pādi, gave one perpetual lamp, (*which*) was to burn as long as the moon and the sun exist, to
 (*the temple of*) Tirutikkāli-Ālvār at Tiruvallam in Miyaṛai-nāḍu, (*a subdivision*)
 of Paḍuvūr-kōṭṭam. For (*maintaining this lamp he*) gave 90 full-grown ewes, which
 must neither die nor grow old.⁴ These ninety ewes⁵

No. 53.—ON THE NORTH WALL OF THE MAHAMANDAPA IN THE BILVANATHESVARA TEMPLE.

This inscription consists of 21 lines and is dated in the 3rd year of the reign of
 Parakēsarivarman, *alias* Rājendra-Chōḷadēva (I.). It records that the inhabitants of
 Vānapuram (ll. 9, 16 and 18), *i.e.* Tiruvallam,⁶ sold 1,000 *kūḷi* of land to Sōma-
 nātha (ll. 6, 16, 18 and 20), (the son of) Śaṁkaradēva (l. 5 f.), whose name has been
 already met with in an inscription of Rājārāja I. (No. 51). The same epithets, which
 precede the name of Śaṁkaradēva's father Tiruvaiaṇ in No. 51, are here prefixed to the
 name of Śaṁkaradēva (ll. 2 to 5), with nearly the same mistakes in spelling.⁷ A further
 allusion to Sōmanātha's descent from the Western Gaṅgas is contained in Gaṅgādēvi-
 maṇali (l. 11), the name which he bestowed on the land purchased by him. Besides,
 Śaṁkaradēva and Sōmanātha claim to be connected with the Vaidumba family⁸ (l. 5).

I do not consider it worth while to publish the text of the second half of line 17 and of
 lines 18 to 21, which record that Sōmanātha assigned the land "to the Mahādēva temple
 of Tiru [vai] ya-Īśvara, which the members of our family have caused to be built on

¹ Read யாண்டெத்தொழுதகை.² Read மியதை.³ Read திக்காவி.⁴ See above, Vol. II. p. 375, note 3.⁵ The following sentence is damaged. On an adjacent portion of the same wall are three further lines of writing, which seem to be connected with this inscription, as they refer to ninety ewes given by நன்மன்.⁶ See above, p. 104, note 6.⁷ Compare *ibid.* note 7.⁸ See p. 106 above.

to the south of a channel which flows to the *Śrībalipatti*¹ of (the god) Tiruvallam-udaiyār.

(L. 16.) We, the citizens of Vāṇapuram, sold and gave by a deed of sale, with all exemptions, the land enclosed within these four boundaries, (*which measures*), not excluding the cultivated land,² one thousand *kūḷi* by the rod of sixteen spans, having received from Sōmanātha the whole of the purchase-money and the tax-money, (*due*) for these one thousand *kūḷi*, at the very place of the sale

No. 54.—ON THE NORTH WALL OF THE NAKULESVARA SHRINE IN THE BILVANATHESVARA TEMPLE.

This inscription is dated in the 4th year of the reign of Rājendra-Chōla I. Irāyiravaṇ Pallavayaṇ (l. 4 f.), an officer of his who is known from several other inscriptions,³ had built a shrine which he called Rājarājēśvara⁴ (l. 11 f. and l. 16 f.), and which is apparently identical with the shrine on which the inscription is engraved. For maintaining two lamps in this shrine, he purchased for 50 *kūṣu* from the inhabitants of Tiruvallam a piece of land which measured 2,000 *kūḷi*, and which received the name Araiśūr-vādagai (l. 15 f.) with an allusion to his native village of Araiśūr (l. 3 f.).

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] கொப்பரகெசரி[வ]தாசக⁵ ஸ்ரீரா[டு]ஜநுசொழலெ[வ]ர்ஞ யா-
ண்டு ச ஆவது ஜயங்கொண்டசொழமண்டலத்துப்படுஜர்கெ[ச*]-
- 2 ட்டத்து [மீ]யாதுகாட்டுகோலிலல்லது ஸ்ரீமெயொக்[ன]யெழுத்து [||*] உடை-
(ட)யார்⁶ ஸ்ரீராஜெநுசொழலெவ⁷ பெருகாது⁸ சித[வி]கொடிவனகாட்டு-
- 3 [ப்]பாம்பு[ணி]க்கூற்றத்து அ-
- 4 [சை*]ரகுருடையான் ஈராசிர-
- 5 வந் பல்லவயனாக உ-
- 6 [சு]மசொழப்பல்ல[வ]-
- 7 [சை*]ரயன் கையால் யாங்க-
- 8 ன் கொ[ண்]டு கடவ அன்[ரு*]டு⁹ கற்க[ச]-
- 9 [சு] ஓய [||*] இக்காரு¹⁰ ஜயம்பதம் கொ-
- 10 ண்டு எங்களுர் திருவல்லமுடையா[ச*]
- 11 கொயிலில் இவ்வொடுபித்த ராஜரா-
- 12¹¹ லியை[மு]டையார் அனெய-
- 13 ரெவர்க்கு¹² 'விறுக்குமித்த சிலவிலை-¹²
- 14 யாவணமாவது [||*] இ[வ்*]ஜொங்கள் டெ-
- 15 மல்கிடாகை அரைசூர்வாடா-
- 16 கயில் காங்கள் ராஜராஜா[ரண்ய]-
- 17 [ச]முடையார்க்கு திருநீலாவினக்கி-

¹ See above, p. 106, note 2.

² See above, p. 104, note 4.

³ See above, p. 29 and note 3.

⁴ The same was the name of the great temple at Tañjāvūr, which had been built by Rājarāja I ; see above, Vol. II. p. 1.

⁵ Read வசீ-தாசன.

⁶ Read ஸ்ரீ.

⁷ சொழ is corrected by the engraver from சொழ.

⁸ சித is corrected by the engraver from சித்யு.

⁹ See below, No. 56, text line 2.

¹⁰ Read காச.

¹¹ Read லியை.

¹² லை is entered below the line.

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 4th year (*of the reign*) of king Parakêsarivarman, *alias* Śrī-Rājendra-Śōladêva. The hand-writing of us, the assembly of Tikkâli-Vallam in Miyârū-nâdu, (*a subdivision*) of Paḍuvâr-kôṭṭam, (*a district*) of Jayan-konda-Śōla-maṇḍalam.

(L. 2.) We have received 50 *kāṣu*, (which were) good (*i.e.* of full weight) (*and*) current at the time, from the hand of Īrāyiravaṇ Pallavayaṇ, *alias* Uttama-Śōla-Pallavar [ai] yaṇ,¹ a *Perundaram*² of the lord Śrī-Rājendra-Chōladêva (*and*) the lord of Ar [ai] śūr in Pāmbuni-kūṛram, (*a district*) of Nittavinōda-vaṇanādu.

(L. 9.) For these fifty *kāṣu* we sold the following land by a deed of sale to (*the god*) Chandêśvaradêva (*of the shrine*) of Rājarājêśvaram-uḍaiyār, which he had caused to be built in the temple of Tiruvallam-uḍaiyār in our city.

(L. 14.) The eastern boundary of the land, which we assigned for two sacred perpetual lamps to (*the shrine of*) Rājarājêśvaram-uḍaiyār in Araiśūr-vādagai, a hamlet (*belonging*) to us in the west of this city, (*is*) to the west of the high-road of Jananātha; the southern boundary (*is*) to the north of the land of Kuṭṭēra-Bhaṭṭa-Sōmayājiyār of Aṅgārai; the western boundary (*is*) to the east of the land of Kuṭṭēra-Bhaṭṭa-Sōmayājiyār of Aṅgārai and of Śamkara-Kramavittan of Kuṇḍūr, including a cocoanut garden; and the northern boundary (*is*) to the south of the land of Âditta-Perumāṇ Sōmāśi (*i.e.* Sōmayājin) of Âlikkonṇrai and of (the channel called) *Kayakkāl*, *alias* *Pallavaiya-peruvāykkāl*.³

(L. 37.) We sold and gave by a deed of sale—including (*eventual*) excess or deficiency in measurement—the whole land within these four boundaries, (*which measures*), together with the cocoanut garden, two thousand *kuḷi* by the rod of Śiṅṅambalam.⁴

(L. 45.) This very (*sum*)⁵ being the purchase-money and the tax-money (*due*) for this (*land*), we thus sold (*it*) and gave (*it*) free of taxes.

(L. 48.) We shall not be entitled to claim the high-level water, the wells, the price paid for water, the gold of *ugappār*,⁶ and any other tax paid by the city (*and*) previously (*due*) from this land.

(L. 50.) Thus we, the assembly of Tikkâli-Vallam, sold (*it*) free of taxes and gave (*it*) by a deed of sale. Those who obstruct this charity, shall incur (*all*) the sins committed between the Gaṅgā and Kanyā. This (*charity is placed under*) the protection of all *Māhêśvaras*.

No. 55.—ON THE WEST WALL OF THE BILVANATHESVARA SHRINE.

This inscription is dated in the 3rd year of the reign of the Chōla king Rājendra (l. 4) and refers to the conquest of Raṭṭa-pādi (l. 1), the setting-up of a pillar of victory at Kollāpuram (l. 2), and the defeat of Âhavamalla at Koppam (l. 3).⁷ It records that the temple authorities received 25 *kalāñju* of gold from an inhabitant of Aimbūni,⁸ under the condition that the interest should be applied for the feeding of a learned Brāhmaṇa and other purposes. The end of the inscription is lost.

¹ Compare above, Vol. II. p. 222, note 4.

² See above, Vol. II. p. 141, note 1.

³ The second name of this channel is derived from Pallavayaṇ, the name of the donor.

⁴ See above, p. 30, note 3.

⁵ This refers to the sum of 50 *kāṣu* in text line 8 f.

⁶ Compare the obscure term *ugavai*, above, p. 48, note 9.

⁷ See page 58 above.

⁸ See above, p. 22 and note 10.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [!] [கி]ரு மருவிய செங்கொல் வெணன் முன்கொன் செனை
பின்னதுவாக இரட்டபாடி எழரை இலக்கமுங்கொண்டு தன்-
2 காணையில் [மு]க்காணை செல்ல முக்காக் தவிர்த்து[க்]கொல்லாபுரத்து ஜயவழம்பகா-
ட்டி எதிரமர் பெருது எண்டிசை கிகழ ப்ெறையது கறங்க
3 ஆங்கது கெட்டு பொற்றங்கணாக்கொப்பத்து வனெதிர் பொருத ஆவறவமல்வ(ன)க-
ஞ்சி புக்கிட்டொட¹ மற்றவகாணையும் குதிரையும் ஒட்டகத்தொடு பெண்டிர்-
பண்டாசமும் கயக்கொண்டு² விஜெய[ர*]விஷேகம் பண்ணி³ விசவரூபமாவ-
கத்து
4 'விற்றிருனரு[னி]க கொப்பாகெசரிவதூராக உடையா[ர்*] ஸ்ரீராதென்கிஷேவற்றி யா-
ண்டு உ [ஆ]வது ஜயங்கொண்டசொழமண்டலத்து தியாகாபாணகனகாட்டு
பெரும்பாணப்பாடி கரைவழி ஸ்ர(ச)ஷுதேயம் திருவல்லத்து திருவல்ல[மு]டையார்
கொயில்⁴ ஸ்ராக[மு]டைய சிவஸூரணை.
5 க் . கௌ[ரி]ககமபட்டனும் கங்கா[தி]ரபட்டனும் அக்கா[ன]பட்டதும் [சி]வக்கொழு-
னுபட்டதும் [சி]க்கா[வி]பட்டதமுருத்* [கி]ரபட்டதும் விக்க[மி]ரமா[தி]த்ததும்*
[கி]ருமாப்பெறதமுன்[னி]ட்ட [கி]ருவ[ண்*]னா[ழி]கை உடையொம் காட்ட⁵
கரைவழி ஐம்[பூ]ணி[ய]ளும் க-
6 ணத்தாரூர் காட்டுக்குறி⁶ மாடலகுமவித்தந் பக்கலியாங்கள் கொண்ட பொக் இரு-
பத்தை[ங்க]ழைஞ்* [க] [!] இப்பொக் உயரும் கொண்டு கடவ பரிசாவது
[!] இப்பொக் கழஞ்சிவா[ய*] கிசதம் முழாக்கெ இருசெவிடு கெ[ல்*]வாக
அரு-
7 மொழிதெவக் மாக்காலால் கிச்சம் பதக்கு கெல் பரிசையாக இ[க்*]கெ[ல்*]து
வெ[வ]தமும் [ஸ்ரீ]ஆகமமும் பெர்⁷ கிஷிதகா[யிரு]க்கும்⁸ ஸ்ராமணதுரு குடுத்த
அவகையிட்டு⁹ ஸ்ரஜிப்பி[க்*]க கடவொமாகவும் [!] முக்கழைஞ்சு பொ[து]க்காண்-
8 வெகாகழஞ்சு பொ[க்] பரிசை[ய]ர[க] பொ[க்] கழஞ்சும் திருவா[ரா]ததை
செய்*வாதுக்[க்]கப்பட விசமமாட்டாண்டுதொதும் [கு]க்க கடவொமாகவும் [!]
இரு[க]ழஞ்சு பொதுக்கு கிச்சம் இருசெ[ர]விடரை கெய் [ப*]ரிசை பொவி
.....

TRANSLATION.

(Line 1.) Hail! Prosperity! While the army of (*his*) elder brother¹¹— the king (*who held*) the sceptre (*and*) was embraced by the goddess of fortune— was at (*his*) back, (*he*) conquered the seven and a half *lakshas* of Irattā-pādi. When the first elephant (*of the enemy*) went at his elephant, (*his*) elder brother stopped (*it*). (*He*) set up a pillar of victory at Kollāpuram and did not meet with opposition in battle, (*but his*) drums were sounding through the eight directions. Having heard this (*report*), Âhavamalla proceeded to Koppam on the bank of the great river and fought against (*him*), (*but*) became afraid, incurred disgrace and ran away. (*The king*) seized his elephants and horses, (*his*) women and treasures, together with the camels, and performed the anointment of victory. In the 3rd year (*of the reign*) of (*this*) king Parakēsarivarman, *alias* the lord Śrī-Rājēndradēva, who was graciously seated on the throne of heroes.

¹ Read புக்கிட்டொட.² Read வீற்றி.³ Read ஸ்ரீராத.⁴ Read உ-ஓஜி.⁵ Read கைக்கொண்டு.⁶ Read ஸ்ராக.⁷ Read கிஷித.⁸ Viz. Rājādhirāja; see p. 39 above.⁹ Read வீர.¹⁰ Read இத்தாட்டு.¹¹ Read ஸ்ரீராதேய.

(L. 4.) We, Kauśika-Nagama-Bhaṭṭaṇ, a *Śiva-Brāhmaṇa* in charge of the shrine (*sthāna*) of the temple of Tiruvallam-udaiyār at Tiruvallam, a *brahmadēya* in Karaivali, (a subdivision) of Perumbānappādi, (a division) of Tyāgābharāṇa-vaṇanādu, (a district) of Jayankonda-Śōḷa-maṇḍalam, Gaṅgādhara-Bhaṭṭaṇ, Akkā [la]-Bhaṭṭaṇ, Śivakkolundu-Bhaṭṭaṇ,¹ [Śi]kkā[li]-Bhaṭṭaṇ, Rudra-Bhaṭṭaṇ, Vikki-ramādittāṇ, [Ti]rumāppēraṇ and the other (*persons*) in charge of the store-room of the temple,² have received twenty-five *kaḷañju* of gold from Kāṭṭukkuri Mādhava-Kramavittāṇ, (one) among the commissioners³ who rule Aim[būni] in Karaivali, (a division) of the same *nādu*.

(L. 6.) These 25 (*kaḷañju*) of gold (*we*) have received under the following conditions:—The interest on (20 *kaḷañju* of) this gold being (one) *padakku* of paddy per day, (*measured*) by the *marakkāl* (called after) Arumolidēvaṇ,⁴ *viz.* three *ulākkū* and two *śevīḍu* of paddy per day from every *kaḷañju*, we shall give this paddy to a Brāhmaṇa who has become a *Dīkshita* (and) who knows (?) the *Vēda* and the sacred *Āgama*, and shall cause (*the god*) to be worshipped by him. The interest on three *kaḷañju* of gold being half a *kaḷañju* of gold per year, we shall have to give every second year (one) *kaḷañju* of gold to him who performs the worship in the temple. The interest on two *kaḷañju* of gold [*being*] two *śevīḍu* and a half of ghee per day,

No. 56.—ON THE SOUTH WALL OF THE MAHAMANDAPA IN THE BILVANATHESVARA TEMPLE.

This inscription is incomplete. Of the five lines which are preserved I am publishing only the two first ones. It is dated in the 2nd year of the reign of Rājakēsarivarman, *alias* Rājamahēndradēva, and records that a military officer purchased 800 *kūḷi* (L. 4) of land from the inhabitants of Tiruvallam and granted them to the temple.

On page 32 above it has been stated that the *Kaliṅgattu-Parani* and *Vikkirama-Śōḷaṇ-Uḷa* mention two Chōḷa kings who have not yet been identified. The first of them reigned between Rājēndra and Virarājēndra I., and the second between Virarājēndra I. and Kulōt-tuṅga-Chōḷa I. In the introductory remarks to No. 57 it will be shown that the second king is identical with Parakēsarivarman, *alias* Adhirājēndradēva. Hence the only king who remains to be identified is the successor of Rājēndra and predecessor of Virarājēndra I. He may be identified provisionally with Rājakēsarivarman, *alias* Rājamahēndradēva, to whose 2nd year the subjoined inscription belongs. In favour of this identification it may be mentioned that the subjoined inscription praises him for guiding the goddess of the earth on the path of Manu, while the *Kaliṅgattu-Parani* (viii. 28) speaks of "the Chōḷa who dispensed justice three or four times better than the ancient Manu,"⁵ and that an inscription of the 9th year of Rājēndra mentions among the boundaries of a village "the road of Rājamahēndra."⁶ Perhaps Rājamahēndra was the co-regent of Rājēndra.

TEXT.

1 ஸ்ரீ ஸ்ரீ [||*] திருமகன் [வி]னக்கவிருகில[ம]ட[ெ]னைய ஒ[ரு]குடை நி[ழ]ம்-
கிழிதி? கிற்ப [பு]ணர்னு ச[ரு]மகெறி கிற்ப [ம]னு[ெ]கறி [ன]டாத்திய கெ[ச]-
விசாஜகெசரிவநாக உடையார் ஸ்ரீராஜமகெரு[ெ]வ[ெ]ர்க்கு யாண்டு ௨ ஆவது

¹ See above, Vol. II. p. 257, note 3.

² See above, p. 11, note 2.

³ *Ind. Ant.* Vol. XIX. p. 331.

⁴ Read கிழிதி.

⁵ See above, p. 104, note 5.

⁶ See above, p. 8 and note 3.

⁷ See p. 41 above.

ஜயங்கெரண்டசொழமண்டல[த்]துப்பெரும்பா[ண்]ப்பாடிக்கலாவித்திருவல்லத்-
து வு[டு]வ[டு]ய[ர]ம் சிலவி[ல]யாவண[க்]கையெழுத்து [1*] [அருடு]மாழி-
தெவவளநாட்டு இங்கு[ண்ட] இங்கு[றுரு]தையாக் சங்கரன் கண்ட-

2 சாதி[த்]தகாரான வெநராபதி[க்]ள நாராராஜச்சொழியவனாயர் பக்கல் நங்கன்
கொண்ட அ[ன்]ருடு நற்கரச அறுபத்து நான்காற்காசொத்துக்குக்குடிநற்கல் சிறை
செ[ம்]மை பொன் எழு[ம்]ஞ்சாடியாக வன பொன் இருப[த்]திருகழஞ்செ எட்டு
மஞ்சாடியும் எங்க[ரு]ரத்திருவல்ல[மு]தைய [2]ஹாடெவராதிடாவல் உணை[ய]ர-
டெவர் பகல் இப்பொ[க்] இருபத்திருகழஞ்செ எட்டு ம[ஞ்]சாடியுங்கொண்டு
[கா]ங்கன் [விந்]கிற ஹ[மி] ராஜேசிர-

3 சொழப்ப[டு]பொரி கிழ¹ கொடச்செறுவுக்குக்கிழபாற்கெ[க்]வலை¹

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 2nd year (of the reign) of king Rājakēsarivarman, *alias* the lord Śrī-Rājamahēndradēva, who, while the goddess of fortune was resplendent, wedded the great goddess of the earth, in order that (*she*) might abide joyfully under the shade of a single parasol, and who caused (*her*) to walk (*in*) the path of Manu, in order that (*she*) might abide (*in*) the way of righteousness. The hand-writing, (*referring to*) a deed of sale of land, of us, the assembly of Tiruvallam in Karaivali, (*a subdivision*) of Perumbānappādi, (*a district*) of Jayankonda-Śōla-maṇḍalam. We have received sixty-four *kāṣu*, (which were) good (*i.e.* of full weight) (*and*) current at the time, from Śamkaraṇ Kandarāditṭaṇār, *alias* the Śēnāpati Rājarāja-Śōliyavaraiyar, the lord of Inga[nūr] in Ingaṇādu, (*a district*) of Arumolidēva-vaṇaṇādu. At the rate of seven *mañjādi* of pure gold, weighed by the true standard of the city,² for each *kāṣu*, (this amount) is equal to twenty-two *kaḷaṇju* and eight *mañjādi* of gold. Having received these twenty-two *kaḷaṇju* and eight *mañjādi* of gold from Chandēśvaradēva, the first servant of (*the god*) Mahādēva (*of the temple*) of Tiruvallam in our city, we sold (*the following*) land.

(L. 2.) (The field called) *Kōdachcheruvu* below the large tank of Rājendra-Chōla. The eastern boundary of (*this field is*) &c.

No. 57.—ON THE NORTH WALL OF THE MAHAMANDAPA IN THE BILVANATHESVARA TEMPLE.

This inscription is dated on the 200th day of the 3rd year of the reign of Parakēsarivarman, *alias* A[dhi]rājēndradēva (l. 4 f.). Two royal officers met at Kāñchipuram (l. 7) and called for the accounts of the villages which belonged to the Tiruvallam temple. One of the two decided that the revenue from the villages of Kukkaṇūr³ in Tūy-nādu⁴ (l. 12) and Mandiram⁵ in the same *nādu* (l. 13) should be assigned to the temple for expenses not previously provided for. A larger committee then assembled and made allotments from this revenue for various heads of the temple expenditure.

In line 11 it is stated that, before the time of this inscription, the income of the temple had been regulated in the 8th year of the reign of "the emperor Vīrarājēndradēva." Consequently Adhirājēndra must have reigned later than Vīrarājēndra I. Among the kings who are mentioned in the *Vikkirama-Śōlaṇ-Uḷa* after Vīrarājēndra I., the only one who has not yet been traced in inscriptions is the immediate successor of Vīrarājēndra I.

¹ Read *செ*.

² See *Ep. Ind.* Vol. V. p. 106, note 1.

³ See above, p. 25, note 2.

⁴ See p. 22 above.

⁵ See No. 50 above.

and predecessor of Kulōttunga-Chōla I.¹ This king may be identified provisionally with Parakēsarivarman, *alias* Adhirājēndradēva. If the account in the *Vikramāṅkadēvacharita* can be trusted, he would have been the son of Virarājendra I. and the brother-in-law of Vikramāditya VI.²

TEXT.

- 1 ஸ்ரீ[வி] ப்ரீ [||*] திங்களெர் மலர்ந்து வெண்குடை மண்டிலம[ன்]துயிர்[தெ]தாறு-
மின்க[ரு]ன் சாக்[து]திறைநிலம் பாப்பி நிற்ப[] முறைமை[யி]ற்செங்கொல் தி-
சைதொறு-
- 2 ஸ்ரீ[வி]வ தங்கன் குலமுதற்பருதியிந் வ[ல]கொழி நிவற்கு³ ஒற்றையாழியுலாவ
நற்றவத்திருமலர்செவியுமிருசிலப்பாவையு[ங்கீ]ர்த்தியங்[]கிள்ளையும் பொர்த்-
- 3 த[தி]ப்புழவையும் வதுவையி[ற்*]புணர்ஞ் த[த்]துரிமைத்தெ[விய]ராகச்சுடர்ம[ணி]மகு-
டஞ்[ரு]ட்டி கெடுனிம[னவ]ர் முறை முறை தன்கடி வணங்க [வீரமு]ந்-
தியாகமு[ம்] ஆ[ச]மெகப்புனைந்து
- 4 [வீரவ]ி⁴தொடங்கத்து உலகமுழுதுடை[ய]ரொடும் *விற்றிரு[த்]தருளி மாப்புகழ்
ம[து]வுடன் வளர்த்த கொப்பரகெசரிவதூரான உடையார் ஸ்ரீ[அ]தி[ராஜெ]ந்தி[ர]-
[ெ]தவர்க்கு [ய]ர[ண்]-
- 5 0 [ஸ்ர]க்ருவது நான் இரு[துறி]க[ர]ல் [அ]திகா[ரிகன்] செ[ர]முமண்டலத்து பா-
ண்டிருவாசதிவனகாட்டு புறங்கி[ளி]யூர்காட்டு புலங்கு[ரு]டையார் [பூ]ரக் [ஆதி]-
த்த[தெவ]நாராக[] ராஜரா.
- 6 ஜெந்திர[ஸ்ர]வேந்தவெனாரும் [ெ]ல[ந]ரபதி உய்[ய]க்கொண்டார்வனகாட்டு திரா-
[ஸ்ர]ர்காட்டு க[ட]ர[ர்]
- 7 கிழாக் ராஜராஜக் பரசிரு[ப்]பராக்கதநான [வீ]ரசெ[ர]முஇளங்கொ ம்
எயிற்கெ[ர]ட்டத்து எயில்நாட்டு காஞ்சிபுரத்து திருமய[ராக]முடை[ய]ர்
[கி]ழை[ம]-
- 8 மண்டபம் [க]ங்கைகொண்டசொ[ழி]விருந்து [திருவ[ல்]வமுடையார் [தெ]வ-
தா[க]மாந ஊர்கள் கணக்கு கெட்டு இத்[தி]த[வ]ர் தெவதாமாக ஊர்களில்
ஊர்குழ[ஞ்]கக்குமர-
- 9 கச்சாணமும் *மி[ப்]பாட்டமும் தட்டார்ப்ப[ரட்டமு]ன்னி[ட்ட] [கீழிறை]ப்பாட்ட[ட-
மு]ம் [ததி]ப்புடவையும் [வெ]விக்காகம் தண்ட[வி]ற்கடமையும் வலங்கை-
[யி]டங்கைமகன்மை-
- 10 யும் உள்ளிட்ட அந்தராய[த்து]க்கு ஆ[யி]ரக்கலத்துவாயிருப[]த்தைஞ்ச காசாகக்-
கொ[ண்]டு
- 11 வருகிற படி சகுவர்த்திகள் *ஸ்ரீ[வி]ராஜெந்திரதெவர்க்கு யாண்டு [எ]ழா-
வதிந் எதிரா[ம]ர-
- 12 [ண்]டு முதல் இத்தெவற்கெ வரியிவிட்டுப்பெற்றமையித்தெவர் தெவதா[க]ம்
[ெ]பரும்பாணப்ப[ர]டி தூய[க]ரட்டு குக்கனார் காச முப்-
- 13 பத்தெட்டெ காலிகாற்க[ர]சொன்றுக்கு செ[வ]லிராஜகெசரியால் கெல்லு நாறகல-
மாக கெல் [னா]ற்றைம்[ப]த்து முக்கலமும் இந்[ர]ாட்டு மந்திரம் காச
- 14 இருப[]த்தாறெ முக்காலிகால் கெல்லு தூற்றெழுகலமு[ம்] ஆக காச அறுபத்-
தைஞ்சிகால் கெல்-
- 15 விருனாற்றையுதிந் கலமும் இத்தெவற்கு முந்[தி]லாத நிவ[ந்த]ங்களுக்கு யாண்டு
முக்குவது⁵

¹ See p. 32 above.² See above, Vol. II. p. 231 f.³ Read நிவற்கு.⁴ Read வீற்றி.⁵ Read மீன்.⁶ Read ஸ்ரீவீர.⁷ Read முன்றுவது.

- 16 முதல் கீவ[த்]தஞ்செய்து குடுகுவெந்து அடிகாரிகள் [ச]ராஜராஜெந்திர[மு]வந்த-
வெனார் [ச]வ பு[ரவ]-
- 17 ரிதிணைக்களத்து கூறு சொழமண்டலத்து கூ[தி]யசிகாமணிவளகாட்டு ப[னை]கூ[ச]-
காட்டு இனையாக்குடையாக் விதி[யத்]¹ திரு-
- 18 மாவிருஞ்சொலையாக குவலையதிவாகா[மு]வெந்தவெனாரும் புரவரிதிணைக்கள[ம்]
சயங்கொண்டசொழமண்டலத்து புழற்கொட்டத்து [ஆ]-
- 19 குடிநாட்டு அ[ய]ண்டம்பாக்கிழாக் கண்ட[ரி]றணிந்தாகான செம்பியப்ப[ல்]வவரயதும்
பைய்யூர்க்கொட்டத்து செ[ர]-
- 20 [ஹ]ர் கி[லை] ராசகெசரிகல்லூர் தழுவுபொச[்செ]ரி திருச்சிறம்பலமுடையாகான
கிருபசிகாமணி[மு]வெந்தவெனாறு-
- 21 ம் ஊற்றுக்காட்டுக்கொட்டத்து குந்தகாட்டு [ம]ர தூர் மங்கலங்கிழாக் கணவதி
பிச்சகான கில்ல[வ]ம்முலெ-²
- 22 [த்]தவெனா[னும்] ராசெந்திரசொழவளகாட்டு பெ[ர]ய்கைப்பாகத்துக்குளமுழாக் ஏற-
[ன் ச]சாங்கிரிசெககான சயதுங்கமுலெ-³
- 23 த்தவெனா[னும்] முகுவெட்டி பைய்யூர்க்கொட்டத்து ஆணி கிலை மும்முடிசொழகல்-
லாரிணையூறு கிழவன் காக[ர]ராயணகா,
- 24 [ன்] ராசகாராயணமுலெந்தவெனா[னும்]⁴ புலிகூ[ச]்கொட்டத்து மாங்காடுகாட்டு
செம்மரம்பாக்கிழாகாராயணக் முடிசொண்-
- 25 டசொழப்ப[ல்]வவரயதும் செங்க[ர]ட்டுக்கொட்டத்து மாகனூர்காட்டு [தி]த்த-
கை[த்]கல்லூர் ஆதிமங்கலங்கிழாக் பிச்ச-
- 26 க் அம்பலக்கத்தகான ஆதிராசெந்திரத்தமிழதனையனும் எயிர்க்கொட்டத்து எயில்கா-
ட்டு காஞ்சிபுரமுடையான் கருமா-
- 27 ணிக்கக் சொமகான சொழராஜமுலெந்த[வெ]னா[னும்]⁵ இருந்து கிமத்தஞ்செய்த
படி கல்லியாணகந்தாதெவர்க்கு சந்தி [ஒ]ந்துக்கு திரு-
- 28 வமுதரிசி காகாழியாக சந்தி *முன்றுகரிசி கு[றுணி] க[ர]*காழியும் இத்தெவர்
கம்பிராட்டியார்க்கு சந்தி ஒன்றுக்கு அமுதுகரிசியிருகா-
- 29 ழியாக ச[த்]தி *முன்றுகரிசி அமுதுகரி[யும்] கருமாணிக்கதெவர்க்கு சந்தி ஒன்றுக்கு
அரிசியிருகாழியுமித்தெவர் கம்பிராட்டி-
- 30 யார்க்கு சனி ஒன்றுகரிசி இருகாழியுமாக அரிசி பத[த்]கறுகாழிக்கு இரண்டைஞ்-
சாங்கி ஜ த னு எவ⁶ கரியமுதுக்கு கெல்லு
- 31 முன்காழியும் கெய[ய]முது ஆழக்[டு]கவி[ரு]செவி[ட]ரைக்கு கெல்லுகாழி த[யி]-
ரமுது காழி உரிக்கு [கெ]ல் முன்காழி அடைக்-
- 32 காயமுது வெறுங்காய பன்னிர[ண்]டும் வெற்றி[ய]முது அ[று]பதுக்குமாக கெல்-
லிருகாழி முழக்குமாக கானொன்றுக்கு கெல்லி-
- 33 [ரு]து[ணி] ஐஞ்ஞாழி முழக்காக கெல்லு [இ]ருதுற்றப[த்]தொருக[ல]கெ முக்-
[ரு]துணிக்கு [I*] [மு]குவெட்டி ரா[ச]காராயணமுலெந்த-⁶
- 34 வெனா[கெழுத்து] [I*]

TRANSLATION.

(Line 1.) Hail! Prosperity! While (the king's) white parasol was raised, expanding like the moon, diffusing sweet mercy on all the creatures that abide on the globe, and affording royal protection; while (his) sceptre rightfully swayed all the quarters; (and) while the matchless-wheel (of his authority) rolled about, in order to remove and wipe away the

¹ Read விதியன்.² Read முலெ.³ Read முலெந்த.⁴ Read முன்று.⁵ The preceding five symbols are abbreviations for கெல்லு, துணி, பதக்கு and எழுதாழி.⁶ Read முலெந்த.

force (?) of the sun, the progenitor of his race; (he) took in marriage the goddess of the beautiful (lotus) flower (i.e. Lakshmi), whose austerities (thus) bore fruit, the goddess of the great earth, the (goddess of) fame, (who resembles) a parrot in beauty, and the matchless goddess of (victory in) war, and adorned (them) with crowns of brilliant jewels as his right-ful queens.

(L. 3.) While the princes of the vast earth worshipped his feet by turns, (he) decked himself, as with garlands, with valour and liberality and was pleased to be seated on the throne of heroes together with (his queen) Ulagamulududaiyâr.

(L. 4.) On the two-hundredth day of the third year (of the reign) of (this) king Parakêsarivarman, alias the lord Śrī-A[dhi]râjê[nd]radêva, who (continually) increased (his) great fame by following (the laws of) Manu, —the magistrate (adhikârin) [Pâ]rañ[Âdi]tta[dêva]nâr, alias Râjarâjêndra-Mâvêndavêlâr, of Pulân[gu]dai in Puṇakki[i]yâr-nâdu, (a subdivision) of Pâṇḍikulâśani-vaṇanâdu, (a district) of Śôla-maṇḍalam, and the Sêṇapati Râjarâjañ Parañriparâkshasañ, alias Vîraśôla-Ilañ[gô], the headman of [Na]dâ[r] in Tiraimâr-nâdu, (a subdivision) of Uyyakkondâr-vaṇanâdu, having met in the Gaṅgaikondâ-Śôlañ, a maṇḍapa on the east (of the temple) of Tirumayânam-udaiyâr¹ at Kâñchipuram in Eyil-nâdu, (a subdivision) of Eyil-kôṭṭam,² called for the accounts of the villages which are dēvadânas (of the temple) of Tiruvallam-udaiyâr.

(L. 8.) The magistrate Râjarâjêndra-Mâvêndavêlâr ordered as follows:—“(The income) from the villages which are dēvadânas of this temple, (viz.) ūr-kâḷaṇṇu, kumarakachchânam,³ the fishing-rent,⁴ the rent of the goldsmiths,⁵ and the other minor taxes and rents, the cloth on the loom,⁶ velikkâsu, the tax on collecting rents (taṇḍal),⁷ the sonship (?) of the right hand and left hand,⁸ and the other internal revenue, which was being collected at the rate of twenty-five kâsu per thousand kalam (of paddy), had been entered in the register and made over to this temple exclusively from the year which was opposite to (i.e. which followed after)⁹ the seventh year (of the reign) of the emperor Śrī-Vîrarâjêndradêva. Accordingly, Kukkañûr, a dēvadâna of this god in Tûy-nâdu, (a subdivision) of Perumbâṇappâdi, (has to pay) thirty-eight and a quarter kâsu or, at the rate of four kalam of paddy, (measured) by the râjakêśari, per kâsu, one hundred and fifty-three kalam of paddy; and Mandiram in the same nâdu (has to pay) twenty-six and three quarter kâsu or one hundred and seven kalam of paddy. Altogether sixty-five kâsu or two hundred and sixty kalam of paddy were allotted to this temple for expenses not previously provided for, and should be given from the third year (of the king's reign).”

(L. 17.) The Puravaritinaikkalattu-kûru¹⁰ Vîdi[yan] Tirumâli[ruñ]jôlai, alias Kuvalayadivâkara-Mâvêndavêlân, of Ilaiyânkuḍai in Paṇaiyâr-nâdu, (a subdivision) of Kshatriyaśikhâmañi-vaṇanâdu, (a district) of Śôla-maṇḍalam; the Puravaritinaikkalam Kaṇḍa[ni]rañindân, alias Sēmbiyañ-Pallavaraiyañ, the headman of A[ya]ṇḍambâ[kkam] in [Â]guḍi-nâdu,¹¹ (a subdivision) of Puḷaṅ-kôṭṭam,

¹ This is the Tamil name of the Śmaśânêśvara temple at Conjeeveram.

² See above, Vol. II. p. 390.

³ Compare kumara-gaḍiyâṇaka, Ep. Ind. Vol. IV. p. 99.

⁴ Compare above, Vol. I. p. 89, note 4.

⁵ See Ep. Ind. Vol. V. p. 53, note 6.

⁶ See *ibid.* note 7.

⁷ Compare taṇḍalil-akkai, above, Vol. II. p. 115, text line 10 f.

⁸ Compare above, Vol. I. p. 110, note 2.

⁹ See above, p. 38, note 3.

¹⁰ This seems to be the designation of a class of revenue officers; compare above, p. 44, note 10.

¹¹ Âguḍi-nâdu is mentioned in Mr. Crole's *Chingleput Manual*, p. 438, as a division of Puḷaṅ-kôṭṭam; regarding this district see above, p. 76, note 15.

(a district) of Jayankonda-Śōla-maṇḍalam; Tiruchchirāmbalam-udaiyāṇ, *alias* Nṛipaśikhāmaṇi-Mūvēndavēlāṇ, (a native) of Taluvupōsan[śē]ri (near) Rājākēsarinaḷlūr (and) a resident of K[ōlū]r¹ in Paiyyūr-kōṭṭam; Kaṇavadi Piccheṇ, *alias* Villayaṇ-Mūvēndavēlāṇ, the *Maṅgalāṅgilāṇ* of in Kuṇṇa-nāḍu, (a subdivision) of Ūṇṇukkāṭṭu-kōṭṭam;² Ēra[ṇ ī] ś[v]araṇ Giriśēkharāṇ, *alias* Jayatuṅga-Mūvēndavēlāṇ, a *Kālamulāṇ*³ of Poygaippākkam in Rājēndra-Śōla-vaḷanāḍu; the *Mugavēṭṭi*⁴ Nāganārāyaṇaṇ, *alias* Rājanārāyaṇa-Mūvēndavēlāṇ, the headman of Ilaiyāru (near) Mummudi-Śōla-naḷlūr (and) a resident of Āraṇi⁵ in Paiyyūr-kōṭṭam; Nārāyaṇaṇ Muḍikonḍa-Śōla-Pallavaraiyaṇ, the headman of Śemmarambā[kkam]⁶ in Māṅgāḍu-nāḍu,⁷ (a subdivision) of [Puliyū]r-kōṭṭam;⁸ Piccheṇ Ambalakkūṭṭaṇ, *alias* Ādirājēndra-Tamiḷadaraiyaṇ, the *Ādimāṅgalāṅgilāṇ* of [Ti]ttanai[da]naḷlūr in Māgaṇūr-nāḍu,⁹ (a subdivision) of Śēṅgāṭṭu-kōṭṭam; and Karumānikkaṇ Śōmaṇ, *alias* Śōlarāja-Mūvēndavēlāṇ, the lord of Kāñchipuram in Eyil-nāḍu, (a subdivision) of Eyir-kōṭṭam, having met together, allotted (the above-mentioned revenue) as follows:—

(L. 27.) To Kalyāṇasundaradēva (one) *kuṇṇi* and four *nāli* of rice for three daily offerings, *viz.* four *nāli* of rice for each; to the consort of this god, six *nāli* of rice for three daily offerings, *viz.* two *nāli* of rice for each; to Karumānikkadēva, two *nāli* of rice for each daily offering; and to the consort of this god, two *nāli* of rice for each daily offering, altogether (one) *padakku* and six *nāli* of rice or, at the rate of two to five,¹⁰ 1 *tūni*, 1 *padakku* and 7 *nāli* of paddy; for vegetables, three *nāli* of paddy; for (one) *ālakku* and two *śevidu* and a half of ghee, six *nāli* of paddy; for (one) *nāli* and (one) *uri* of curds, three *nāli* of paddy; for twelve areca-nuts without shells and sixty betel-leaves, two *nāli* and three *ulakku* of paddy,—altogether two *tūni*, five *nāli* and three *ulakku* of paddy per day, or two hundred and sixty-one *kalam* and three *kuṇṇi* of paddy (*per year*).¹¹

(L. 33.) (*This is*) the writing of the *Mugavēṭṭi* Rājanārāyaṇa-Mūvēndavēlāṇ.

No. 58.—ON THE BASE OF THE VERANDA ROUND THE BILVANATHESVARA SHRINE.

This inscription is dated in the 26th year of the reign of Rājākēsarivarman, *alias* Kulōttuṅga-Chōḷadēva (L.), and mentions, in addition to the conquests recorded in Nos. 77 and 78 of Vol. II., the defeat of Vikkalaṇ and Śiṅgaṇaṇ, *i.e.* the two Western Chālukya kings Vikramāditya VI. and Jayasimha III.¹² It states that a lamp was granted to the temple by a native of Kalavai in Śēṅguṇṇa-nāḍu, a subdivision of

¹ This village is No. 213 on the *Madras Survey Map* of the Ponnēri tāluḱa of the Chingleput district. It is also mentioned as belonging to Paiyūr-kōṭṭam in the British Museum plates of Sadāśivarāya; *Ep. Ind.* Vol. IV. p. 9.

² See above, p. 91, note 7.

³ Compare *Kāmulāṇ* on p. 16 above.

⁴ This is apparently the designation of some office.

⁵ No. 129 on the *Madras Survey Map* of the Ponnēri tāluḱa.

⁶ Now Śembarambākkam, No. 201 on the *Madras Survey Map* of the Saidāpēṭ tāluḱa.

⁷ This division is called after Māṅgāḍu, No. 144 on the same map.

⁸ See above, p. 49, note 9.

⁹ See page 49 above.

¹⁰ *I.e.* five measures of paddy are required for two measures of rice; compare above, Vol. II. p. 129.

¹¹ If 2 *tūni*, 5 *nāli* and 3 *ulakku* are multiplied by 360, the result is 3½ *kuṇṇi* in excess of the yearly total given in the text.

¹² See above, Vol. II. p. 390.

Palakunra-kōttam. Kalavai is a village in the Arcot tāluka,¹ and Śengunra-nādu seems to be named after Śengunam in the Pōlūr tāluka of the North Arcot district.²

TEXT.

- 1 [ஹ்லி] ஸ்ரீ [||*] புகழ்மாத [வின]ங்கச்[ெ]சயமாத விரும்ப [கி]லமகள் சிலவ
மலர்மகள் புணர உரிமையிற்சிறை மணி[மு]டி சூடிய மீ[கவர்] சி[லை] கெட
வில்லவர் [குலை]தர [வி]க்கலக் [சிங்]கணக் மெல்கடல் பாய[த்]திக்க[நை]த்-
து[ந்*]த[ந்] சக்கரகடாத்தி விஜய[ா*]வெழுமம்³ ப[ண்ணி] வி[ர]விலுமாவகத்து
பு[வகமுழு]துடையா[எ]ரடும் வி[த்திரு]ந்த[ரு]ளிய கொ[வி]ராஜகேசரி[ப]ம்மரா-
[ன] சக்கரவத்திக[ள்] ஸ்ரீ[கு]லோ[த்]துங்-
- 2 கசொழ்தெவற்கு யாண்டு இருபத்தாறுவது ஜயங்கொ[ண்]டசொழமண்டலத்துப்-
பெரும்பாணப்பாடிக்காவ[ழி] திருவல்லமுடைய மஹாபெவற்கு ப[லகு]ன்றகொ-
ட்ட[து]த்து செங்குன்றகாட்டு கலவையாக உலகளவசெ[ர]முச்ச[துர்]வெகிம[ங்]க-
லத்து மந்[ராடி] அ[ரை]யராம[ந்] ம[ண்டக]வகாத அ[ர]சா[னா]யக்கொகென்
இத்தெவ[ழ்]கு வைத்த திருந[ந்]தா[வி]ள[க்]கொ[ந்]து[க்ரு*] [வை]த்த சாவா
- 3⁴ முவாப்பொடு தொண்ணூற்றாறும் [||*] இ[வை]வ கைக்கொண்டு ச[ர]ரா[தித்தவ]ம்⁵
இத்திருவிளக்கெரிப்ப[து]கொம் [இ]த்திரு[வுண்]-
- 4 [ண]ர[ழி]ன[ை]க உடைய [கெ]ள[ரி]க அங்காடிப்பட்டதும் குடி மூப்பத்திருவபட்ட-
தும் உ[ள்ளிட்ட] சிவ[பு]ரா[ஹ்மண]ரொம் [||*] [இ]து ப[ந்]தா[வெழு]ம[ர]கெழு
[||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-sixth year (of the reign) of king Râja-kêsarivarman, *alias* the emperor Śrî-Kulōttunga-Śōladêva, who,— while the goddess of fame became renowned (through him), while the goddess of victory was coveting (him), while the goddess of the earth became brilliant (with joy), (and) while the goddess with the (lotus) flower (i.e. Lakshmi) wedded (him),— had put on by right of inheritance the excellent crown of jewels; who had caused the wheel of his (authority) to roll over all regions, so that the Mi[navar] (Pāndyas) lost (their) firmness, the Villavar (Chêras) trembled, (and) Vikkalan (and) Śinganan plunged into the western ocean; and who, having performed the anointment of victory, was graciously seated on the throne of heroes together with (his queen) Puvanamuḍudaiyāl.

(L. 2.) I, Maṇ[râḍi] A[rai]yarāmaṇ Ma[ṇḍaga]vaṇ, *alias* A[ra]śara-[nāla]yakkōṇ, of Kalavai, *alias* Ulagalanda-Śōla-chaturvêdimangalam, in Śengunra-nādu, (a subdivision) of Palakunra-kōttam, gave one sacred perpetual lamp to (the temple of) Mahādêva at Tiruvallam in Karaivali, (a subdivision) of Perumbānappādi, (a district) of Jāyāṅkōṇḍa-Śōla-maṇḍalam. For (maintaining this lamp, I) gave ninety-six full-grown ewes, which must neither die nor grow old.⁶

(L. 3.) Having received these (ewes), we, Kauśikaṇ Aṅgādi-Bhaṭṭaṇ, who is in charge of the store-room of this temple, Muppattiruva-Bhaṭṭaṇ of (this) city,⁷ and

¹ No. 96 of the Madras Survey Map; see *Ep. Ind.* Vol. IV. p. 271.

² No. 34 on the Madras Survey Map. Maṇḍaikuḷa-nādu, another division of Palakunra-kōttam (above, Vol. I. p. 102), is probably named after Maṇḍakolattūr in the same tāluka (No. 136 on the map).

³ Read வெழுமம்.

⁴ Read மூவா.

⁵ The three letters தித்த are entered below the line.

⁶ See above, Vol. II p. 375, note 3.

⁷ See below, No. 59, text line 7.

the other *Siva-Brāhmanas*, shall have to burn this sacred lamp as long as the moon and the sun exist.

(L. 4.) This (*charity is placed under*) the protection of all *Māhēśvaras*.

No. 59.—ON THE SOUTH WALL OF THE MAHAMANDAPA IN THE BILVANATHESVARA TEMPLE.

This inscription is dated in the 23rd year of the reign of Kulōttuṅga-Chōḷadēva and records the gift of a lamp by a Gaṅga chief whose name is not quite distinct, for the benefit of his daughter who was the consort of prince Vīra-Chōḷadēva. The sheep, which were, as usual, given along with the lamp, were made over to two persons (l. 7) whose names occur also in the preceding inscription of Kulōttuṅga I. (No. 58, l. 4). This circumstance enables us to identify Kulōttuṅga-Chōḷadēva (l. 1) with Kulōttuṅga I. and prince Vīra-Chōḷadēva (l. 4) with Vīra-Chōḷa, the son of Kulōttuṅga I. and viceroy of Vēṅgi.¹

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] *கொ[டு]லா[த்]துங்கசொழதெ[வ]ற்கு ய[ரண்]டு இருபத்து[மூ]ன்-
- 2 (ன்)ருவ[து] ஐ[ய]ங்கொண்டசொழமண்டலத்[து]ப்பெரும்பாணப்பாடிக்கொ-
- 3 வழி திருவ[ல்*]லம்முடைய தேவாபெவர்க்கு நீலக[ங்க]ன் அச்சவயி[ம்]ன் அநாசர்
- [த]லை[வ]ன் எ[ன்]
- 4 [ம]கள் பிள்ளையார் வீரசொழதெவர் கம்பிராட்டியா[ர்] வில்வவன்மாதெவியார்க்கா-
- 5 க வைத்த திருகந்தாவினக்கு ஒன்[றுக்]தும் வைத்த சாவா [மூ]வாப்பொரா-
- 6 ம தொண்ணூற்றாறும் [||*] இக்கொ[யி]லில் திருவுண்ணழிகை உடைய சிவஸூ-
- உணர்-
- 7 ர் கெனசிகன் அங்காடிப்பட்டனும் இக்குடி முப்பத்திரு[வ]ப்பட்டதும் உள்ளிட்ட
- 8 சிவஸூஉணர் வசம் இவ்வாடு கொண்டு இவ்வினக்கு ஒன்[றுக்]தும் சக்[தி]ராதித்த-
- வரை

TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-third year (*of the reign*) of Kulōttuṅga-Śōḷadēva,—(I), Nilaga[ṅga] Ach[achalavima] Araiṣar-[Ta]lai[va]n,² gave one sacred perpetual lamp and gave for (*it*) ninety-six full-grown ewes, which must neither die nor grow old,³ to (*the temple of*) Mahādēva at Tiruvallam in Karaivali, (*a subdivision*) of Perumbānappādi, (*a district*) of Jāyāṅkonda-Śōḷa-maṇḍalam, for (*the spiritual merit of*) my daughter Villavaṇ-Mādēviyār,⁴ the consort of prince Vīra-Śōḷadēva.

(L. 6.) Having taken charge of these sheep, *Kauśikaṅ* Aṅgādi-Bhaṭṭaṇ, the *Siva-Brāhmaṇa* who is in charge of the store-room of this temple, Muppattiruva-Bhaṭṭaṇ of this city, and the other *Siva-Brāhmanas* [shall have to burn] this lamp as long as the moon and the sun exist.

No. 60.—ON THE WALL TO THE NORTH OF THE TANK IN THE BILVANATHESVARA TEMPLE.

This inscription records that certain income was assigned to the temple by Śeṅgēṇi Miṇḍaṇ Attimallaṇ Śambuvarāyaṇ in the 8th year of the reign of Kulōttuṅga-

¹ *Ind. Ant.* Vol. XX. p. 284.

² See above, p. 119, note 6.

³ Read குலொ.

⁴ I.e. 'the chief of kings.'

⁵ This title means 'the great queen of the Chēra king.'

Chōḷadēva. As another member of the Śēṅgēni family is mentioned in inscriptions of Rājarāja III.,¹ it may be assumed that the king referred to in Vol. I. No. 132, and Vol. III. Nos. 60 and 61, is Kulōttunga-Chōḷa III., the predecessor of Rājarāja III.²

TEXT.

- 1 [ஹ]ஹி ஸ்ரீ [||*] குலொத்துங்கசொழதெவர்க்*]கு ய[ர]ண்டு அ ஆவது
- 2 மாசிமாஸமுதல் செங்கெணி மிண்டன் அத்திம-
- 3 ல்லன் சம்புலாய[ய]ன் உடையார் திருவல்லமுடையார்
- 4 கொயில் அந்தராய[த்]தால் வந்த காகம் [தி]ருச்சுலக்காகம்
- 5 குற்றத்தெண்டமும் திருப்ப[ணிக்கு விட்டென்] [||*] செங்கெணிக[ன்]
- 6 [வ]ஞ்சமுள்ளதனை[ய]ம் இறக்குவா[ர்] மனைஇடை குமரிஇ[டை]
- 7 [குரால்] பகவை கொன்ற[ா]ன் பாவத்தை படுவார் ||— திருவல்லமுடையகை[வ].
- 8 ராடி [இத்தன்]மம் செ[ய்*][வித்]தான் வெனைவாங்கி [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 8th year (of the reign) of Kulōttunga-Śōḷa-dēva, from the month of Māṣi,— I, Śēṅgēni Miṇḍaṇ Attimallaṇ Sambuvarāyaṇ, gave for the repairs of the temple the money accruing from the internal revenue³ of the temple of the lord Tiruvallam-uḍaiyār, the *trīśūla-kāśu* and (the fines called) *kurram* and *danda*.⁴

(L. 5.) As long as the family of the Śēṅgēnis exists, those who obstruct (this charity) shall incur the sin of one who kills a tawny cow between the Gaṅgā and Kumari.

(L. 7.) Vēḷaivaṅgi, a Vairāgin (who was) the chief of Tiruvallam, caused this charitable gift to be made.

No. 61.—ON THE WALL TO THE NORTH OF THE TANK IN THE BILVANATHESVARA TEMPLE.

This inscription is dated in the 11th year of the reign of Kulōttunga-Chōḷa-dēva (III.)⁵ and records that certain income was assigned to the temple by the same Śēṅgēni chief who is mentioned in No. 132 of Vol. I.

TEXT.

- 1 திரிபுவகச்சக்காவத்[தி]கள் ஸ்ரீகொகெரி[மெ]ல்கொ-
- 2 ண்டகுலொத்துங்கசொழதெவற்கு யாண்டு யக [ஆ].
- 3 வது செங்கெணி அம்மைஅப்பன் கண்.
- 4 னுடைப்பெருமான[ர]ன் [விக்கிரம]சொழச்சம்.
- 5 புலராயன் உடையார் திருவ[ல்*]லமு[டை]யார் கெ[ர]யில்லந்தராய[மு]ம் வடகண்.
- 6 டத்திலும் கழக.
- 6 டியலும்⁶ வந்த புறவாயங்களால் வந்த கெ[ல்][வரி*]களும் காகவ[ரி]க[ளு]ம்
- 7 த[ரி]யிறை⁷ ஆக[வ][க*]கடமை
- 7 [தி]க்காலிலவத்தில் அ[னை]த்து [ஆ]ய[மு]ம் ஊர்கண்[க்]ககாணியும் கொயில்கண்.
- [க்]ககாணியும்]

¹ Above, Vol. I. Nos. 61 and 64.

² *Antarāya* occurs also in Vol. I. pp. 89 and 136.

³ See line 2 f. above.

⁴ Read டியிலும்.

⁵ See above, pp. 43 and 79.

⁶ See above, p. 38, note 5.

⁷ Read ஆஜ்விச.

- 8 [கடமையும்] உட்ப[ட] சில்வ[ரி] சூற்றதெண்டமும் தெவற்[கு] [கு*]டுத்தென்
[!] [இத்த]ன்[ம]ம் [இறக்]கு-
9 [வ]ரர் மங்கையி[ன]ுடக்குமி இடைக்குரார்பகவை[க்]கொன்ற ப[ர]வத்தை[ய்] படு-
[வ]ரக் [!]
10 இத்தன்ம(ம)ங்கா(த)த்தான் ப[ர]தம்¹ என் தலை மெவெ[ல] [!]

TRANSLATION.

(Line 1.) In the 11th year (of the reign) of the emperor of the three worlds, Śrī-Kōṇêrimêlkonḍa-Kulōttuṅga-Śōladêva,²—I, Śēngēṇi Ammaiappan Kaṇṇu-daipperumāṇ,³ alias Vikrama-Śōla-Śambuvarāyaṇ, gave to the god the internal revenue of the temple of the lord Tiruvallam-udaiyār, the taxes in paddy and the taxes in money accruing from the external revenue due from (the fields called) *Vuḍakandam* and *Kamugadi*, the tax on looms,⁴ the tax on *Āṭivikas*,⁵ all the revenue of Tikkāli-Vallam, the minor taxes⁶ and (the fines called) *kurram* and *daṇḍa*, including the share of the village accountant and the share and tax of the temple accountant.

(L. 8.) He who obstructs this charity, shall incur the sin of killing a tawny cow between the Gaṅgā and Kumari.

(L. 10.) The feet of him who protects this charity, (shall be) on my head.

No. 62.—ON THE NORTH WALL OF THE MAHAMANDAPA IN THE BILVANATHESVARA TEMPLE.

This inscription is dated in the [3]4th year of the reign of Kulōttuṅga-Chōladêva and records the gift of two lamps by Ariyapillai,⁷ the queen of Amarābharāṇa-Śīyagaṅga. An inscription in the Ēkāmranātha temple at Kāñchipuram (No. 10 of 1893) mentions the same chief as "the supreme lord of Kuvalālapura (i.e. Kōlār), he who was born from the Gaṅga family, Śīyagaṅgaṇ Amarābharāṇaṇ, alias Tiruvēgambam-udaiyāṇ,"⁸ and is dated in the 27th year of the reign of Kulōttuṅga-Chōla III.⁹

According to its preface, the famous Tamil Grammar *Naṇṇūl* was composed by Pavanandi (i.e. Bhavanandin) at the order of Śīyagaṅgaṇ Amarābharāṇaṇ. The Ēkāmranātha inscription proves that Bhavanandin's patron was a vassal of Kulōttuṅga III.

TEXT.

- 1 வி[வ்வி] ப்ரி [!] [கு]லொ[த்து]க்கசெ[ர]முதெவற்[கு*] [ய]ரண்டு ந[டு]ய[டு] வ[து]
அமர[ர]பர[ண]சியக்[க்]ககம்பிரசா[டி]யாக[டு] அ[ரி]யபிள்ளை [திருவ[ல்]வமுடைய

¹ The m is entered below the line.

² The title *Kōṇêrimêlkonḍa* was borne by Vīra-Chōla (p. 47 above), and that of *Kōṇêrimēnkonḍa* by Kulōttuṅga III. (Vol. I. p. 136).

³ The same name is partially preserved at the beginning of text line 2 of No. 132 of Vol. I.

⁴ Compare above, Vol. I. pp. 88, 89 and 108.

⁵ See *ibid.* p. 88, note 5.

⁶ The term *சில்வரி* occurs also in Vol. I. Nos. 59 and 61.

⁷ According to an inscription in the Jambukēśvara temple, Ariyapillai was also the name of the mother of a queen of the Hoysala king Rāmanātha; *Ep. Ind.* Vol. III. p. 9, note 5.

⁸ ப்ரிமத்ருவளரஸபுரபரமெய்யான் கங்குலொற்றவற் சியயகக்கன் அமரரஹரணனான திருவெகம்பமுடையான்.

⁹ திருவ[ல்]வமுடையான் சக்கராவத்திகள் மதரையும் பரண்டிய[ன்] முடித்தலை[யு]க்கொண்டரு[ளி]ய ப்ரி-குலொத்துக்கசெரமுதெவற் கு யரண்டு உயெ ஆவது இவ்வாண்டை வைகாசி-மாவஸத்தப்ப[திரு]னென்றாத்தியதியும் வி[யா]முசிமு[மை] பெற்ற அனிமுமுமானவன்று; "on the day of *Anurādhi*, which corresponded to a Thursday and to the eleventh day of the month of *Vaiśākhi* in this year."

காயகாற்கு வைத்த சந்திரவிளக்கு ஒன்றும் கரச்சியாச்சுக்கு வைத்த
சந்திரவிளக்கு ஒன்றும் [*] இவ்வி.
2 [ள]க்கிரண்டெக்கும்¹

TRANSLATION.

Hail! Prosperity! In the [3]4th year (*of the reign*) of Kulōttunga-Śōladēva, Ariyapillai, who was the consort of Amarābharana-Śiyagāṅga, gave to the god of Tiruvallam one twilight lamp and gave to the goddess one (*other*) twilight lamp. To these two lamps

No. 63.—ON THE WEST WALL OF THE KITCHEN IN THE BILVANATHESVARA TEMPLE.

The subjoined inscription records a remission of taxes by Alagiya-Pallavan. This chief bore the same surname as Alagiya-Śōlan, a feudatory of Rājārāja III.,² and accordingly seems to have been a member of the Śengēṇi family.³ The inscription refers to the 3rd year of the reign of Vijaya-Gandagōpālādēva. Three inscriptions at Kāñchipuram are dated in the Śaka year 1187 and in the 15th and 16th years of *Tribhuvanachakravartin* Vijaya-Gandagōpālādēva,⁴ who is perhaps identical with the former king.

TEXT.

- 1 ஸ்லாஸி ஸ்ரீ [*] விசையகண்டகொபாலதெவர்க்கு யா-
- 2 ண்டெ முன்றாவது⁵ முதல் அழகிய[ப]ல்லவன் எதிரிசொழச்-
- 3 சம்புவராயனென் கம் பற்றுக்கடமையு[ம்] ஆயமும்
- 4 கொள்ளும் இடத்து முற்காலத்[தி]ல் இல்லாததொருவா-
- 5 சியான செலவனவு மாகா[ணி]வாசியும் [க]ரதுமாவாசியு-
- 6 க்[க]ழித்துக்கடமையும் [ஆ]ய[மு]க்கொள்ளக்கடவதாகச்-
- 7 சொன்னும் அழகியபல்லவன் எதிரி[ரி]சொழச்சம்புவரா-⁶
- 8 யனென் [*]

TRANSLATION.

Hail! Prosperity! We, Alagiya-Pallavan Edirili-Śōla-Śambuvarāyaṇ, have ordered that, from the third year (*of the reign*) of Vijaya-Gandagōpālādēva, if taxes and revenue due to us are levied, (*these*) taxes and revenue have to be levied after remission of one sixteenth and one fifth, to the extent of the full amount which had not been (*levied*) in former times.

¹ The remainder of this line is much obliterated.

² See page 121 above.

³ Read முன்றாவது.

⁴ See above, Vol. I. p. 87.

⁵ *Ind. Ant.* Vol. XXI. p. 122, and Vol. XXII. p. 219 f.

⁶ Read சம்புவரா.

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SOUTH-INDIAN INSCRIPTIONS

VOLUME III.

MISCELLANEOUS INSCRIPTIONS FROM THE
TAMIL COUNTRY.

PART II.

INSCRIPTIONS OF VIRARAJENDRA I., KULOTTUNGA-CHOLA I.,
VIKRAMA-CHOLA AND KULOTTUNGA-CHOLA III.

WITH ONE PLATE.

EDITED AND TRANSLATED

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VI.— INSCRIPTIONS OF KULOTTUNGA-CHOLA I.

Eleven years ago the Châlukya-Chôla king Kulôttunga I. was known only from the Chellûr plates of his grandson Kulôttunga-Chôda II.¹ and from the Chellûr plates of his son Vira-Chôda.² Since then a considerable number of other records has become accessible. Further versions of the pedigree of the last Eastern Châlukya kings are contained in the Pithâpuram plates of Vira-Chôda³ and in two of the Pithâpuram pillar inscriptions.⁴ In his valuable paper on the *Kulîngattu-Parani*⁵ Mr. V. Kanakasabhai Pillai gave an abridged translation of this Tamil poem and identified its hero with the Kulôttunga I. of the Chellûr plates. Dr. Fleet's paper on the chronology of the Eastern Châlukya kings contains an account of the reign of Kulôttunga I.⁶ based on all the materials which were available at the time.

The chief source for the history of Kulôttunga I. are of course his own inscriptions. I subjoin a list of those which have been discovered so far, grouping them under eight heads for the sake of convenience.

I. Sanskrit and Telugu inscriptions in the Telugu country.⁷

II. Two inscriptions in the Mysore State.⁸

III. Three Sanskrit inscriptions at Chidambaram, Tiruvengâdu and Tiruvôgriyûr.⁹

IV. Tamil inscriptions without historical introduction.

1. 23rd year: Tiruvallam, No. 59 above.

2. 39th year: Pallâvaram, No. 312 of 1901.

3. 44th year: Chidambaram, *Ep. Ind.* Vol. V. p. 105 f.

4. 48th year: Mañimañgalam, No. 32 above.

V. Tamil inscriptions opening with the words திரு மன்னி வினங்கும்.

1. 2nd year: Tiruvôgriyûr, No. 64 below.

2. 2nd year: Tiruvâlañgâdu, No. 65 below.

3. 2nd year: Kôlâr, No. 66 below.

4. 3rd year: Sômañgalam, No. 67 below.

5. 4th year: Kâvântaṇḍalam, No. 77 below.

VI. A mutilated Tamil inscription of the 6th year at Tirukkôvalûr, which opens with the words பூமேவரிகை[வ]யும் (No. 125 of 1900).

VII. Tamil inscriptions opening with the words யகழ் சூழ்க்க யணரி.

1. 5th year: Conjeeveram, No. 68 below.

2. 6th year: Conjeeveram, No. 1 of 1893.

3. 11th year: Perumbêr, No. 78 below.

4. 14th year: Tirukkalukkunṇam, No. 69 below.

5. 14th year: Ammundi, No. 325 of 1901.

6. 15th year: Tanjore, above, Vol. II. No. 58.

7. 18th year: Śrîraṅgam, No. 70 below.

8. 20th year: Kîlappaluvûr, No. 71 below.

9. 26th year: Tiruviḍaimarudûr, No. 72 below.

10. 30th year: Chôlapuram, No. 73 below.

¹ *Ind. Ant.* Vol. XIV. p. 55 ff. ² Above, Vol. I. p. 49 ff.

³ *Ibid.* Vol. IV. p. 36 and p. 227 f.

⁴ *Ibid.* Vol. XX. p. 276 ff.

⁵ *Ibid.* Vol. IV. p. 70, No. 6, and p. 72, No. 9.

⁶ *Ep. Ind.* Vol. V. p. 70 ff.

⁷ *Ind. Ant.* Vol. XIX. p. 329 ff.

⁸ *Ep. Ind.* Vol. VI. p. 219 ff.

⁹ *Ibid.* Vol. V. No. 13. A, B and D.

11. Date lost : Siṁhāchalam, No. 363 of 1899.
12. 39th year : Conjeeveram, No. 74 below.
13. 42nd year : Tirukkalukkunram, No. 75 below.
14. 45th year : Ālaṅgudi, No. 44 of 1891.¹
15. 47th year : Jambukēśvara temple, No. 76 below.

VIII. Tamil inscriptions opening with the words புத்தமசு ந விளங்க.

1. 7th year : Tiruvoggiyūr, No. 401 of 1896.
2. 10th year : Tirukkōvalūr, No. 121 of 1900.
3. 15th year : Śrīraṅgam, No. 61 of 1892.
4. 16th year : Tindivapam, No. 145 of 1900.
5. 20th year : Conjeeveram, above, Vol. II. No. 77.
6. 20th year : the smaller Leyden grant.
7. [2]1st year : Uttaramallūr, No. 66 of 1898.
8. 23rd year : Tirukkalukkunram, No. 180 of 1894.
9. 25th year : Tiruppulivapam, No. 45 of 1898.
10. 26th year : Tiruvallam, No. 58 above.
11. 28th year : Gaṅgaikondān, No. 163 of 1895.
12. 29th year : Kadappēri near Madurāntakam, No. 135 of 1896.
13. 31st year : Drākshārāma, No. 196 of 1893.
14. 31st year : Tirukkōvalūr, No. 122 of 1900.
15. [32]nd year : Tirukkōvalūr, No. 130 of 1900.
16. 34th year : Conjeeveram, above, Vol. II. No. 78.
17. 35th year : Kadappēri near Madurāntakam, No. 136 of 1896.
18. 3[6]th year : Takkōlam, No. 18 of 1897.
19. 3[9]th year : Chōlapuram, No. 46 of 1896.
20. 40th year : Drākshārāma, No. 197 of 1893.
21. 43rd year : Little Conjeeveram, No. 49 of 1893.
22. 45th year : Tirumalavādi, No. 80 of 1895.
23. 46th year : Conjeeveram, No. 35 of 1888.
24. 48th year : Maṇimaṅgalam, No. 31 above.
25. 48th year : Conjeeveram, No. 36 of 1888.
26. 48th year : Maṇnārgudi, No. 103 of 1897.
27. 49th year : Gaṅgaikondachōlapuram, No. 80 of 1892.
28. Date lost : Tinnevely, No. 145 of 1894.
29. Date lost : Pallāvaram, No. 316 of 1901.

The parents of the king's father were the Eastern Chālukya king Vimalāditya, who ascended the throne on the 10th May A.D. 1011,² and Kundavā³ or Kūndavā,⁴ the daughter of the Chōla king Rājarāja I. (whose reign commenced between the 25th June and the 25th July A.D. 985)⁵ and the younger sister of his successor Rājēndra-Chōla I.⁶

¹ This inscription contains a long passage which describes Kulōttuṅga's conquest of Kalinga, but which cannot be published until a second, independent copy of it has been found. The date portion is given in *Ep. Ind.* Vol. IV. p. 70 f.

² This date is calculated by Prof. Kielhorn from the Ranastipūṇḍi grant, which will be published by Mr. Venkayya in *Ep. Ind.* Vol. VI.

³ *Ibid.* Vol. IV. p. 302.

⁴ *Ep. Ind.* Vol. VI. p. 24.

⁵ *Ind. Ant.* Vol. XIV. p. 50.

⁶ Above, Vol. I. p. 51 f.

(whose reign commenced between the 26th November A.D. 1011 and the 7th July 1012).¹ The parents of the king were the Eastern Chālukya king Rājārāja I., who ascended the throne on the 16th August A.D. 1022,² and Ammaṅgadēvi³ or Ammaṅgayambā,⁴ the daughter of the Chōla king Rājendra-Chōla I.⁵ Thus he was a descendant of the lunar race on his father's side and of the solar race on that of his mother and grandmother.⁶ A younger sister of his, named Kundavai after her grandmother, is known from an inscription at Chidambaram.⁷ The *Kaliṅgattu-Purāṇi*, which unfortunately is very averse to mentioning proper names, records at least the name of Kulōttuṅga's maternal grandfather, Gaṅgaikonda-Chōla,⁸ i.e. Rājendra-Chōla I.,⁹ and that of his father, the Eastern Chālukya king Rājārāja I. The verse (x. 3) which contains the second reference has been hitherto misunderstood and 'Rājārāja' has been considered a mistake for the Chōla king Rājendra-Chōla I.¹⁰ Now Mr. Venkayya has found that Mr. Kanakasabhai's translation of the verse may be modified as follows:—"Vishnu appeared again in the royal womb of the queen of him of the race of the Moon which dispels all darkness, — Rājārāja's gracious Lakshmi (who was) of the rival race of the Sun." Here both 'the queen' and 'Lakshmi' refer to Ammaṅgadēvi, and her husband is the Eastern Chālukya king Rājārāja I.

The copper-plate grants allot to the Eastern Chālukya king Rājārāja I. a reign of 41 years,¹¹ while the Pithāpuram inscription of Mallapadēva gives him 40 years.¹² Accordingly, his death and the accession of his son Kulōttuṅga I. would *primā facie* fall in A.D. 1061–62 or 1062–63. This date is not borne out by the Telugu inscriptions of Kulōttuṅga I. which contain both a Śaka date and a regnal year, and according to which the accession took place in Śaka-Samvat 991–92 = A.D. 1069–71.¹³ And Professor Kielhorn's calculations of the dates of Tamil and Kanarese inscriptions prove that his reign commenced between the 14th March and the 8th October A.D. 1070.¹⁴

The original name of the king was Rājendra-Chōda,¹⁵ and in the Tamil inscriptions of his 2nd, 3rd and 4th years (Nos. 64 to 67 and 77 below) he is actually called Rājakesari-varman, *alias* Rājendra-Chōladēva (II.). The account of Kulōttuṅga's birth and youth in the *Kaliṅgattu-Purāṇi*¹⁶ seems to imply that he was adopted by Gaṅgaikonda-Chōla (i.e. Rājendra-Chōla I.), who apparently had no son of his own, and that he was nominated the heir-apparent of his grandfather. If the *Kaliṅgattu-Purāṇi* (xiii. verse 62) calls Kulōttuṅga's father Paṇḍita-Chōla, this can hardly refer to his real father, the Eastern Chālukya king, but must mean his adoptive father, Rājendra-Chōla I. That the latter had the surname Paṇḍita-Chōla may be concluded from two of his Tanjore inscriptions,¹⁷ which mention a regiment entitled Paṇḍita-Śōla-terinda-villigal, i.e. 'the chosen archers of Paṇḍita-Chōla.'

¹ *Ep. Ind.* Vol. VI. p. 24.

² *Ind. Ant.* Vol. XIX. p. 129 f.

³ Above, Vol. I. No. 39, verse 7, and *Ep. Ind.* Vol. V. No. 10, verse 6.

⁴ *Ep. Ind.* Vol. IV. No. 4, verse 20.

⁵ Above, Vol. I. p. 51 f.

⁶ Compare *Kaliṅgattu-Purāṇi*, x. verse 7.

⁷ *Ep. Ind.* Vol. V. p. 105.

⁸ Canto x. verse 5.

⁹ See above, p. 62, note 1.

¹⁰ *Ind. Ant.* Vol. XX. p. 279 f. and Vol. XXI. p. 323.

¹¹ *Ind. Ant.* Vol. XIV. p. 55; above, Vol. I. p. 59; and *Ep. Ind.* Vol. V. No. 10, verse 4.

¹² *Ep. Ind.* Vol. IV. No. 33, verse 21.

¹³ *Ibid.* Vol. VI. p. 220 f.

¹⁴ *Ibid.* Vol. IV. p. 266.

¹⁵ Above, Vol. I. No. 39, verse 8; *Ep. Ind.* Vol. IV. p. 227; and Vol. V. No. 10, verse 7, and p. 105.

¹⁶ Canto x. verses 5 to 7 and 18.

¹⁷ Above, Vol. II. Nos. 12 and 13.

While still heir-apparent,¹ Kulōttuṅga I. distinguished himself by capturing elephants at Vayirāgaram and by defeating the king of Dhārā at Śakkarakōṭṭam.²

According to the copper-plate grants his first charge was the country of Vēṅgi,³ which had been ruled over by his father and paternal grandfather. Instead of 'the Vēṅgi country,' Kulōttuṅga's Tamil inscriptions use the expression 'the region of the rising of the sun,'⁴ and the Pithāpuram pillar inscriptions employ the term Andhra-maṇḍala or Andhra-vishaya,⁵ i.e. the Telugu country. Kulōttuṅga is stated to have entrusted this province to viceroys, first to his uncle Vijayāditya VII., then to his second son Rājarāja II., next to his third son Vira-Chōḍa,⁶ who assumed office on the 23rd August A.D. 1078,⁷ and finally to Chōḍa of Velanāṇḍu.⁸ Vijayāditya VII. is said to have governed Vēṅgi for 15 years and Rājarāja II. for 1 year. If we deduct the sum of these two reigns from A.D. 1078, the year of Vira-Chōḍa's appointment, the result is A.D. 1062 as the date of Vijayāditya's accession. This year coincides with the end of the reign of the Eastern Chālukya king Rājarāja I., but is 8 years prior to Kulōttuṅga's coronation. This discrepancy may be explained in the following manner. The Chōḷa king Virarājendra I. claims to have conquered the country of Vēṅgi and to have bestowed it on Vijayāditya.⁹ This expedition may have taken place just after the death of Rājarāja I. who was succeeded in A.D. 1062 by his brother Vijayāditya VII. It looks as if the rightful heir Kulōttuṅga I. had been ousted by the latter with the assistance of Virarājendra I.¹⁰ This would explain the fact noted before, that Kulōttuṅga came to the throne 8 years after his father's death. As noted by Dr. Fleet,¹¹ Vijayāditya VII. had later on to apply to Rājarāja of Kalinganagara (A.D. 1071 to 1078) for assistance against the Chōḍa who threatened to absorb his dominions. This Chōḷa enemy was no doubt Kulōttuṅga I. who, after Vijayāditya's death, replaced him by Rājarāja II. and soon after by Vira-Chōḍa.

The localities in which the inscriptions of Kulōttuṅga's 2nd year¹² (A.D. 1071-72) are found show that he was then in possession of Tiruvorriyūr, Tiruvālaṅgāḍu and Kōlār. An inscription of his 3rd year (No. 67 below) is found at Sōmaṅgalam (near Maṇimaṅgalam), and one of his 4th year (No. 77 below) at Kāvāntaṇḍalam (between Conjeeveram and Uttaramallūr).

The Chellūr plates of Vira-Chōḍa state that Kulōttuṅga I. conquered the Kēraḷa, Pāṇḍya and Kuntala countries and was anointed to the Chōḍa kingdom under the name Kulōttuṅgaḍēva.¹³ Instead of 'the Chōḍa kingdom' the Pithāpuram inscription of Malla-

¹ See the translations of Nos. 68 and 69 below.

² See the translation of No. 64 below, and *Kaliṅgattu-Paranī*, x. verse 23. Rājendra-Chōḷa I., Virarājendra I. and Vikramāditya VI. also claim to have taken Chakrakōṭṭa. See above, p. 70 and note 1.

³ Above, Vol. I. No. 39, verse 9, and *Ep. Ind.* Vol. V. No. 10, verse 8.

⁴ See the translation of No. 64 below.

⁵ *Ep. Ind.* Vol. IV. No. 4, verse 27, and No. 33, verses 18 and 22.

⁶ Above, Vol. I. p. 51, and *Ep. Ind.* Vol. IV. p. 49.

⁷ *Ind. Ant.* Vol. XIX. p. 426.

⁸ *Ep. Ind.* Vol. IV. p. 50.

⁹ Page 65 above. The identification of this Vijayāditya with the Western Chālukya prince Viśṇu-wardhana-Vijayāditya has to be given up.

¹⁰ I suspect besides that Virarājendra I. is identical with the Dravida enemy of Rājarāja of Kalinganagara and with Rājendra-Chōḷa, the father of Rājasundarī; *Ind. Ant.* Vol. XVIII. p. 169, text line 85, and pp. 164 and 175.

¹¹ *Ind. Ant.* Vol. XX. p. 276.

¹² Nos. 64 to 66 below.

¹³ Above, Vol. I. No. 29, verse 10 f.

padēva uses the expression 'the five Dravīdas.'¹ The first inscription in which he is called Kulōttuṅga-Chōḷadēva is one of the 5th year of his reign, i.e. A.D. 1074-75, at Conjeeveram (No. 68 below). It states that he defeated the king of Kuntala, that he crowned himself as king of the Chōḷa country, and that he decapitated an unnamed Pāṇḍya king. In speaking of 'the prostitution of the Lakshmi of the Southern region,' and 'the loneliness of the goddess of the country on the banks of the Kāvērī,' the inscription suggests that, before Kulōttuṅga's arrival in the South, the Chōḷa country had lapsed into a state of anarchy and lost its ruler. A similar account of the condition of the Chōḷa country is given in the *Kaliṅgattu-Parani*, which states besides that Kulōttuṅga defeated Virudarāja² and that 'the king of kings'³ had met with his death. A third account of the same events is furnished by Bilhana in his *Vikramāṅkadēvacharita*.⁴ During the reign of his elder brother Sōmēśvara II. (A.D. 1069 to 1076), Vikramāditya VI. married the daughter of the Chōḷa king. Shortly after "the news reached him that his father-in-law was dead and that the Chōḷa kingdom was in a state of anarchy." He immediately started for Kāñchī and Gāṅgakuṇḍapura⁵ and put his wife's brother on the Chōḷa throne. A few days after his return from this expedition, "he learnt that his brother-in-law had lost his life in a fresh rebellion and that Rājiga, the lord of Vēṅgī, had taken possession of the throne of Kāñchī." Rājiga found an ally in Sōmēśvara II., but Vikramāditya VI. put Rājiga to flight, took Sōmēśvara II. prisoner and ascended the throne himself in A.D. 1076. Dr. Fleet was the first to recognise that Rājiga is a familiar form of Rājendra-Chōḷa, the original name of Kulōttuṅga I.⁶ The Chōḷa king whose daughter became the wife of Vikramāditya VI. is identical with Virarājendra I., one of whose inscriptions proves that he entered into friendly relations with Vikramāditya VI.⁷ The son and successor of Virarājendra I. and the brother-in-law of Vikramāditya VI. was Parakēsarivarman, *alias* Adhirājendra.⁸ He is probably the 'king of kings,' whose death, according to the *Kaliṅgattu-Parani*, preceded Kulōttuṅga's arrival in the Chōḷa country. Finally, the Virudarāja of the *Kaliṅgattu-Parani*, and the king of Kuntala whom Kulōttuṅga claims to have defeated, is Vikramāditya VI. The war between these two kings must fall before A.D. 1074-75, the date of No. 68 below.

An inscription of the 11th year = A.D. 1080-81 (No. 78 below) adds that Kulōttuṅga I. drove Vikkalan (*i.e.* Vikramāditya VI.) from Nāṅgili (in the Kōlār district) by way of Maṇalūr to the Tuṅgabhadra river, and that he conquered the Gaṅga-maṇḍalam and Śiṅgaṇam. A later inscription (No. 73 below) substitutes Alatti for Maṇalūr and 'the country of Koṅkaṇa'⁹ for Śiṅgaṇam. Neither Maṇalūr¹⁰ nor Alatti can be identified.

¹ *Ep. Ind.* Vol. IV. p. 228.

² Canto iv. verse 6, and canto x. verse 25.

³ *மன்னர் மன்னரை*, canto x. verse 26.

⁴ Professor Bühler's Introduction, pp. 34 to 37.

⁵ *I.e.* Gāṅgaikōṇḍachōḷapuram. Compare above, pp. 33 and 64 f.

⁶ *Ind. Ant.* Vol. XX. pp. 276 and 282.

⁷ Above, p. 65 and note 1. In an inscription of the 6th year of Virarājendra I. at Tiruvallam (No. 16 of 1890) he is stated to have deprived Sōmēśvara [II.] of his necklace: *சோமேஸ்வரன் கழுத்து அணிநீட்டி* (l. 6); compare also *Ind. Ant.* Vol. XXI. p. 283.

⁸ Above, page 114 f.

⁹ The conquest of Koṅkaṇa is attributed to Kulōttuṅga I. in the *Vikīrama-Śōḷaṅ-ula*; *Ind. Ant.* Vol. XXII. p. 142.

¹⁰ The encounters at Maṇalūr and on the Tuṅgabhadra are alluded to in the *Kaliṅgattu-Parani*, xiii. verse 93, and iv. verse 7.

Śiṅgaṇam seems to refer to the dominions of Jayasimha III., Vikramāditya's younger brother, to whom he had given the office of viceroy of Banavāsi.¹ Other inscriptions assert that Vikkalan and Śiṅgaṇan had to take refuge before Kulōttuṅga in the western ocean.² It may have been in the course of the war against the two brothers that Kulōttuṅga "captured a thousand elephants at Navilai which was guarded by the *Gaṇḍanāyakas*" (read *Dandānāyakas*?).³ For, Navilai is probably the capital of Navale-nāḍu, a district of Mysore, which is mentioned in inscriptions at Kaṭṭemanuganahalli and Beḷatūru.⁴ In the *Vikramāṅkadēva-charita* we of course look in vain for an account of reverses experienced by Vikramāditya VI., but are told that he "had once more to extinguish the Chōḷa" before entering his capital of Kalyāṇa,⁵ and that after a long period of peace he again put the Chōḷa to flight and took Kāñchī.⁶

No. 69, of the 14th year, adds that Kulōttuṅga I. put 'the five Pāṇdyas' to flight and subdued the western portion of their country, including the Gulf of Maṇṇār, the Podiyil mountain, Cape Comorin and Kōṭṭāru. He limited the boundary of the Pāṇḍya country and placed garrisons in the strategically important places of the newly acquired territory, e.g. at Kōṭṭāru. Along with the Pāṇḍya country he conquered Kudamalai-nāḍu, i.e. the western hill-country (Malabar), whose warriors, the ancestors of the Nairs of the present day, perished to the last man in defending their independence. Of special places occupied on the western coast, the *Kaliṅgattu-Parani* (xi. verse 71) mentions Viḷiṇam⁷ and Śālai, and the *Vikkirama-Śōḷaṅ-ulā* states that at Śālai Kulōttuṅga I. twice destroyed the ships (of the Chēra king).⁸ The defeat of 'the five Pāṇdyas' and the burning of Kōṭṭāru are referred to also in an inscription at Chidambaram⁹ and in the *Kaliṅgattu-Parani*.¹⁰

Before the 26th year of his reign (No. 72 below), i.e. A.D. 1095-96, Kulōttuṅga conquered the country of Kalinga. This expedition is described in detail in the *Kaliṅgattu-Parani*. It would fall into the reign of Anantavarman, *alias* Chōḍagaṅga, of Kalinganagara (A.D. 1078 to about 1142).¹¹

Rājakēsarivarman, *alias* Rājendra-Chōḷadēva II. or Kulōttuṅga-Chōḷadēva I., had various other names. The Chellūr and Pithāpuram plates mention his surname Rājanārāyaṇa,¹² from which the designation of a temple at Bhīmavaram was derived.¹³ Hence certain coins with the legend *Chōḷanārāyaṇa* have perhaps to be assigned to him.¹⁴ The *Kaliṅgattu-Parani* calls him Kulōttuṅga-Chōḷa, Karikāla-Chōḷa, Virudarājabhayaṃkara,¹⁵

¹ Professor Bühler's Introduction to the *Vikramāṅkadēva-charita*, p. 38, and Dr. Fleet's *Dyn. Kan. Distr.* p. 453 f.

² See above, Vol. II. p. 391, note 7, and Vol. III. p. 119.

³ *Kaliṅgattu-Parani*, xi. verse 74.

⁴ *Ep. Ind.* Vol. VI. p. 69 and p. 214 f.

⁵ Professor Bühler's Introduction, p. 38.

⁶ *Ibid.* p. 44.

⁷ According to the late Professor P. Sundaram Pillai, Viḷiṇam is about 10 miles to the south of Trivandrum; *Ind. Ant.* Vol. XXIV. p. 254.

⁸ *Ind. Ant.* Vol. XXII. p. 142. The same exploit is attributed to Rājārāja I. and Rājādhirāja; above, Vol. II. p. 241, and Vol. III. p. 52.

⁹ *Ep. Ind.* Vol. V. p. 104.

¹⁰ Canto xi. verse 69, and canto iii. verse 21.

¹¹ *Ep. Ind.* Vol. V. Appendix, p. 51, No. 358, and p. 52, No. 363.

¹² Above, Vol. I. No. 39, verse 12, and *Ep. Ind.* Vol. V. No. 10, verse 11.

¹³ *Ep. Ind.* Vol. IV. p. 230.

¹⁴ *Ind. Ant.* Vol. XXV. p. 321.

¹⁵ Canto vi. verse 14, and x. verse 25, where the context suggests that Virudarāja was a *biruda* of Vikramāditya VI.

Abhaya and Jayadhara.¹ The last name is applied to him in two inscriptions at Chidambaram and Tiruvorriyūr.² An inscription at Pallāvaram³ belongs to the 39th year of Śūṅgandavirtta-Kulōttuṅga-Śōḷadēva, i.e. 'Kulōttuṅga-Chōḷadēva who abolished tolls,' and three later inscriptions⁴ mention the name of the same king. As the *Vikkirama-Śōḷaṅ-ulā* states that Kulōttuṅga I. abolished tolls,⁵ it has to be assumed that Śūṅgandavirtta was another of his surnames. A list of those which appear in his inscriptions in the Telugu country I have given elsewhere.⁶ From his Chōḷa predecessors he inherited the title *Uḍaiyār*, 'the lord.' Later on he assumed the titles *Chakravartin*, 'the emperor,' and *Tribhuvana-chakravartin*, 'the emperor of the three worlds,' which occur first in inscriptions of the 14th and 20th years (Nos. 69 and 71 below), respectively.

Kulōttuṅga's capital was Gaṅgāpurī or Gaṅgakundapura,⁷ i.e. Gaṅgaikonda-chōḷapuram, which had been founded by his grandfather Rājendra-Chōḷa I. *alias* Gaṅgaikonda-Chōḷa,⁸ and which had been the residence of the latter⁹ and of Virarājendra I.¹⁰ The city second in importance was Kāñchī.¹¹ An inscription of the 30th year of Kulōttuṅga's reign (No. 73 below) is dated from his palace at Kāñchipuram.

The copper-plate grants state that Kulōttuṅga I. married Madhurāntakī, the daughter of Rājēndradēva of the solar race,¹² and had by her seven sons.¹³ The eldest, Vikrama-Chōḷa,¹⁴ was crowned (most probably) on the 18th July A.D. 1108.¹⁵ The second, Rājarāja II., was viceroy of Vēṅgi from 1077 to 1078 and was succeeded by the third brother, Vīra-Chōḷa.

Kulōttuṅga's queen Madhurāntakī is not mentioned by name in his inscriptions. But she is probably intended by 'the mistress of the whole world' or 'the mistress of the whole earth,' to whom many of his inscriptions refer. An inscription of the 26th year (No. 72 below) gives the names of three additional queens:—Dinachintāmaṇi, Êḷisai-Vallabhī and Tyāgavallī. In the 30th year (No. 73 below) Dinachintāmaṇi seems to have been dead and Tyāgavallī to have taken her place. The *Kalīṅgattu-Parani* (x. verse 55) states that Tyāgavallī exercised equal authority with the king himself.

Kulōttuṅga I. is stated to have reigned for 49 years in the Chellūr plates of his grandson,¹⁶ and for 50 years in the Pithāpuram inscription of Mallapadēva.¹⁷ This would carry us to A.D. 1118-19 or 1119-20. Hence he must have appointed his son Vikrama-Chōḷa co-regent during his life-time (in A.D. 1108). The latest epigraphical date of Kulōttuṅga I. is the 49th year of his reign in two inscriptions at Gaṅgaikondachōḷapuram (No. 80 of 1892) and Acheharapākkam (No. 256 of 1901).

¹ Canto xi. verse 68, and *passim*.

² *Ep. Ind.* Vol. V. p. 105 f.

³ No. 312 of 1901; above, Vol. II. p. 171, note 3, and p. 112, note 7.

⁴ No. 5 of 1899, No. 125 of 1896, and No. 84 of 1897.

⁵ *Ind. Ant.* Vol. XXII. p. 142.

⁶ *Ep. Ind.* Vol. VI. p. 220 f.

⁷ See the *Kalīṅgattu-Parani*, xiii. verse 92, and the *Vikramāṅkadēvacharita*, vi. verse 21.

⁸ *Ind. Ant.* Vol. XXI. p. 323.

⁹ Above, Vol. II. p. 105.

¹⁰ Above, pp. 33 and 64 f.

¹¹ *Ind. Ant.* Vol. XIX. p. 333, and *Vikramāṅkadēvacharita*, Introduction, pp. 35 and 44.

¹² This was probably the Chōḷa king Parakēsarivarman, *alias* Rājēndradēva (p. 58 above), whose reign commenced (approximately) on the 28th May A.D. 1052 (*Ep. Ind.* Vol. VI. p. 24).

¹³ Above, Vol. I. No. 39, verse 12 f., and *Ep. Ind.* Vol. V. No. 10, verse 11 f.

¹⁴ *Ind. Ant.* Vol. XIV. p. 55.

¹⁵ *Ep. Ind.* Vol. IV. p. 266.

¹⁶ *Ind. Ant.* Vol. XIV. p. 55.

¹⁷ *Ep. Ind.* Vol. IV. p. 227.

No. 64.—INSCRIPTION AT TIRUVORRIYUR.

This inscription (No. 106 of 1892) is engraved on the west and south walls of the first *prākāra* of the Ādhipurīśvara temple at Tiruvorriyūr in the Saidāpēt tāluka of the Chingleput district.¹ The name of the temple is derived from *Ādhipura*,² i.e. 'the mortgage-village,' which is the Sanskrit equivalent of *Oṛriy-ūr*. That this Śiva temple is a very ancient one, follows from the fact that *Oṛriy-ūr* is mentioned by each of the three authors of the *Dēvāram*.³

Like the two next following inscriptions (Nos. 65 and 66), this one is dated in the 2nd year of the reign of Rājākēsarivarman, *alias* Rājēndra-Chōḷadēva (II.). From the Chellūr plates of Vira-Chōḷa⁴ we know that Rājēndra-Chōḷa was the original name of Kulōttuṅga I., who is distinguished from his maternal grandfather Parakēsarivarman, *alias* Rājēndra-Chōḷa I., by the surname Rājākēsarivarman. That the Rājēndra-Chōḷa of this inscription is identical with Kulōttuṅga-Chōḷa I. follows from its historical introduction, which mentions the capture of elephants at Vayirāgaram and the conquest of the king of Dhārā at Śakkarakōṭṭam. The first of these two deeds is also referred to in the later inscriptions of Kulōttuṅga I.⁵ And both these and the *Kaliṅgattu-Parani* report that he conquered Śakkarakōṭṭam when still a *Yuvarāja*.⁶ Further the subjoined inscription says that he took possession of the eastern country, by which his original dominion, the country of Vēṅgi,⁷ may be meant. Perhaps he took Vēṅgi from his uncle Vijayāditya VII., who appears to have received it from the Chōḷa king Vīrarājēndra I.⁸ The southern limit of the dominions of Rājēndra-Chōḷa II. in the second year of his reign is perhaps roughly indicated by a line connecting Tiruvorriyūr, Tiruvālaṅgāḍu and Kōlār, the localities of the inscriptions Nos. 64 to 66. The subjoined inscription implies that he felt himself already at that time as a member of the Chōḷa family to which his mother and grandmother belonged,⁹ and not as an Eastern Chālukya, because it mentions as his crest the tiger, and not the boar. But he cannot yet have taken possession of the Chōḷa country on the banks of the Kāvērī. For, his victory over the Kuntala king (Vikramāditya VI.) and his accession to the Chōḷa throne are referred to only in later inscriptions of his, and in these he bears the new name Kulōttuṅga, which, to judge from verse 11 of the Chellūr plates,¹⁰ he assumed on the very occasion of his coronation as Chōḷa king and after his victory over Vikramāditya VI.¹¹

The purpose of this inscription is to record that a general, whose name we know already from an inscription of Adhirājēndra,¹² granted 240 *kāṣu*, which the temple authorities employed for purchasing certain land from five villages. Three of these belonged, like Tiruvorriyūr itself, to Pulal-nāḍu, a subdivision of Pularkōṭṭam; one to a sub-

¹ No. 27 on the *Madras Survey Map* of that tāluka. In Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 176, the name is erroneously spelt 'Tiruvattiyūr.'

² This name occurs in a short Sanskrit inscription of Kulōttuṅga I. at Tiruvorriyūr; *Ep. Ind.* Vol. V. p. 106.

³ See above, Vol. II. pp. 152, 252 and note 9; and *Ep. Ind.* Vol. III. p. 277 f.

⁴ Above, Vol. I. p. 52.

⁵ See above, Vol. II. p. 235.

⁶ See *ibid.* p. 230 and note 4.

⁷ See above, Vol. I. p. 51.

⁸ See above, p. 128, note 9.

⁹ See, e.g., the Table in Vol. II. p. 232. ¹⁰ Above, Vol. I. p. 59.

¹¹ This view is supported by the fact that the *Vikramādhikāra* does not yet call him Kulōttuṅga, but Rājiga, which is a familiar abbreviation of his original name Rājēndra-Chōḷa; see above, Vol. II. p. 231.

¹² Above, No. 57, text line 6 f.

division of Puliyūr-kōttam; and the last to Elumūr-nādu. Both Pulal¹ and Puliyūr² now belong to the Saidāpēt taluka. Pulal-nādu must have comprised the north-eastern portion of that taluka, where we find Tiruvorriyūr and two of the three other villages which the inscription locates in Pulal-nādu, *viz.* Maṇali³ and Āmbilavāyil.⁴ Elumūr-nādu owes its name to Elumbūr (Egmore), now a portion of the city of Madras.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] [கி]ரு மன்னி வி[ன]ங்குமிருகு[வ]டனைய தன் தொ[ன]ம் வாஞ-
 னுணையெ[ன]கனெலர் வஞ்சனை [க]டன⁵ விராகாத்துக்கு[ஞ்]சாக்குழம் பல
 வாரியெஞ்சலில் சக்கா[க]ட்டத்து[த்]தாராவாசனை[த்தி]க்கு சிகழ[த்]திறை கொ-
 ண்டரு[யி] அரு[க்]சுதையத்தாசை[யி]விரு[க்]கமலப[னை]ய நிலமகந்த[ன்னை]
⁶ முன்[னி]ர்க்கு[னி]ச[தவன்ன]ன் திருமாலாதி[க்]டு[மு]வாதி⁷ [ய]ச[து]ஞ்சலியா
 வகையின்தெடுத்த[ன்] குடை [கி]ழங்கிழ⁸ இன்புறவிரு[த்]தித்திரியாம்⁹ புதி-
 யாந்திசைதொ[து]ம் கடாத்திப்பு[க]ழுத்த[ரு]மமும் புவிதொ[து]ம் சிறு[த்]தி¹⁰ விர-
 மு[தி]யாகமும் மா[னமு]ங்[ரு]ணையும் உரிமைச்சந்தமாகப்[பி]ரி[ய]ச[தவநி]சை
 [ச]ய[மு]கா[னும்] ¹¹வி[ந்]திரு[னா] குலமணி[ம]ரு[டமு]றைமையில் குடித்த[ன்] கழல்
 [த]ராதிபர் [ரு]டச்செங்கொல் காவலம்புவிதொ[து]ம் கடாத்தி[ய] கொ நாஜகெவாநி-
 லநா[ன] உ[ன]டயார் ஸ்ரீநாஜெ[ன]சொழ[தெ]வர்க்கு யாண்டு இரண்டாவது ஜயங்-
 கொண்டசொழமண்டலத்துப்புழற்கொட்ட[த்து]ப்புழ[ல்]கா[ட்]தெ[த்]ருவொற்றி[து]ர்
 உடையார் கோயிலில் காரா[னை]யிட¹²
 ஈனாட[து]க்கு வெ[ண்]டும் சிவ[ன]ங்கு[ஞ்]ரு வெ[ன]பதி[க்]ள் [சொ]ழ[மண்]-
 [ட]லத்து உய்க்கொண்டார்[வ]னாட்டுத்திரமுர்காட்டு¹³ கட[ர்] கிழார்
 நாஜநாஜன் பாசிருபா[க்]வகாரா[ன] ¹⁴விரசொழினைக்கொவனார் இத்தெவர்
 பண்டாரத்து ஒங்கின அன்றாடு கந்தாக இருதாற்று காற்பது [||*]
 இக்காக இருதாற்று காற்பதும் இத்தெவர் பண்டாரத்து [||*]
 இக்கா[க்]ரு [இ]க்கெவநா[ன]ம் புழற்கொட்டத்துப்புழற்காட்டு ம[ண்]வியான
 சிங்கவிலாச்சதா[க்]கி[க்]கிமங்கலத்து வகெவையோ[மும்] இன்காட்டு [||*]
 பிலவாபிதும் இக்கையூரும் புவிபூர்க்கொட்டத்துத்தட்ட[ன்]னிகாட்டு வெ[ழ]சா-
 [த்]தும் ¹⁵[ச]முழர்காட்டுப்பி[ச]ய[பு]ச[க்]து[த்]தும்¹⁶ ஊரோம் தி[வ]விடையா-
- 2 வணக்கையெழுத்து [||*]¹⁶

TRANSLATION.

Hail! Prosperity! With his arms which resembled two mountains, (*and between*) which the goddess of prosperity permanently rested and shone, and with (*his*) sword as (*only*) helps, (*the king*) overcame the treachery of (*his*) enemies; carried off many herds of

¹ See above, p. 76, note 15.

² No. 26 on the *Madras Survey Map* of the Saidāpēt taluka.

³ Now Āmulavāyil, No. 23 on the same map.

⁴ Nos. 65 to 67 read கடனூ.

⁵ Read முன்னிர்.

⁶ Nos. 65 to 67 add எடுத்தன்.

⁷ Read கிழ.

⁸ No. 66 reads திரியும் [பு]வியுத்.

⁹ Read வீர.

¹⁰ Read வீற்றி.

¹¹ Read விடக்கொ[து]வ[த்] திருச்சா[னா]ட as in line 4.

¹² Read திராழர்நாட்டு in accordance with No. 57 above, text line 6. In text line 7 of the same inscription fill up இன்கொவனாரும் on the strength of the present inscription.

¹³ Read எழமுர்.

¹⁴ Read பிரயபாக்கத்தும் or பிரையபாக்கத்தும் as in lines 3 and 4.

¹⁵ I consider it unnecessary to publish the remaining three lines, which contain details of the land sold by each of the five villages mentioned at the end of line 1.

elephants at Vayirāgaram (Vajrākara); and was pleased to levy tribute (*which*) illuminated (*all*) directions from the king of Dhārā at the rich¹ Śakkarakōṭṭam (Chakrakōṭṭa). (*He*) gently raised, without wearying (*her*) in the least, the lotus-like goddess of the earth residing in the region of the rising of the sun,²—just as (*the god*) Tirumāl (Vishṇu), having assumed the form of the primeval boar, had raised (*the earth*) on the day when (*she*) was submerged in the ocean (*by the demon* Hiranyāksha),—and seated (*her*) under the shade of his parasol, (*where she*) experienced delight. (*He*) made the wheel (*of his authority*) and the tiger(-*banner*) go in every direction and established (*his*) fame and justice in every country. While valour, liberality, pride and compassion, as (*his*) intimate relatives, were resplendent on the undivided³ earth, he took his seat (*on the throne*) with (*the goddess of*) victory and put on by right the jewelled crown of (*his*) family. While the rulers of the earth bore his feet (*on their heads*), (*he*) wielded the sceptre in every (*quarter of the*) beautiful continent of the *nāval* (tree).⁴

In the second year (*of the reign*) of this king Rājakēsarivarman, *alias* the lord Śrī-Rājendra-Śōḷadēva,—the general (*sēnāpati*) Rājarājaṇ-Paranripārākshasānār, *alias* Vira-Śōḷa-Ilaṅgōvōlār, the headman of [Nad]ār in Tiraimūr-nādu, (*a subdivision*) of Uyyakkondār-vaṇanādu, (*a district*) of Śōḷa-maṇḍalam, deposited — for the expenses required for anointing (*the idol of*) Kārāṇai-Viḍaṅgadēvar in the temple of the god of Tiruvorriyūr in Puḷal-nādu, (*a subdivision*) of Puḷarkōṭṭam, (*a district*) of Jayaṅgonda-Śōḷa-maṇḍalam, — in the treasury of this god two hundred and forty good⁵ *kāṣu* current at the time. After these two hundred and forty *kāṣu* had been deposited in the treasury of this god, (*the following*) deed of sale of land was drawn up in writing against (*the receipt of*) these *kāṣu* by us, the assembly of Maṇali, *alias* Simhavishṇu-chaturvēdimāṅgalam,⁶ a *dēvadāna* of this (*temple*) in Puḷal-nādu, (*a subdivision*) of Puḷarkōṭṭam, and by us, the villagers of Āmbilavāyil and Igaṇaiyūr in the same *nādu*, of Vēlaśāṅgu in Tudarmuṇṇi-nādu, (*a subdivision*) of Puliyūr-kōṭṭam, and of Pirayapākkam in [E]lūmūr-nādu.

No. 65.—INSCRIPTION AT TIRUVALANGADU.

This inscription (No. 14 of 1896) is engraved on the east wall of the second *prākāra* of the Vaṭāranyēśvara temple at Tiruvālaṅgādu, a village in the Kārvētnagar Zamīndārī, 3 miles north-north-east of the Chinnamapēṭ Railway Station. The present name of the temple is derived from *Vaṭ-āranya*, 'the banyan forest,' which is the Sanskrit equivalent of *Ālaṅ-gāḷu*. In Tiruñānasambandar's *Dēvāram* the place is mentioned by the name Paḷaiyaṇūr-Ālaṅgādu, *i.e.* 'Ālaṅgādu (near) Paḷaiyaṇūr.' And the subjoined inscription speaks of it as "Tiruvālaṅgādu (near) Paḷaiyaṇūr in Paḷaiyaṇūr-nādu, (*a subdivision*) of Mēṇmalai."⁷ Paḷaiyaṇūr is found on the *Madras Survey Map* of the Kārvētnagar Zamīndārī; it is close to Tiruvālaṅgādu and 3 miles north-east of the Chinnamapēṭ Railway Station. According to another inscription at Tiruvālaṅgādu (No. 16 of 1896), Mēḷmalai, the district to which Paḷaiyaṇūr-nādu belonged, was included in Jayaṅgonda Śōḷamandalam.

¹ Literally 'not deficient.'

² *I.e.* he conquered the eastern country.

³ *I.e.* not shared in by other kings.

⁴ *I.e.* Jambūdvīpa. *Nēal* is the Tamil equivalent of *jambū*; compare above, Vol. II. p. 253.

⁵ *I.e.* of full weight; compare p. 111 above.

⁶ This surname may go back to the Pallava king Simhavishṇu; see above, Vol. II. p. 314.

⁷ Mēḷmalai or (with *...malai*), Mēṇmalai means 'the Western hills.'

The historical introduction and the date of this inscription are identical with those of No. 64. The inscription records that Rājendra-Chōla II. issued an order to the effect that twenty-five families of Śāṅkarappādi should be settled on the land of Tiruvālaṅgādu, that the new settlement should be called Rājendra-Śōlappādi (after the name of the king), and that the settlers should have the duty of looking after fifteen lamps of the temple.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [I*] திரு மன்னி விளங்கும் இருதுவடனைய தனொளும் வாளுனுனை-
யென்கெழுலர்¹ வருசனை கடனு வயிராகாத்து குஞ்சாளுழாம் பல வாரி² அ-
ஞ்சலிச்சகரகொட்டத்து தா[ர]ாவனாசனைத்தெடு கிகழத்திறை கொண்டருளி
அருகதுதையத்தாசையினிருளும் கமலமனைய³ கிலமகள்தனை⁴ [மு]க்கீர்கு[ளி]த்-
[த]வன்[ன]ன் திருமாலா[தி]-
- 2 கெழவாயி எடுத்தென யாதும் சலியா வகை இடுதெடுத்து தக் குடை சிழல்
இப்புற இருத்தி கீர்தியும்⁵ புதி[ய]னிகைதொழும் செலுத்தி புகழுருமமும்
புவிதொழுகிதுத்தி விரமும் திய[ர]கமு[மா]கமு[ம்] கருணையும் [உ]ரிமைச்சுற்ற-
[ம]ாகிப்பியாதத்தவகீழ⁶ சயமும் தாதும் வீர்த்[ரு]னு குலமணி[ம]துடமுறை-
மைவிச்சுடி தன் சழல் தா-
- 3 திகர் கு[ட]ச்செ[வ]கொல் காவலம்புவிதொழுகடாத்திய கொவிராஜகெசரிவநாநக
உடையார் ஸ்ரீநாஜெயசொழுவெவற்கு யாண்டு இரண்டாயது ஐயங்கொண்ட-
சொழமண்டலத்து மணியி[ற்]கொய்த்த புரிசைகாட்டுச்[ரி]வபுரத்துப்பகலிருக்-
கையி[வ்]த்திருவமு[து] செய்தருள[ர]யிரு[க்]து மென்மலைப்பழைய-
4⁷ [னு]க்காட்டுப்பழையனார்⁸ திருவ[ர]வங்காடுடைய லோகா[வ]க்கு இவ்வுர் நில-
த்திலெ [ர]ாஜெருசொழப்ப[ர]டிபெ[ன்]னும்⁹ பியரால் இருபத்தை[ஞ்]ச சங்கர-
ப்பாடிக்குடி எ[ற்]றிப்பதிகஞ்ச திரு[ந]காவினக்குக்கு வெண்டும் எண்ணையட்டி
எரிக்கப்பண்ண வெண்டுமெ[ன்]து நம்-
- 5 கன்மிகளில் வீரசொழப்பல்லவனாயன் கமக்குச்சொன்னை[ம]யில் இருபத்தை[ஞ்]ச சங்-
கரப்பாடிக்குடியும் இத்தெவர்க்குத்திருவினக்கெண்ணையட்டக்கடவர்க்காந் காடுமெ
குறித்தொமெ[ன்]து திருமந்திரவொ-
- 6 லை அருமொழிவிழப்பாடர் எழுத்தினற்புரு திருவாய்க்கெழிப்பி[ப]டி இத்தம்மத்தக்கு
அழிவு செய்வார் திருவாணை ம[று]த்தாரொன்று கல் கெட்டுக்கெடுவந்து அநி-
காரிகள் காங்கொத்த[க்]கடம்பன் எ[வ] இ[ர]ங்க[ர]ரான வீரசொழப்.
- 7 பல்லவனாயர்க்கு குடிக்குரு குடி இருக்கையு[ம்] கந்து மெய பா[மும்]
தண்ணி[ற்]குளம் தடாகமு[ம்] கடுகா[டு]ம்¹⁰

TRANSLATION.

(Line 3.) Hail! Prosperity! In the second year (of the reign) of king Rājakesari-
varman, alias the lord Śrī-Rājendra-Śōladēva, who &c.¹¹— the following royal order

¹ No. 64 reads க்கெனலர் வஞ்சனை.

² No. 64 reads யெஞ்சலில். Probably the reading intended in the present inscription is the same as in No. 67: அஞ்சலில் சக்கரகொட்டத்து, 'at Śāṅkarakōṭṭam (whose inhabitants were) fearless.'

³ The க of மான் is engraved below the line.

⁴ Read முன்னீர்.

⁵ No. 66 reads திதிரியும்.

⁶ No. 64 reads மாசு[ப்]பி[ய]ரத்தல.

⁷ The ப after சிவபுரத்து is engraved above the line.

⁸ Read னார்.

⁹ Read பாடிபென்னும்.

¹⁰ This line and the remaining two lines which are preserved are much damaged.

¹¹ The historical introduction of this inscription is the same as in No. 64.

was received with the signature of the royal secretary (*tiru-mandirav-ōlai*) Arumoli-Vilup-parayar:—"While (we) were dining in the day-residence (*pagal-irukkai*) at Śivapuram in Purisai-nādu, (a subdivision) of Maṇaiyirkōttam,¹ (a district) of Jāyaṅ-gonda-Śōla-maṇḍalam, (and) when Vira-Śōla-Pallavaraiyaṇ, (one) among our officials (*kaṇmi*), submitted to us that twenty-five families of Śaṅkarappādi should be settled on the land of this village, (that this settlement should be called) by the name of Rājendra-Śōlappādi, and that (they) should supply the oil required for, and keep burning, fifteen perpetual lamps (in the temple) of Mahādēva at Tiruvālaṅgādu (near) Paḷaiyaṇūr in Paḷaiyaṇūr-nādu, (a subdivision) of Mēṇmalai,— we granted that the twenty-five families of Śaṅkarappādi should supply lamp-oil to this god."

(L. 6.) Accordingly, the magistrate (*adhikārin*) Nāṅgorra-Kaḍamban ordered:—"Let it be engraved on stone that those who shall cause injury to this charity will have disobeyed the royal order."

No. 66.—INSCRIPTION AT KOLAR.

This inscription (No. 131 of 1892) is engraved on the east wall of the Kōlāramma temple at Kōlār in the Mysore State. In the Chōla inscriptions of the temple the goddess is called Piḍāri,² and Kōlār itself Kuvalālam. As the traditional capital of the Gaṅga family it is mentioned under the names of Kuvalālapura,³ Kōlālapura and Kōlāhalapura.⁴ According to the subjoined inscription (l. 5) it belonged to Kuvalāla-nādu, a district of Vijayarājendra-maṇḍalam.

The historical introduction and the date of this inscription are identical with those of Nos. 64 and 65. The inscription records that an officer named Viraśikhāmaṇi-Māvēndavēḷār inspected the temple and appointed a committee,⁵ which seems to have made allotments to various shrines included in the temple. The temple revenue had been originally paid by the temple villages in gold coins (*māḍai*), but was subsequently converted into supplies of paddy. We learn that one *māḍai* corresponded to two *kāṣu* (l. 11) and that one *kāṣu* purchased about $2\frac{3}{4}$ *kalam* of paddy (l. 11 f.). In the Tiruvallam inscription of Adhirājendra one *kāṣu* corresponds to four *kalam* of paddy.⁶ The Tanjore inscriptions of Rājārāja I. and Rājendra-Chōla I.⁷ fix the interest per *kāṣu* at 3 *kurunī* of paddy or one eighth *kāṣu*, from which it follows that one *kāṣu* corresponded to 24 *kurunī*, i.e. 2 *kalam*. This shows that the prices of grain must have varied considerably either according to the locality or at different times.

The preserved portion of the inscription consists of 28 lines. At the end of each of the lines 1 to 7 a few syllables are lost; at the end of line 8 much more is lost; and from line 9 it is impossible to supply the missing portions of each line. To give a general idea of the contents of the inscription, I am publishing the text as far as line 13, but am quoting also from the unpublished portion in the following list of shrines to which allotments were made:— Virabhadradēva (l. 12), Brahmāṇi, Īśvari (l. 13), Vaishṇavi (l. 14),

¹ This district is the same as Maṇaiyirkōttam or Maṇaviyirkōttam in Vol. I. p. 147.

² Compare above, p. 9 and note 6. Piḍāri is evidently a corruption of Bhaṭṭārikā, a name of Durgā.

³ Above, Vol. II. p. 380.

⁴ See *Eg. Ind.* Vol. IV. p. 200, note 1.

⁵ One of the members of this committee is also referred to in the Tiruvallam inscription of Adhirājendra; see below, p. 139, note 2.

⁶ See page 117 above.

⁷ Above, Vol. II. No. 9, paragraphs 5 and 6, and No. 26, paragraphs 4 and 5.

Indrāṇī (l. 15), Ganapati (l. 16), Chāmundēśvarī of the chief shrine (*mūlāsthāna*) (l. 17), Kshētrapālādēva, Mahāśāstā¹ (l. 18), Sūryadēva (l. 19), Yōginī and Yōgēśvara (ll. 24 and 27). At the worship of the two last deities intoxicating drinks (*madya-pāna*) were consumed.²

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] திரு மன்னி விளங்குமிருகு[வடனைய] தந் தொளும் வானுளுனை-
யெனக்கெழ³
- 2 னை க[ட]னு வயிராகரத்துக்குஞ்சாக்குழாம் பல வாரி அஞ்சலி⁴ சக்கரொட்டத்தத்-
தாராவ[ச]ச[னை]த்திக்கு கிகழத்திறை கொண்டருளி அ[ரு]க்கனுதையத்[தாராவ]-
விரு[கு]ங்கமலமனைய நிலமகள்தன்னை முன்[னி]⁵
- 3 வந்தான் திருமாலாதிக்கெழுலாயெடுத்த[ன்*]னவியாது[ஞ்]சலியா [வ]ரைவினெடுத்து-
த்தன் குடை கிழியின்புற இருத்தித்திரியும் [பு]லியுனெசெதொகடாந்க்ப்-
புரமுருமமு[ம்] புவிதொழும் கிறத்தி [வி]ரமுனயாசமுமானமுங்கருணையும்
உரிமைச்⁶
- 4 யாத்தலகிகழ ஐ[ய]முனானும் வீற்றிருநு குலமணிமரு[ட]முறையிற்குடித்தன் கழல்
தாநிலர் குடச்செங்க[டு]கால் காவகம்புகிதொழும் கடாத்திய கொ நாஜகெவலி-
வநாந [உடை]யா[ர்*] [பு]ரநாஜெழுசொழுவெவர்க்கு யாண்டு இரண்டாவது
அதிகாரி⁷
- 5 [மு]மண்ட[வ]த்துக்காவியூர்க்கொ[ச]ட்டத்த[ப்]பெ[ரு]மபுலியூர்க[ா]ட்டுப்பாண்டியம்பாக்கத்-
த[ப்]பாண்டியம்பாக்கமுடையா[ன்] அப[ப்]வ[வ]ந் திருப்[ப்]பாணையாராக வீர-
சிகரமணி[மு]மெ[ரு]வென[ச]ர் விஜையாஜெழுமண்டலத்துக்குவனாலகா⁸
- 6 த்துப்பிடாரியா[ர்] கெ[ச]யினுன்னால் திருச்சு[ம்]தமண்டபத்துக்கொயிற்[சு]ரும[ம]ர-
ராயாவிருநு இத்தெவர் தெ[வ]தாகமான [ஊ]ர்கனால் வ[ரு] ம[ச]டை கெல்-
லாக்கி இத்தெவர்க்கும் பதிபாதமுலப்பட்டுடைய⁹
- 7 பலபணி கிவனக்கா[ர்*]க்கு[ம்] கிவ[ரு]ஞ்செ[ய]ந்த படி உண்டெவென்று இத்தெவர்-
க்கு மாடாபத்தியஞ்செ[ய]தெ கந்துகபண்டிதனா[யு]ம்¹⁰ பத[ப்]பாதமுலப்பட்டு-
டைப்[ப்]பஞ்சாசாரியத்தெவகீகனையுங்கெட்க உடை[ய]ரார் [பு]ரி¹¹
- 8 முடிவர்க்கு யாண்டு இரண்டாவது வனா[யு]ம் கிவனஞ்செ[ய]த்தில்கெ[ய]ன்று
[செ]யல்வ மெத[ப்]படியார்க்கனையும் புரவு[வ]ரி[தி]ணை[க]ளத்து [மு]க[ெ]வ[ட]டி
பை[ய]யூர்க்கொ[ச]ட்டத்து [ஆ]ரணி கிலை மும்முடிசொழ[க்]வ[ரு]ர் இளை¹²
.
- 9 வெனான் கணபுரமான கிருபசிக[ச]ரமணியிழுப்ப[ப]ன[ச]யனை [நை]ய[ய]த்த[க்]கெ[ச]-
னு அ[தி]கா[ரி]கள் வீர[ச]ிகாம[ணி]மு[வெ]ய-
வெனா

¹ See above, p. 9 and note 5.

² யொயிதியொமெயவாபு[டு]ஜெக்கு மத்த[ய]பாதம் இருகலத்தினால் தெற்கலம் (l. 27), "one kalam of paddy for two kalam of intoxicating drinks for the worship of Yōginī and Yōgēśvara."

³ See above, p. 135, note 1.

⁴ See above, p. 135, note 2.

⁵ Read முன்னர்க்குனித்த.

⁶ No. 64 reads உரிமைச்சத்தமாக[ப்]பிசி.

⁷ Read அதிகாரிகள் ஐயக்கொண்டசொழமண்டலத்து and compare above, Nos. 4 and 10, where Kāliyūr-kōṭam is mentioned as a district of Jayāṅgōḍa-Chōla-maṇḍalam.

⁸ Read தாட்டுக்குவனாலத்து in accordance with unpublished inscriptions of the same temple.

⁹ Read முலப்பட்டுடைப்பஞ்சாசாரிய.

¹⁰ Read மூல.

¹¹ Read புரிநாஜெழுசொழ.

¹² See below, p. 139, note 2.

- 10 மாடை துந்தெண்ணித்தெழெ முன்று¹ மா |— பாக்கம்பன்[னி] மாடை இருதாந்து
இரண்டெ மாகா[ணி] ||— [அ]தைசூர் மாடை பத்தையெ ஒருமாவன[ர] ||—
[கி.க.]
- 11 [கை]- ஐஞ்[ஞாந்]தெரு[பு]த்[தெ]ழெ மு[ன்]து¹ ம[ர]க்காணி[ரின]வ்² மாடை
ஒன்[து]க்கு காக இரண்டாக காக ஆ[மி]ரத்து முப்பத்து காலெ முடிமா-
லனாக்கு காலொன்[து]க்கு [ர]ர[ஜ]³
- 12 [க*][ஐ]நெ [தூணி]யினவ் கலங்கலநெ தூணி காகாழி வாகி ஏற்றி அருமெ[ர]ழி-
தெ[வ]ன் ப[ர]க்காலாவ் நெல்து இரண்டாகித்தெண்ணாமது காற்பத்து முக்-
கலகெய் இர[தூ]ணி மு[க்]குதணிக்கும் கீவ[க]ஞ்செ[ய*]த படி |— *வா-
வ[சு]மெ[கலா]க்கு ஸக்⁴
- 13 காலு[ம்] |— ஸும[ர]ணி[யார்க்கு] ஸக்⁵ ஒன்றுக்கு திருவமுதரிநி
காகாழியும் கதி[ய]முது இரண்டெம் [அ]டைக்காயமுது இரண்டெ இலையமுது
காலும் |— ரா[ய]ய[ரியார்க்கு] ஸக்⁵ ஒன்றுக்கு திருவமுதரி[நி]
.

TRANSLATION.

(Line 4.) Hail ! Prosperity ! In the second year (of the reign) of king Rājākēśari-
varman, *alias* the lord Śrī-Rājēndra-Śōladēva, who *etc.*⁶— when the magistrate (*adhi-
kārīn*) Ambalavan Tirupponдайyār, *alias* Virāṣikhāmaṇi-Mūvēndavēḷār, the
lord of Pāṇḍiyambākkam⁷ (and a native) of Pāṇḍiyambākkam in Perumbuliyyūr-
nāḍu, (a subdivision) of Kāliyūr-kōttam,⁸ (a district) of [Jayāṅgonda-Śōla]-maṇ-
ḍalam, was examining the affairs of the temple in the *mandapa* enclosing the temple
of Piḍāriyār at [Kuvālālam] in Kuvālāla-nāḍu, (a district) of Vijayarājēndra-
maṇḍalam, (he) asked the *Kaṇṇūḷiga-Paṇḍita*⁹ who was the superintendent of the *matha*¹⁰
of this god,¹¹ the *Pañchāchārya* (who wears) a silk garment (in honour) of the feet of the god;¹²
and the *Pūjāri* (*kaṇṇi*) of the god:— “Have allotments been made to this god, [to the
Pañchāchārya] (who wears) a silk garment (in honour) of the feet of the god, and to the
various temple servants,¹³ after the (payments in) gold coins (*māḍai*) accruing from the villages
which are *dēvadāna*s of this god were converted into (*supplies of*) paddy ?”

(L. 7.) The answer was:— “No allotments have been made until the second year (of the
reign) of the lord [Śrī-Rājēndra-Śō]ladēva.”

¹ Read முன்று.

See below, page 139, note 4.

² Read ராஜகேசரியாண்.⁴ Read விசு.⁵ Read ஸக்.⁶ The historical introduction of this inscription is the same as in No. 64.⁷ No. 215 on the *Madras Survey Map* of the Arcot tāluka.⁸ The same district is mentioned above, Vol. I. Nos. 84, 85, 147 and 148, and Vol. III. p. 2. One of its subdivisions, Vippēḍu-nāḍu (Vol. I. p. 117 and Corrigenda on p. 184; *Ep. Ind.* Vol. VI. p. 228), is named after the modern Vippēḍu, No. 59 on the *Madras Survey Map* of the Conjeeveram tāluka. Another of its subdivisions, Pāḍūr-nāḍu (above, Vol. III. p. 2), is probably named after Pāvūr, No. 247 on the *Madras Survey Map* of the Arcot tāluka. Uttaraṇmēṇār formed a separate subdivision of it; see above, p. 3 and note 6.⁹ As Kōlār is situated in the Kanarese country, the head of the *matha* was naturally a Karnāṭaka Brāh-
mana.¹⁰ மாடாபத்தியம் is the same as *māthāpatya* in Dr. Kittel's *Kannada-English Dictionary*, p. 1232.¹¹ In reality the deity of the temple was not a god, but the goddess Piḷāri.¹² The same term occurs in two Tanjore inscriptions (above, Vol. II. No. 21, paragraph 2, and No. 68, paragraph 2) and in an inscription at Pallāvaram (*ibid.* p. 111, note 3). Regarding *pāḍamūla* see *Ep. Ind.* Vol. IV. p. 254, note 4.¹³ For தீபதீபகாந்த see above, Vol. II. p. 278, note 2.

(L. 8.) Thereon the magistrate Virasīkhāmaṇi-Māvēndavēlā[r] appointed (a committee consisting of) the above mentioned persons; the *Puravavaritinnikalattu-Mugavēlli*² of Ilai[yūru] (near) Mummudi-Śōla-nallūr (and) a resident of Āraṇi in Paiyyūr-kōṭṭam; (and) Vēlāṇ Kaṇapuram, alias Nripasīkhāmaṇi-Vilupparaiyaṇ.

(L. 10.) māḍai one hundred and eighty-seven and three twentieths.³ Pākkambal[li] (had to pay) māḍai two hundred and two, one twentieth and one eightieth. [A]raiyyār (had to pay) māḍai ten and a half, one twentieth and one fortieth

(L. 11.) [Altogether], [mā]ḍai five hundred and seventeen, three twentieths and one eightieth, which correspond—at the rate of two kāṣu for one māḍai—to kāṣu one thousand and thirty-four, three twentieths and one fortieth,⁴ which correspond,—at the rate of by the Rāju[kēsari]⁵ (measure) for each kāṣu—to kalam and one tāṇi [of paddy], which correspond—with an increment⁶ of one kalam, one tāṇi and four nāli for each kalam—to two thousand eight hundred and forty-three kalam, two tāṇi and three kuṇṇi of paddy by the marakkāl (called after) Arumolidevaṇ.⁷

(L. 12.) Out of this the following allotments were made:—To Vīrabhadradēvar, [at each] of the three times of the day, four To Brahmāṇiyār, at each of the three times of the day, four nāli of rice, two dishes of vegetables, two areca-nuts and four betel-leaves. To Īsvariyaṇ, at each of the three times of the day, of rice

No. 67.—INSCRIPTION AT SOMANGALAM.

This inscription (No. 182 of 1901) is engraved on three walls of the Saṇḍararāja-Perumāl temple at Sōmaṅgalam,⁸ a village north of Maṇimaṅgalam in the Chingleput district. The ancient name of the temple was Chitrakūṭa (l. 3). Like Maṇimaṅgalam,⁹ Sōmaṅgalam belonged to Māgaṇūr-nāḍu, a subdivision of the district of Śēṅgāṭṭu-kōṭṭam (l. 2 f.).

The inscription is dated in the 3rd year of Rājēndra-Chōla II. The introduction agrees with that of the inscriptions of his 2nd year (Nos. 64 to 66 above), but adds a reference to his queen, without mentioning her name.

TEXT.

1 ஸ்ரீ ஸ்ரீ [I*] திரு மனு¹⁰ விளங்கும் இருகுயலனை[ய] த[ன்] தொகும்
[வ]ரும¹¹ [துனை]மெயனக்கெ[ன]ரவ¹² வஞ்சனை கட[னு] வ[ரி]ராகரத்து
குஞ்சரக்குழாம் பல வாரி அஞ்சலில் சக்கரகொட்டத்து தா[ர]ரவர[னை]த்.

¹ Regarding this designation see above, p. 117, note 10, and p. 118, note 4.

² The missing name is preserved in No. 57 above, text line 23 f.

³ This amount must have been due to the temple from some village, the name of which is lost at the end of line 9.

⁴ This product is wrong. It would be correct if, at the beginning of line 11, we read ஐந்தும்கொடுபத். தெமெ மரவகாயை காணியிலும், "five hundred and seventeen, one twentieth, one fortieth and one eightieth."

⁵ On this measure see above, Vol. II. p. 42.

⁶ Regarding *ēḍi*, 'an increment,' see above, Vol. II. p. 149 and note 1.

⁷ See above, p. 8 and note 3.

⁸ No. 311 on the *Madras Survey Map* of the Conjeeveram tāluka.

⁹ See above, p. 49 and notes 6 and 7. ¹⁰ Read மன்னி. ¹¹ Read வரனும். ¹² Read கொலல்.

[தி]க்கு கீழத்திறை கொண்டருளி அருக்கன் உ[தை]தம்தாசைநிறுத்தும்
கமலமனைய கீலமகடன்னை மு[ன்னி]ர்க்கு[னி]த்தவனான¹ த[ரு]மால் கெழலா-
மெடுத்தன்ன(ன) யாது சனியா ல[வை]கவினிதெறித்[து]த[து]ன குடை² கீழற்க-
ழின்புறந்[ரு]த்தி (|—)

2 திசீர்தியும்³ புலியுக்கிசைதொறு[ந]டாத்தி⁴ விரமுனியாகமும் மாளமுங்கருணையு[முரி]-
மைச்சுற்றமாகப்பிரியாது [நி]சமுச்சம[மு*][ந]ச[தும்] விற்ற[ரு*]நு குலம[ணி]-
மகுடமுறை[வை*]மரில் குடித்தன கழல் தராதிவர் குட செங்கொல் [ந]ரக[வ]⁵
. [ந]டாத்தி⁶ விசலி[வ*]நாவுனத்து புலனமுழுதடையாளொமெ
சிற்றிருநுருளி[ன]⁷ கொவிராஜகெசரி[வ*]நாந உடையார் ஸ்ரீராஜேந்திரசோழ-
பெருமரு⁸ யாண்டு உ [நு]வது (|—) [ஜ][ய*]ந[கெ]ண்டசொழமண்டலத்து
செங்காட்டுக்கொட்டத்து (|—)

3 மா[க]ணுரகாட்டு வெரமங்கல[ம]ரான நானு[ஸ்]வாணி வுலெமங்க[க*]லத்து⁹
மலராமைவையொம்¹⁰ என்களுந்நிறுச்சித்துகூடத்தாழ[வ]ரக்கு குதுவது¹¹ ஸ்ரீரா-
வெவெவெ செயத [ப]ரிசா[வ]து [ப*]¹²

TRANSLATION.

Hail! Prosperity!¹³ In the 3rd year (of the reign) of king
Rājakēsarivarman, *alias* the lord Śrī-Rājēndra-Śōladēva, who was pleased to
take his seat on the throne of heroes together with (*his queen*), the mistress of the whole
world,— we, the great assembly of Sōmaṅgalam, *alias* Rājāsikhāmaṇi-chaturvēdi-
maṅgalam, in Māgaṇūr-nādu, (*a subdivision*) of Śēṅgāṭṭu-kōttam, (*a district*) of
Jayaṅgonda-Śōla-maṇḍalam, drew up the following writing on stone, to last as long
as the moon, in favour of the lord of the holy Chitrakūṭa (*temple*) in our village.

No. 68.—INSCRIPTION IN THE PANDAVA-PERUMAL TEMPLE.

This inscription (No. 17 of 1893) is engraved on the north wall of the Pāṇḍava-Peru-
māl temple at Conjeeveram. The ancient name of the temple was Tiruppādagam
(l. 3), and it is mentioned under the name of Pādagam in the *Nālāyirapparaṇḍham*.

The date is the 5th year of the king, who is now styled Kulōttunga-Chōladēva
(I.), while in the inscriptions of his 2nd, 3rd and 4th years (Nos. 64 to 67 and 77) he still
bears the name Rājēndra-Chōladēva (II.).

The new inscription refers to his early victories at Śakkarakōṭṭam and Vayi-
rāgaram.¹⁴ It then states that he vanquished the king of Kuntala, *i.e.* the Western
Chālukya king Vikramāditya VI., that he crowned himself as king of the country on the
banks of the Kāvêri, *i.e.* of the Chōla country, and that he decapitated an unnamed
Pāṇḍya king. An inscription of the 6th year of his reign¹⁵ adds nothing new to these
statements.

¹ Read குனித்த.

² Read கீழி.

³ Read திசீரியும்.

⁴ Read வீர.

⁵ Read வீற்றி.

⁶ Restore தாவலமுப்பிதொறும்.

⁷ Read தீற்றிருத்தருளின.

⁸ Read ஸ்ரீராஜேந்திரசோழ.

⁹ Read மாகணுர.

¹⁰ Read அகரகெ-கீழி.

¹¹ Read செங்குரு.

¹² The remainder of line 3 and the following 3 lines mention several pieces of land which were assigned to the temple for its various requirements. I consider it unnecessary to publish this portion of the inscription.

¹³ The historical introduction of this inscription is the same as in No. 64.

¹⁴ See page 132 above.

¹⁵ On the south wall of the Śmaśānōvara shrine in the Ēkāmanātha temple at Conjeeveram (No. 1 of 1893). This inscription is much obliterated and is therefore left unpublished.

The subjoined inscription records that a merchant of Kāñchipuram provided the temple with a flower-garden and purchased from the villagers of Ōrirukkai some land for the benefit of the gardeners. I cannot find Ōrirukkai on the map; but it must be looked for near Uttiramēlūr¹ (l. 4) in the Madurāntakam tāluka of the Chingleput district. As boundaries of the land granted, the inscription mentions also the river Alichchiyāru and apparently the village of Śāttamaṅgalam. A village of this name² I find 8 miles east of Madurāntakam.

TEXT.

- 1 ஸ்ரீ பரீ [] [] புதம் சூழ் புணரி அகம் சூழ் புலியில் பெ[]ரன்கெமி-
யளவுடன் கெமி நடாத்தி விளங்கு ஜயம[] இனங்கொப்ப[]ருவத்து சக்கரகொட்-
டத்து விக்கிரமத்தொழி[] புதுமணம் புணர்³ வன்களிற்றிட்ட[]⁴ வயி-
ராகரத்து வாரி அயிர்முனைக்கொளவனாசர் தனயிரிய[] வாளுறை கழித்து
தொன் வலி காட்டி பொர்ப்பரி கட்ட[]த்தி⁵ விர்த்தியை கிறுத்தி வடநிசை வா-
கை சூடித்தென்றிசை[]தெமருகமலப்பூ[]மகள்⁶ புதுமையும் பொன்சியாடை[]யும்
கன்சிலப்பாவையுளரிமைபுறவிர்த்து⁷ புசிதரு[]ருமணிமரு-
- 2 முறைமை[]யில் சூடி தன்[]புயிர[]ன[]தம் தடமுடிய[]க []தாக்கிலவெ[]நர்
[]பு[]பொ[]ன்⁸ மதுவாறு []பரு[]கலி[]ரா⁹ வறப்ப செ[]கொல் திசை-
தொறுஞ்செ[]வ வெண்குடை இருசிலவள[]கமெ[]ங்கணுநகாது திரு[]வெண்-
ணிலாத்திகழ ஒருதரி மெருவில் புலி விளையாட []பூ[]கட[]நீ[]வா¹⁰ரத்து பூவர்
திறை வி[]டுத்த கல[]ன் சொ[]ரி¹¹ களிது முறை கி[]ற்ப விளங்கிய தென்கவ-
ருகலை பருவலைத்துக்கிடப்ப []ன்மணியாசமுந்ருப்ப[]யத்தலங்கலும்¹² தரு[]
¹³விரமு[]யாகமு[] விளங்க பார்மிசை மெவ[]ர் வணங்க¹⁴ விரவிறுதறாவகத்து
புலகருமுதுடைபாளோடும் []நீந்தி-
- 3 குருகுளிய கெ[]ர []ராஜகெ[]வரி[]வது¹⁵ராக உடையார் ஸ்ரீகுலொத்துக்கசொழமெவ-
[]ற்கு பாண்டு அஞ்சாவது []வ[] ஜயங்கொண்டசொழமண்டலத்துக்காலியூர்க்கொ-
ட்டத்துக்காலியூர்காட்டு ஓர்[]ருக்கை ஊரொம் விலாவெகை செய்து குடுத்த
பரிசாவது []¹⁶ விற்கொட்டத்தெயில்காட்டு ககரங்குரஞ்சிபுரத்து¹⁷ அருமொழிதெ-
லப்பெருமெருவில் வியாபாரி குமா[]ப்பெருவாணியன் தெவ[]ன் எறிஞ்சொடியாக
அருளாளராவன் திருப்பாடகத்தெழுருளியிரு¹⁸ ஆழ்வா[]துக்குச்செய்த திருக-
னவகம் கொயிலில் திருப்புகக்குடையில்¹⁹
- 4 அரு[]னராவலகென்தம் திருனனவ[]முழப்ப[]ர்க்குக்கொற்றுக்கும்²⁰ புடவை
[]மு[]தலுக்கும்²¹ கிவநு[]செய்ய²² காங்கள் இறைமியிச்சி எங்குளில்²³ விற்து-
க்குடுத்த []லமாவது []²⁴ கிழ்பாற்கெல்லை உத்தி[]சமெலூரார் வதிக்கு மெற்கு-
கெப்பாற்கெல்லை அழிச்சியாற்றுக்கு வடக்கும் மெல்[]பா[]ரு[]கெல்லை []ரு[]வ-
[]²⁵காவாழ்வ[]ருக்கு காங்க[]ன் விற்த கிவ[]துசரும் சாத்தமங்கலமுடைய[]ன்
கடகன் செதுவுக்கும் கிழக்கும் வடபாற்கெல்லை சாத்தமங்கலமுடையான் கடிச்ச-
ஞ்செதுக்குண்டி[]க்குத்தெற்கும் []²⁶ இந்நாங்கெல்லைபு-
- 5 []ருமகப்பட்ட உண்ணிலமொழியின் திப்ப[]ருதுசாண் கெ[]ரால் குழியிரண்டாயச-
மு[]²⁷ விற்து இந்நிலத்துக்கு விலை[]பாருளியன் பக்கல கொண்ட பெ[]ன்

¹ This is another form of Uttaramēlūr on page 3 above, note 6.

² No. 491 on the Madras Survey Map of the Madurāntakam tāluka.

³ Read புணர்ந்த.

⁴ Read நீட்டம்.

⁵ Read கித்தி.

⁶ Read பொதுமை.

⁷ Read பாவையின் தனிமை.

⁸ Read புனிதத்திரு.

⁹ Other inscriptions add பொல்.

¹⁰ Read வீர.

¹¹ Read காஞ்சி.

¹² Read கடையில்.

¹³ Read கருவ் கொத்துக்கும்.

¹⁴ Read னுரில்.

¹⁵ Read கிழ்.

¹⁶ Read விரமம்.

alias Arulāladāsaṇ,¹ a merchant (*residing*) in the great street of Arumolidēva² at Kāñchipuram, a city in Eyil-nāḍu, (a *subdivision*) of Eyirkōṭṭam,³ had made for the god who is pleased to reside in the Tiruppāḍagam (*temple*) a flower-garden, called the flower-garden of Arulāladāsaṇ (*and situated*) on the outside of the temple. In order to provide for the cost (*mudal*) of the clothing of those who work (*in this garden*) and of (*their*) families, we sold the following land in our village free from taxes.

(L. 4.) The eastern boundary (*is*) to the west of the road of the inhabitants of Uttira-mēlūr; the southern boundary (*is*) to the north of the Alichchiyāru (*river*); the western boundary (*is*) to the east of the land which we have sold to (*the temple of*) Tiruve[h]kāvālvāṇ⁴ and of the field of Śāttamaṅgalam-Uḍaiyāṇ Kadagaṇ; and the northern boundary (*is*) to the south of the small field of Śāttamaṅgalam-Uḍaiyāṇ Kadichchūṇ. Having sold the two thousand *kūḷi*, (measured) by the rod of sixteen spans,⁵ enclosed in these four boundaries, not excluding the cultivated land, (*we*) received from him⁶ as purchase-money for this land eleven *kaḷaṇḍu* of gold, weighed by the true standard of the city (*kūḷi-nar-kal*) (and) equal (*in fineness*) to the *Maḍurāntakaṇ-māḍai*.⁷ Having received (*this amount*) in full and having made (*the land*) a tax-free *dēvadāna*, we shall not be able to claim on this land *vēlikkāṣu*,⁸ water-cess (*nir-vilai*), petty taxes,⁹ *sōrumāṭṭu*¹⁰ and any other (*tax*).

(L. 5.) We have to measure into the treasury of the temple the paddy which comes from the land harvested in *Āṇaikkazukku*, (a portion of?) this land. It shall be lawful to irrigate the land lying to the east (*of the land sold*), from the channels included in this land.

(L. 6.) Having thus agreed, we, the inhabitants of Ōrirukkai, made and gave (*this*) writing on stone to continue as long as the moon and the sun. At the bidding of these, I, Śāttamaṅgalam-Uḍaiyāṇ Vēḷāṇ Kayilāyatī[āṇ], a cultivator of this village, wrote (*this*). This is my writing. (*This is placed under*) the protection of the *Śrī-Vaiṣṇavas*.

No. 69.—INSCRIPTION AT TIRUKKALUKKUNRAM.

This inscription (No. 174 of 1894) is engraved on the wall of the strong-room of the Vēdagiriśvara temple at Tirukkalukkunram, a large village in the Chingleput district on the road from Chingleput to the port of Sadras.¹¹ This village is mentioned in Sundaramūrti's *Dēcāram* as Kaḷukkunram, 'the hill of the kites.' The ancient name of the temple was Mālasthāna.¹² Tirukkalukkunram itself bore the surname Ulagaḷanda-Śōḷapuram and belonged to Kaḷattūr-nāḍu, a subdivision of the district of Kaḷattūr-kōṭṭam. The names of this district and of its subdivision are derived from Kaḷattūr, a village on the south of Chingleput.¹³

¹ This name is derived from Arulāla-Perumāl, the name of the great Vishnu temple in Little Kāñchi. Compare *Ep. Ind.* Vol. III. pp. 71 and 118, Vol. IV. p. 145, and Vol. V. p. 72.

² See above, p. 8, note 3.

³ See above, Vol. II. p. 390.

⁴ According to the *Nāḷiyiraprabandhaṇ*, Vēḷkā was one of the Vishnu temples in Kāñchi. Besides, Vēḷkā or Vēgavati is the name of a river which passes Conjeeveram and joins the Pālāru near Villivalam; see above Vol. II. p. 345 and note 9.

⁵ See above, p. 106 and note 3, and p. 109.

⁶ Viz. from Arulāladāsaṇ (L. 3).

⁷ On *kūḷi-nar-kal* and *Maḍurāntakaṇ-māḍai* see *Ep. Ind.* Vol. V. p. 106, notes 1 and 3.

⁸ The same term occurs in No. 57 above, text line 9.

⁹ *Sill irai* is the same as *sil-vuri*, on which see above, p. 122, note 6.

¹⁰ With this obscure term compare *ēṇē'chōru*, above, No. 24, text line 7, and No. 27, text line 8.

¹¹ See *Ep. Ind.* Vol. III. p. 276, and *Ind. Ant.* Vol. XXI. p. 343.

¹² See line 34 of the present inscription, and the four inscriptions quoted in the preceding note.

¹³ See *Ind. Ant.* Vol. XXI. p. 197, note 1.

The inscription records the grant of two lamps, made in the 14th and 15th years of the reign of Kulōttunga I. (ll. 32 and 38). The historical introduction agrees on the whole with that of No. 68 as far as line 11. It then relates that Kulōttunga I. drove Vikkalan (i.e. Vikramāditya VI.) from Nāngili (in the Kōlār district)¹ by way of Maṇalūr² to the Tuṅgabhadra river, and that he conquered the Gaṅga-maṇḍalam and Śiṅgaṇam, (by which the dominions of Jayasimha III. seem to be meant.³ Having secured his frontiers in the north, he turned against the Pāṇdyas⁴ and subdued the south-western portion of the peninsula as far as the Gulf of Maṇṇār, the Podiyil mountain (in the Tinnevely district), Cape Comorin, Kōttāru, the Sahya (i.e. the Western Ghāts) and Kudamalai-nādu (i.e. Malabar). From the statement that he "fixed the boundary of the Southern country" (l. 27), it may be concluded that he limited the territories of the Pāṇdyas to the Madura district. In order to pacify the newly acquired country, he settled some of his officers on the roads passing through Kōttāru, etc. An inscription of the 39th year of his reign at Chōlapuram, a portion of Kōttāru (No. 46 of 1896), actually mentions one of those military settlers.⁵

TEXT,

- 1 ஸ்ரீ ஸ்ரீ [||*] [புரம் சூழ்] புணரி அகழ் சூழ்* புதி[ரி]ம்பொன்னெ-
மிய[ள]வும் தக் கெம்* [வி]-
- 2 [ள]ங்கு சயமா[னை] இளங்கொப்பருவது சகாகொட்டில் விக்கரமதெ[ர]* . . .
- 3 [ர்]து மதவா[ரி]ட்டம் வரி[ரா]கரது [வா]ரி அரிதுனைக்கொளவனாரை த* . . .
. . . . [ஐ]தை சந்[ரு]
- 4 தொழ்* வலிகாட்டி[ப்ப]ப[ா]*ர்ப்பரி கடாதிசிந்தியை¹⁰ கிறுதி வட[தி]ச வானக
குடிதெ[ன்]நிசை[தெ]ம[ரு]கமல[ப்பூ]-
- 5 மகன் பொது[ம]யும் பொன்சியாடை நன்னிலப்பாலை[ரி]*நகிமையுலகிந்து¹¹ பு.
[னி]தருகரு[ணி]-
- 6 மகுட[ம்*] உரிமைநி[ற்]சூழ்த்தன்னடி [இ]ரண்டெட முடியாகதெ[ர]*[ன்*]னிலவென
சூட மு[ன்]னை மது[ர]து பெருக¹² க-
- 7 வியாறு வறுப்ப செ[ன்]கொலினவல்புநெ[தா]துச்செல்ல¹³ [டு]வண்[ரு]டை
- 8 "இருசிலகிளாகமெங்கணு[க]து [தி]ருசிழ[ல்] [டு]வண்[ணி]வாதிசுழ ஓ-
- 9 குத[னி] மெருவிந்[பு]வி வி[ள]ய[ா]ட [வா]ர்கட[ல்]¹⁴ திவா[ர]சுது பூவ[ர்] த[ன]ற
விதக க[வ]-

¹ See above, Vol. II. p. 235, note 5.

² This place cannot be identified.

³ See above, Vol. II. p. 235, note 7, and p. 391, note 7.

⁴ Here (l. 22 f.), as in the Chidambaram inscription (*Ep. Ind.* Vol. V. p. 104) and in the *Kalinga'tu-Parani* (xi. verse 69), 'five Pāṇdyas' are spoken of. Mr. Venkayya has drawn attention to the word Pañchayan, 'one of the five,' which is used in this inscription (l. 22) and in Tamil literature as a title of the Pāṇdyas kings, and concludes that "very often, if not always, there were five Pāṇdyas princes ruling at the same time" (*Ind. Ant.* Vol. XXII. p. 60 f.). I suspect that this custom may have been due to the desire of imitating the mythical Pāṇḍava brothers, who were five in number.

⁵ L. 3 f. :—கொட்டாற்று தலைப்படை [காணி]விச்சாதார்த்த[த]ம்பில் படைவிலாத் தமிழன் மாணிக்கன். Compare *Ind. Ant.* Vol. XXIV. p. 264, note 28.

⁶ Read தன் தெமி தடப்ப.

⁷ Read தன் தளமிரிய வானுறை.

⁸ Read புதிதத்திது.

⁹ Read வனாக.

¹⁰ Read விக்கரமத்தொழிலால் புதுமணம் புணர்த்து.

¹¹ Read தொன்.

¹² Read கீர்த்தியை.

¹³ Read பெருக.

¹⁴ Read தொதுச்செல்வ.

¹⁵ Read தவச.

- 10 [ஞ்]சொரி களிது [மு]றை திற்ப [வி]லக்[நி]ய [தென்]னவக் சந்தலை [ப]நு-
[லை]நிட
11 தக் பொ[ன்]கதற்புதிடைகீட்டப்ப இ[ன்னாட்]பிற்சுவப்பி[ன]ை பெ[ர]ல் திற்பி[ழை]-
12 யெ[ன]னும் சொ[ல்]லெ[தி]ர் கொடந்தில்லது¹ தன்[]கை வில்லெதிர் கொடா
வி[ய]க்[சு]-
13 வக் க[ல்]லு[தர்] [கங்கி]கி [து]டந்[நி] மணலூர்[] கடுவெ[ன]துங்க[பதரையன்]-²
14 வன[ன்]³ வெங்களிது விட்ட மாந[மும்] கூ[றிய] [வி]ரமுங்கிடப்ப ஏறி[ய ம]லை.
[க]ளு-
15 [முது]கு கெளிப்பவிழிந் கதிகளும்* [சமுன்று]டைத்தொட விழுந் கட[லன்]-⁴
16 [ஞ]கலெகிரிதலமா குடகி[ன]ை[ச]க்[ன]ை[ன]ை தாதையுன[னும்] பின்[ன]-
17 [ளி]ட்ட பலபல [முது]கும் பயப்பெ[தி]ர்⁵ மாறிய ச[ய]ப்ப[ெ]பரு[தி]ரு[வ]ம்
[ப]ழியு[க]ளா கு-
18 [டு,க] புகழின் செ[ல்]வியும் [வாள்]விட்ட⁶ [ம]ட[ன]ை[ய]ரீ[ட்ட]முமின[து]⁷
குடுக வெங்-
19 [க]ரி நீராயு[ம்*] கங்கமண்டலமும் சி[ங்கண]மெ[ன்]னும் பாணி இரண்[டு][ம்*]
ஒருகிரைக்-
20 [ன]ை[டு]காண்மண்டிய புகழொடு பா[ன்]டிமண்டல[மும்] கொ[ள்]ளதிரு[வ]ன-
21 தடைது⁸ பொறிகரிதலங்க[னும்]⁹ தவி[ரவாரி]யும் உடைச்சாய் வடகடல் தெ-
22 ன்கடல் மெ[ல்] (கடல்) வ[ன]து பொல் [க]க் [ெ]பரு[ஞ்செனை]யெ[ய]விப்பஞ்சவ-
23 [ன]ை[வரும்] பொருத பொ[க்]ளதஞ்சி வெரு[] களிடு[தாடி]¹⁰ அரணைக[ப்பு]க
¹¹ காடித்து[ன]-
24 [ட]து [ன]ு[ட]டிப்படு[து] மற்ற[வ]ர்தம்மை வரசரர் திரியும் கொற்ற¹² வெ[ஞ]-
காமெற்றி
25 கொற்றவிடுவெ[ய]வ[ன]யு[ம்] தி[சை]தொதுகி[து]தி[] மு[தி]க் சலா[பமு]ம்
26 மு[தமி]ழ்ப்பொ[தி]யினில்¹³ [ச,க]வ[ன்கரி] முகன்னி . யாவகைக்-
27 கொண்ட[ரு*][ளி] தென்னாடலை¹⁴ காட்டி¹⁵ கடல்ம[லைகாடு]ள சா[வெ]றெல்வா-
னகி [வி]-
28 க[ம்]பெ[ற] மா[டு]வறிய [தக்]¹⁶ வரு[ந்]கி[க]வே[வரை] குறு[கலர்]¹⁷ கொட்ட[ர]-
துட்ப்பட தெறி-
29 தொதுந்[லை]கரிட்டரு[ளி] திறல் [ெ]கான் சி[ங்காசக]து இருருளி பொங்-
கொளி-
30 [ய]ர[மு]ம் திருப்பய[து]லங்கலும் [பெரல்] வீரமு[ம்] தியாகமு[ம்] வினங்க ப[ர]ர-
31 மிசை மெ[வல]ர் [வண]ங்க¹⁸ விற்றிருருள்[ய] [ெ]காவிரா[ஜகெசரி]வ[து]ராக
சகர[வ]த்தி-

¹ Read கொடிற்றல்லது.² Read பத்திரை.³ The Tanjore inscription (above, Vol. II, No. 58) reads வும் வெங்கணும் (read எங்கணும்) பட்ட வெங்களிதும் விட்ட தத் ம[ர]ன.⁴ Read கடல்க.⁵ Read பயந்தெதிர்.⁶ Other inscriptions read வாளாரொண்கண்.⁷ Read மீளாது.⁸ Other inscriptions insert வெள்ளவருபரித்தாங்கமும் or corruptions of it.⁹ No. 73 reads [ெ]பரு[க]ரிக்கலங் [க]ளுந்.¹⁰ Read தெளித்தொடி.¹¹ Read காடற.¹² Read பெசுற்றை.¹³ Read பொகியிலும் மத்தவெங்கரி படம் மையச்சையமுங்கண்ணியுங்கைக்.¹⁴ Read தென்னாட்டெல்ல.¹⁵ Read குடமலை.¹⁶ This is probably a corruption of வருகிணி.¹⁷ Other inscriptions insert குலைய.¹⁸ Read வீ,மறி.

- 32 [க]ள் ஸ்ரீகுலோத்துங்க[சொ]ழ[தெ]வற்கு [யாண்டு ய]ச ஆவது ஜயங்கொ-
 33 ண்டொ[சாழ]ம[ண்டல]த்து[க]ன[தூர்க்கொ]ட்டது கனதூர்காட்டு த[ன்] கூற்ற
 தெவதாத[ஈருக]மு-
 34 கு[ன்]மமாந ¹ உலகனகசொ[ழமு]து ² ஸ்ரீமூலவஸுதமுடையதேவா[தெ]வற்கு ³ ஓய்மா-
 னுட்டு செஞ்ச[ரக]
 35 சொ[ழ]கொளகல்வாரி[ரு]கு . . . ப்பள்ளி செவ்வன் பழுமடையனாக குலோத்து-
 ங்கசொ[ழ]ப்[பெ]ரி-
 36 யாயக் வைக திருது[ச]ர[வின]கு க ஒன்றிதுகு அருமொழிதெவதமுகால் கிச-
 தமுழகு செய[ரு]
 37 விட்ட சா[வா] மு[வாப்பொ]ராமு தெண்ணாது [*] இவை சஞ்சாதித[வ]காய்
 செலு[த்து]வ[ரன்] அடி எந் [த]-
 38 லை மெளிக [*] இது [வா]த[தெ]வ[வா]ர[தெ]கு [*] மெற்படியான் [ய]ரண்டு
 லுது ஆவது [வை]வ[த]
 39 திருது[ச]ர[வின]கு . . . ட ⁴ [ஆடு] தெண்ணா[தும்] சாவா [மு]க[ச]ப்பெ-
 ராமு [*] இவை[ய]ப் ப[த]ர[தெ]வ[வா]ர[தெ]கு [*]

TRANSLATION.

(Line 1.) Hail ! Prosperity ! While the wheel of his (*authority*) went as far as the golden circle (*i.e.* Mount Mēru) on the earth, which was surrounded by the moat of the sea, that was (*again*) surrounded by (*his*) fame, (*the king*) newly wedded, in the time (*when he was still*) heir-apparent, the brilliant goddess of victory at Śakkarakōṭṭum by deeds of valour and seized a herd of mountains of rut (*i.e.* rutting elephants) at Vayirāgaram.

(L. 3.) (*He*) unsheathed (*his*) sword, showed the strength of (*his*) arm, and spurred (*his*) war-steed, so that the army of the king of Kondaḷa, (*whose spear had*) a sharp point, retreated.

(L. 4.) Having established (*his*) fame, having put on the garland of (*the victory over*) the Northern region, and having stopped the prostitution of the goddess with the sweet and excellent lotus-flower (*i.e.* Lakshmi) of the Southern region, and the loneliness of the goddess of the good country whose garment is the Ponnī, (*he*) put on by right (*of inheritance*) the pure royal crown of jewels, while the kings of the earth bore his two feet (*on their heads*) as a large crown.

(L. 6.) The river (*of the rules*) of the ancient king Manu swelled, (*and*) the river (*of the sins*) of the Kali (*age*) dried up.

(L. 7.) (*His*) sceptre swayed over every (*quarter of*) this continent of the *nāval* (tree) ; the white light of the sacred shadow of (*his*) white parasol shone everywhere on the circle of the great earth ; (*and his*) tiger (*-banner*) fluttered unrivalled on the Mēru (*mountain*).

(L. 9.) (*Before him*) stood a row of elephants showering jewels, which were presented (*as*) tribute by the kings of remote islands whose girdle is the sea.

(L. 10.) The excellent head of the refractory king of the South (*i.e.* the Pāṇḍya) lay outside his (*viz.* Kulōttunga's) beautiful city, being pecked by kites.

¹ The ஂ of உலகனக is engraved below the line.

² Read ஸ்ரீமூலவஸுத.

³ Read ஓய்மா. The ஸ is added in order to mark the length of the preceding vowel ஓ ; compare above, p. 16, note 2. The ய is engraved below the line.

Read க கு விட்ட.

(L. 11.) Not only did the speech (of Vikkalan):—"After this day a permanent blemish (*will attach to* Kulōttuṅga), as to the crescent¹ (*which is the origin*) of (*his*) family,"²—turn out wrong, but the bow (*in*) the hand of Vikkalan was not (*even*) bent against (*the enemy*).

(L. 13.) Everywhere from Naṅgili of rocky roads—with Maṇalūr in the middle—to the Tuṅgabhadra, there were lying low the dead (*bodies of his*) furious elephants, his lost pride and (*his*) boasted valour.

(L. 14.) The very mountains which (*he*) ascended bent their backs; the very rivers into which (*he*) descended eddied and breached (*the banks*) in their course; (*and*) the very seas into which (*he*) plunged became troubled and agitated.

(L. 16.) (*The Chōla king*) seized simultaneously the two countries (*pāṇi*) called Gaṅga-maṇḍalam and Śiṅgaṇam, troops of furious elephants which had been irretrievably abandoned (*by the enemy*), crowds of women, (*the angles of*) whose beautiful eyes were as pointed as daggers, the goddess of fame, who gladly brought disgrace (*on* Vikkalan), and the great goddess of victory, who changed to the opposite (*side*) and caused (*Vikkalan*) himself and (*his*) father, who were desirous of the rule over the Western region, to turn their backs again and again on many days.

(L. 20.) Having resolved in (*his*) royal mind to conquer also the Pāṇḍi-maṇḍalam (*i.e.* the Pāṇḍya country) with great fame, (*he*) despatched his great army,—which possessed [excellent horses (*resembling*) the waves of the sea], war-elephants (*resembling*) ships, and troops (*resembling*) water,—as though the Northern ocean was overflowing the Southern ocean.

(L. 22.) (*He*) completely destroyed the forest which the five Pañchavas (*i.e.* Pāṇḍyas) had entered as refuge, when they were routed on a battlefield where (*he*) fought (*with them*), and fled cowering with fear.

(L. 24.) (*He*) subdued (*their*) country, drove them into hot jungles (*in*) hills where woodmen roamed about, and planted pillars of victory in every region.

(L. 25.) (*He*) was pleased to seize the pearl fisheries,³ the Podiyil (*mountain*) where the three kinds of Tamil (*flourished*),⁴ [the (*very*) centre of the (*mountain*) Śaiyam⁵] where furious rutting elephants were captured, and Kaṇṇi,⁶ and fixed the boundaries of the Southern (*i.e.* Pāṇḍya) country.

(L. 27.) While all the heroes⁷ in the Western hill-country (Kudamalai-nāḍu)⁸ ascended voluntarily to heaven, (*he*) was pleased to bestow on the chiefs of his army, who were mounted on horses, settlements on every road, including (*that which passed*) Kōṭṭāru,⁹ in order that the enemies might be scattered, and took his seat on the throne acquired in warfare.

¹ The spot in the moon is alluded to.

² The Eastern Chālukya family, from which Kulōttuṅga I. was descended in the male line, claimed the Moon as its ancestor.

³ This refers to the coast of the Gulf of Maṇṇār.

⁴ See above, Vol. II. p. 236, notes 1 and 2.

⁵ This is the Tamil form of *Sahya*, the Sanskrit name of the Western Ghāṭa.

⁶ See above, Vol. II. p. 236, note 3.

⁷ In Malayālam, *chāṭṭṛ* (Tamil *śṭṭṛu*) means 'one who has elected to die, *moriturus*.' Interesting details about the *Chāṭṭṛs* are found in Mr. Logan's *Malabar*, Vol. I. pp. 162 to 169.

⁸ This term does not refer to Coorg as I suggested in Vol. I. p. 63, but is probably identical with the modern Malayālam or Malabar.

⁹ This is the well known town near Cape Comorin; see *Ep. Ind.* Vol. V. p. 104, note 3.

(L. 29.) (He) was pleased to be seated (*on it*) while (*his*) valour and liberality shone like (*his*) necklace of great splendour and (*like*) the flower-garland on (*his*) royal shoulders, (*and*) while (*all his*) enemies prostrated themselves on the ground.

(L. 31.) In the [1]th year (*of the reign*) of this king Rājakēsarivarma, *alias* the emperor Śrī-Kulōttuṅga-Śōladēva, 1—one—perpetual lamp was given to Mahādēva, the lord of the Śrī-Mūlaśthāna (*temple*) at Tirukkaḷukkuṇṇam, *alias* Ulagaḷanda-Śōlapuram, a *dēvadāna* in its own circle (*kūru*)¹ in Kaḷattūr-nādu, (*a subdivision*) of Kaḷattūr-kōttam, (*a district*) of Jayanṅonda-Śōla-maṇḍalam, by . . . ppulli Śelvan Paḷumadaiyan, *alias* Kulōttuṅga-Śōla-periyarayan, who resided at Śēvūr,² *alias* Śōlakēraḷanallār, in Ōymāṇṇādu.³

(L. 36.) In order (*to supply*) to (*this lamp*) one *ṇḷakku* of ghee per day, (*measured*) by the *Arumolidevan-ṇḷakku*,⁴ (*he*) granted ninety full-grown ewes, which must neither die nor grow old.⁵

(L. 37.) The feet of him who will continue this (*grant*) as long as the moon and the sun exist, shall be on my head. This (*is placed under*) the protection of all *Māhēscaras*.

(L. 38.) In the 15th year (*of the king's reign*) the above-mentioned person (*also*) granted ninety full-grown ewes, which must neither die nor grow old, for 1 (*other*) perpetual lamp which (*he*) had given. This (*is placed under*) the protection of all *Māhēscaras*.

No. 70.—INSCRIPTION AT SRIRANGAM.

This inscription (No. 62 of 1892) is engraved on the east wall of the third *prākāra* of the Rāṅganātha temple⁶ on the island of Śrīraṅgam near Trichinopoly. It mentions Śrīraṅgam as Tiruvaraṅgam (l. 16) and the temple as Tiruvaraṅgadēvar (l. 10).

The date is the 18th year of the reign of Kulōttuṅga I. The historical introduction does not add any fresh details to those narrated at the beginning of the inscriptions of the 14th and 15th years.⁷ The inscription records that a certain Kāḷiṅgarāyar granted to the temple 6½ *kāṣu* with the condition that the interest should be applied to defraying the cost of offerings on two festival days.

As discovered by Mr. Venkayya,⁸ the subjoined inscription fixes the time before which two of the twelve Vaishṇava Āḷvārs, who were the authors of the *Nāḷāyiraprabandham*, must have lived. For, (1) it refers to the recital of the text beginning with *Tēṭṭarundirai* (l. 13), which is the 2nd chapter of the sacred hymns of Kulaśēkhara; and (2) the names of three of the temple officials who are mentioned in the inscription prove that the Vaishṇava saint Śaṭthagōpa or Nammāḷvār was already at that time well known and highly venerated.⁹ As noticed before, his work, the *Tiruvāymoli*, is presupposed already in an inscription of Rājarāja I.¹⁰ These epigraphical evidences are fatal to the theory of Dr. Caldwell, who placed the Āḷvārs in the 12th or 13th century.¹¹

¹ See p. 3 above, note 7.

² In accordance with the next following note, this must be Chēvūr near Tiṇḍivāṇam; see Mr. Sewell's *Lists of Antiquities*, Vol. I p. 207.

³ According to the inscriptions of the Tintriṇḷēvara temple at Tiṇḍivāṇam, this place belonged to Ōymāṇṇādu.

⁴ See above, p. 8, note 3.

⁵ See above, Vol. II. p. 375, note 3.

⁶ Regarding a few other inscriptions in the same temple see *Ind. Ant.* Vol. XXI. p. 344; *Ep. Ind.* Vol. III. pp. 7 and 117, and Vol. IV. p. 148.

⁷ See below, p. 151, note 1.

⁸ See above, Vol. II. p. 252, note 7. ⁹ See below, p. 151, notes 3, 5 and 6.

¹⁰ See page 2 above.

¹¹ *Comparative Grammar*, p. 143 of the Introduction.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [] பு[]ம் சூழ் புணரி [அ]ம் சூழ்த [பு]¹ . . . []ப[]ன்-
கெ[]மி[]ப[]ன[]ய[]க[] கெ[]மி கடப்ப வி[]ன[]க்கு ஜயமகளை இனங்கொப்பருவந்து ச[]க-
காக்கொட்டத்[]து வி[]க[]மி[]ரமத்தொ[]முலால் புதுமணம் புணர்[]க[]து² ம[]து[]ல[]ன[]ர-
[]ய[]ட்டம் வயிரா[]கா[]த்து வாரி அயிரமு[]னை[]க்கொ[]க[]தளவரசர் தந் தளமிரி[]ய
வ[]ர[]ன[]தை கழித்துத்தொன் வலி காட்டி[]ப்பொ[]ர்ப்பரி நடாத்தி[]க[]மி[]ர[]த[]த[]க[]யை³
- 2 []மி[]து[]த்தி வடநிசை வாகை சூடித்தெ⁴ ம[]ருக[]ம[]ல[]ப்பூமகன் பொரு-
மையும் பொங்கியாடை க[]ன்[]கிலப்பாவை தகிமையுத்தவிர வந்து⁵ புதித்திருமணி-
மரு-ம் உ[]ரி[]மைமிற்குடித்த[]ன்[]கடி இரண்டும் தடமுடியாகத்தொங்கிலவெந்தர்
[]சூ[]ட முக்கினை []ம[]து[]ல[]ர[]யு பெருக கலியா-
- 3 து வது[]ப்ப[]ச்செங்கொல் திசை[]கொ[]து[]ஞ்⁶ []ரு[]டை []இ[]ரு[]சி[]வ-
வளாகம் எங்கன[]ன[]கா[]து திருநிலை வெ[]ண்ணிலாத்திகழ ஒருநி மெருநி[]பு[]லி
வி[]ன[]யா[]ட[]⁷ வாககடந்திவா[]கா[]த்துப்பூபாலர் தி[]தெ[]றி வி[]தெ[]று கலஞ்சொரி
கலியு முறை தி[]ந்[]ப[] விலங்கி[]ய தெ[]க[]க[]வ[]ந் கரு[]ன[]லை பரு[]ன[]லை-
- 4 த[]தி[]டத்த[]ன் பொங்க[]க[] புறத்திடை[]க[]மி[]டப்ப இ[]ந்⁸ []ந்[]ரு[]ல[]ப்[]பி[]தை
பொல் தி[]ந்[]பி[]க[]மு[]யெ[]ந்துஞ்சொல்வெதிர் கொடிற்றல்வது தந் கை வில்லெதிர்
கொடா விக்கலந் தாகங்கி[] []து[]டங்கி ம[]ன[]லூர் கடு[]வ[]ரத்துங்கபத்தி[]கா-
[]ய[]ச[]வ[]ந்து[]தி[] வெங்கனும்⁹
- 5 பட்ட வெங்கனிலும் விட்ட[] தந் மா[]ரு[]முங்க[]ந்¹⁰ விரமுங்கி[]ட[]ப்ப[] எ[]மி[]க
மலைகளுமுதகு கெ[]ன[]ி[]ப்ப இழி[]க[]ந்[]க[]ன[]¹¹ ந்துடைத்தொட வி[]ழ[]ந்த
கடல்களுந்திலைவித்தலமா[]க[]து[]கிசைத்த[]ந்[]கா[]ன[]க[]ன[] தா[]த[]ம்[] த[]ர[]ன[]யும்[] ப[]ந்-
கா[]ன[]ட்ட ப[]ல[]பல மு[]து[]ரு ப[]ய[]த்தெ[]தி[]ர் மா[]த¹² ஜ-
- 6 யப்பெருந்திருவும் []ப[]ரி[]யு[]க[]ன[] கு[]த்த[] பு[]க[]நி[]க[] செல்லியும் வானாரொ[]ர[]ண்[]க[]ன்
மட[]ன[]¹³ யரிட்டமு[]மி[]ன[]து¹⁴ விட்ட வெங்க[]ரி தீனையும் கங்கமண்டலமும்
சிலங்கனமெனும் பாணி இரண்டும் ஒரு[]விசை[]க்கை[]க்[]கொண்டிண்டிய¹⁵ பு[]க[]மொ[]டு
பா¹⁶ []கொள்ளத்திருவு-
- 7 ன்னத்தடைத்[]து வெள்ள[]வ[]ருபரித்தாங்கனும்¹⁷ பொரு க்ருலங்க . . . தனி-
வாரியும் உடைத்தாய் வனா வடகடல் தெக்கடல் பட[]ர்[]வ[]து பொலத்த[]ன் பெரு-
ஞ்செனை எவிப்பஞ்சவர் ஐயவரும் []பொ[]ரு[]த மொய்க்கனத்தஞ்சி வெரு கொளித்-
தெ¹⁸ த[]து-
- 8 டைத்து¹⁹ நாகடிப்ப[]டு[]த்து மற்றவர்தம்மை வகசரச் திரியும் பொ[]ந்[]ன[]²⁰ []வெ[]-
ஞ்சாமெற்றிகொற்றவிஜெயவ[]ம்[]ம் திசைதொ²¹ த[]தி முத்தி[]க[]
சலாபமுமுத்தமிட்பொ[]தி[]லுமத்தவெங்க[]ரி ப[]டு[]மைய்யச்சயமுங்கக்க[]ய[]ங்கைக்-
கொ[]ண்[]
- 9²² கடல்மலை[]க[]ர[]ட்[]த[]ன்[]ன சாவெதெ[]வ்[]லாம் தநி []க[]ம[]ப[]ற மா[]வெ[]றிய []ந்
²³ வருகதி[]ற[]ல[]வ[]க[]ர[] கவர்²⁴ கு[]லயக்கொட்டாதுட்பட கெ[]ந்[]தொ[]து-

¹ Read புயியில்.² Read சித்தியை.³ Read புனித்திரு.⁴ Read கடந்திவா.⁵ Read எங்கனும்.⁶ Read கனும் சமுந்து.⁷ Read சிட்டமுமினாது.⁸ Read பாண்டிமண்டலமும்.⁹ Read தெளித்தொடி அரணைப்புக காடற.¹⁰ Read திசைதொறுத்தி.¹¹ Read வருகிணித்தலை.¹² Read மதவனா.¹³ Read தென்திசைத்தெமரு.¹⁴ Read தொறுஞ்செல்ல வெண்குடை.¹⁵ Read இந்தான் பித்.¹⁶ Read வீர.¹⁷ Read மாநிய.¹⁸ Read கண்டிய.¹⁹ Read தாங்கமும் பொருகரிக்கலங்கனும்.²⁰ Read நாடடி.²¹ Read குடமலை.²² Read குறுகவர்.

TRANSLATION.

(Line 10.) In the [eighteenth] year (of the reign) of king Rājakēśarivarman, *alias* the emperor Śrī-Kulōttuṅga-Śōladēva, who *etc.*¹—by order of the magistrate (*adhikārin*) Nisha[dha]rājar, the manager of the temple of the god Tiruvaraṅgadēvar, the following was agreed on and given in writing to Arayan [Garu]da[v]āhaṇ, *alias* Kāliṅgarāyar, by us, the *Pūjāris* (*haṇmi*) of the god, such as (1) the members of the committee² of the *Śrī-Vaiṣṇavas*: Tiruveḷu[di]nādu-Dāsar,³ Vaḍamadurappiṇan-dā[ṇ]-⁴Nambi, Irāyūrā[li]-Nambi, r Nārāyaṇa-Nambi, Śrīśada-gōpa-Dāsar⁵ of Perum[ba]rappuliyūr, and Arikulavāraṇa-Nambi of Mārkkamaṅgalam; (2) the members of the committee of the temple treasury: Kurugaikāvalaṇ⁶ Ārāvamudu of the Hārita (*gōtra*), Tiruvāykkulam-Uḍaiyāṇ⁷ Śrīrāghavaṇ of the Hārita (*gōtra*), Kēśuvaṇ (Kēśava) [Ta]ni-Iḷa[ṇ]jiṅgam of the Hārita (*gōtra*), Kēśuvaṇ Arivariyāṇ of the Bhāradvāja (*gōtra*), [Tiru]va[raṇ]ga-Nārāyaṇa Śrīkṛishṇaṇ of the Bhāradvāja (*gōtra*), and Ārāvamudu Śrīrāmaṇ of the [H]ārita (*gōtra*); (3) the accountants of the assembly: Arayan Ambala and ārruvap-piriyaṇ; and (4) the accountant of the *Śrī-Vaiṣṇavas*: Tiruvēṅgaḍavaṇ⁸ Sōmaṇ, *alias* Padinettunādu-Kiḷavaṇ.⁹

(L. 13.) During the ear festival in (the month of) *Appigai* (Aippaṣi) and during the festival in *Paṇṇūni* (Paṇṇuṇi), on the night of that day on which the bathing-water (of the idol) is distributed, at the time when (the idol) has been placed under the sacred *punṇai* (tree) and is listening to (the recital of the hymn) *Tēḷḷarundīḷal*, (the following requirements have to be supplied) on this day of either festival:—For one hundred cakes to be offered (to the god) are required one *padakku* of old rice, three *nāḷi* of pulse (*paruppu*), three *nāḷi* of ghee, one hundred *palam* of sugar, three *ulāḷku* of pepper, one *ulāḷku* of cumin, three *ulāḷku* of salt, fifty plantains, five cocoa-nuts, ten young cocoa-nuts, one hundred and twenty areca-nuts, one *śevidu* and a half of camphor-oil, twelve bundles of *teri*¹⁰ leaves, and two *maṇṇāḍi* of camphor. (For all this), for those who pound (the rice into) flour for the cakes, for those who carry water, for those who fetch firewood, for those who fry the cakes, for pots, and for other requirements, he¹¹ deposited six and a quarter *kāṣu*, to continue as long as the moon and the sun.

(L. 15.) Having received these six and a quarter *kāṣu*, we shall be bound to supply the offerings in this way at both festivals out of the interest for as long as the moon and the sun

¹ The historical introduction of this inscription is the same as in No. 69 and in the Tanjore inscription of the 15th year (above, Vol. II. No. 58).

² *Vāriyam* is probably connected with *vāra*, on which see Professor Kielhorn's remarks in *Ep. Ind.* Vol. V. p. 138, note 7. It occurs also in the Ukkal inscriptions, where I have translated it by 'elected for' or 'in charge of'; see p. 2 above.

³ This person was named after the Vaiṣṇava saint Śaṭhaḡōpa, who, according to the *Nāḍiyāraprabandham*, came from Tiruvaḷuḍi-nāḍu.

⁴ *I.e.* 'he who was born in the northern Mathurā,' *viz.* Kṛishṇa.

⁵ See note 3 above.

⁶ *I.e.* 'the protector of Kurugai.' The saint Śaṭhaḡōpa was the son of Kāri, the *adhikārin* of the city of Kurugai.

⁷ This title is perhaps derived from Tiruvāykkulam, one of the names of the Rājagōpāla-Perumāḷ temple at Maṇimaṅgalam; see p. 49 above, and *Ep. Ind.* Vol. V. p. 72.

⁸ This person was called after the god of Tirupati.

⁹ *I.e.* 'the chief of eighteen districts.'

¹⁰ This word is not found in the dictionary. Probably betel-leaves are meant.

¹¹ This refers to Kāliṅgarāyar (l. 12).

shall exist. Thus [it should be] caused to be engraved on stone. Having agreed thus, we, the *Pūjiris* of the god, gave a written agreement.

(L. 16.) We, the great assembly of Tiruvaraṅgam, shall be bound to continue this as long as the moon and the sun exist. This (*is placed under*) the protection of the *Śrī-Vaiṣṇavas*.

No. 71.—INSCRIPTION AT KILAPPALUVUR.

This inscription (No. 105 of 1895) is engraved on the west wall of the second *prākāra* of the Vaṭamūlēsvara temple at Kilappaluvūr in the Udaiyārpālaiyam tāluka of the Trichinopoly district.¹ This village is mentioned under the name of Paluvūr in Tiruñāṇa-sambandar's *Dēvāram*. The subjoined inscription calls it both Śirupaluvūr (ll. 18, 23, 25) and simply Paluvūr (ll. 26, 27). It belonged to Kuṇṇa-kūṇṇam, a subdivision of the district of Uttongatoṅga-vaṇanādu (l. 18). According to other inscriptions at Kilappaluvūr, the name of the Śiva temple was Tiruvālandurai-Mahādēva, in which *āl*, 'the banyan,' is the Tamil equivalent of *vaṭa*, the first member of Vaṭamūlēsvara, the Sanskrit designation of the temple. A Vishṇu temple at the same village, which was named Vira-Śōḷa-Viṇṇagar, is mentioned in line 25 of the subjoined inscription.

The date is the 20th year of the reign of Kulōttuṅga I., when the assembly of Śirupaluvūr sold one twentieth *vēli* of land for one *kāsu* to the mother of a certain Virudarājabhayaṃkara-Vāṇakōvaraiyar. This may have been the chief of Vāṇakōppādi, a district which is mentioned in an inscription at Tirukkōvalūr (No. 126 of 1900). That he received his title from Kulōttuṅga I., follows from the first portion of his name, Virudarājabhayaṃkara, which, according to the *Kalīngattu-Parani* (x. verse 25), was a surname of Kulōttuṅga I. Another derivative of the same surname is the district of Virudarājabhayaṃkara-vaṇanādu; Gangaikondachōlapuram and Tirumudukuṇṇam (*i.e.* Vṛiddhāchalam in the South Arcot district) belonged to Mērkā-nādu, a subdivision of this district.² A Telugu inscription of Kulōttuṅga I. mentions Manni-nāṇḍu as another subdivision of the same district.³

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] புசுந் குற்ற பு[ண]ரி அசந் கு[ம்*]ந்த புனி[தி]ல் பொந்-
கெரியனவும் தந் கெமி கட[ர]ப்[ப] வி[ன]ன்கு [ஜ]யம[னை] இனங்கொப்பரு-
வத்[து]ச்சக்க-
- 2 சகொட்டத்து விக்வி[ம]த்தொழிலால் பு[து]ம[ண]ம் புணர்த்து *மதவ[ரை]யிட்-
டம் வயிராகரத்[து] வ[ரி] அ[தி]த[ை]க்[க]கொ[க]க[ன]வ[ரை]ச[ச]ர் த[ந்] தளமி-
ரிய வாளுறை கழி[த்]-
- 3 துத்தொள் வலி காட்டிப்பொப்பரி கடாத்தி *கிர்த்தியை கிறுத்தி வட[தி]னச
வ[ரை]கை குடி தெத்திக[ச] தெமருகமலப்பூம[கன்] பொ[து]மையும் பொத்தி-
ய[ன]ட[யும்]
- 4 கந்நிலப்பாவை த[தி]யை[யும்] தவர வகு *புதிதந்தி[ரும]ணிமகுடம் [உ]ரிமையிற்ச-
குடி தன்னடி இரண்டும் தடமுடியாகத்தொக்கீலவெரை குட [மு][ன்*][னை] மதுவ-
- 5 து² பெருந்[க]ரியாறு [வ]னப்ப செக்கொல் திசைதொறும் செல்ல வெண்கு[டை]-
³ இருவின்கினாகம்மென்கணுந்தனது திருவிழல் (வெண்குடை) கெ[ண்ணி]லா[த்]தி-

¹ Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 265.

² *Ev. Ind.* Vol. VI. p. 223.

³ Read மதுவாறு டெருக கலியாறு.

⁴ See No. 78 of 1892 and No. 137 of 1900.

⁵ Read சந்தி.

⁶ Read புனிதத்திரு.

- 6 கழ [ஓரு]ததி மெருளிற் புலி [கி]ளையாட வாரகடல் திலா[ரு]ரத்து பூபாலர்
நிறை விடுத்த கலஞ்சொரி ரஞ¹ முறைமுறை [கி]ம்பப் விலங்கிய தெ[க்]ன-
வ[க] கரு[க*]தலை ப[ரு]தலை-
- 7 ததி- த² பொருக்கர்ப்புறத்திடைக்கிடப்ப இஞ்ஞான் பிற்ருவப்பிறை பொல் கிம்ப-
பிறை[டு]வ[கி]தும்³ சொல்லெதிர்க்கொடிற்றல்லது தக் கை வில்[டு]லதிர் கொ-
- 8 டா விக்கலக் கல்லதர் க[ங்]கிவி [கு]டங்கி மணலூர் கடுகிந் கு[ட]ங்கபத்திறை-
யனவுற்று கெ[ங்]கணும்⁴ பட்ட வெங்களுது⁵ விட்ட தக் மா[ன]முங்கு[தி]ய
[கி]ரமுங்கிடப்ப ஏறி-
- 9 க மலை[க]ளும் முதகு கெளிப்ப இழி[க] க[தி]ர[ளும்] சமுத்துடை[டு]தாட
[விழு]க கடல்களும் தலைவிரிசலமா⁶ ⁷ குட[தனை]சத்த[ந்]நாடுசூ⁸ தாதும் தா-
கையும் ப[க்]க[ச]விட்ட[மும்]⁹ பல-
- 10 பல முத[கு*]ம் ப[ய]கெதிர் மாதிய ஜயப்பெருவிரு[வு]ம் ¹⁰ வானாலொண்கண்
மடையசீட்டமு[ம்] ம[ன]ர[கு] ¹¹ குடுத்த வெங்கரி கீளையும் கங்கு[ண்]டல-
மு[ம்] சிங்க[ண்]மெந்தும் ட[ச]ணி இர-
- 11 ரம¹² ஒருவி[சை]க்[ண்]கக்கொண்டு இணையிப்புகழொடும் பாண்டி[மண்]டலங்கொ-
[ண்]ன ¹³ திருவினத்தடைத்தருளி ¹⁴ மெ[ன]லுருபரித்த[வ]ங்களும் ¹⁵ பொருபரித்தலங்க-
- 12 னு[ம்] (பொல) தனிவாரியு[ம்]முடைத்தாதி வந்து வடகடல் தெக்கடல் படர்வது
பொல் தக் பெருஞ்செனையை எகி பஞ்சவ[ர்]னாவரும் பொருத பொர்களைத்-
தஞ்-
- 13 சி வெருவி கெளித்தொடி அர[ண்]கப்புக்க காடறத்துடைத்து காட்டிடைப்படுத்த ¹⁶
ம[ந்]றவர்தம்மை வ[க]சார் திரியும் பொச்சை வெஞ்சு[ர]மே[ம்]ற்றி [டு]காந்த-
விசைஜெஷ்ய¹⁷
- 14 தி[ன]சதொதும் திறத்தி முத்திக் சி[ல]ரபமும் முத்தமு¹⁸ பொதியலும் மத்தவெ-
ங்கரி படு[ன]மயகதெய்வமும்¹⁹ கந்தியும் கைக்கொண்டருளி தெக்காட்டெலை
- 15 காட்டி குடமலைகாட்டு[ண்] சாவெ[ம்]றவ[ர்]லாந்தி விகம்பெற மாவெறிய தக்
²⁰ வருத[ளி]த்தலை[வ]னா குறுகலர் குடைய கொட்டாதுள்[ப்ப]ட தெத்தொதும்
கிலை[ண்]னி[ட்டரு]ளி தி[ம]ல்
- 16 கொள் வீரவி[ண்]றா[வ]க[தி] திரிய[*] க்[ட்ட]ரு[ளி] பொங்கொளியாரும் திருப்-
புயக்கலங்க[ளும்] ²¹ பொல் வீரமு[ம்] தி[ய]ரகமும் வினங்க[ப[ச*]ம்மிசை
மெலவர் வணங்க வீரவி[ண்]றாலுந்த அ-
- 17 வகிமுழுதடையா[ண்]டு[ன]ரமும் வீ[ந்]றிருக்க[ரு]ளிய கொ ரா[ஜ]கெசரி[வக]ராக
[தி]ரிபுவ[ன]ச்சக்க[சக]திக[ள்] ஸிகொலொத்துக்க[சொழ]தெவர்க்கு [ய]ரண்டு
இருபதாவ-
- 18 த உத்தொங்க[டு]த[ரங்க]வ[ன]ர[ட்]டுக்குற்றக்கற்றத்து ஸுஷூ[டு]த[ய]ம் சி[து]ப[பூ]வ[ர்]
[வ]ணையொம் வி[ரு*]தராஜபயங்காவாணசொ[வ]னா[க]ர் தங்க[ன்]னாச்சி [டு]சாழ-
ருவகனாக்விச்சா-
- 19 திரியா[ழ்]வார்க்கு லா[லெ]வி[லைய]க விற்றுக்குடுத்த நிலமா[வ]து [ச*] ராஜெ[ந்]-
[செ]முலா[ய*]க்காலுக்கு வடக்கு பவித்திர[ம]ரணிக்கலதிக்குக்கிழக்கு முதல் கண்-
ணாற்று இரண்-

¹ Read களிது.² Read வக்கணும்.³ Read குடகிசை.⁴ Read வானாலொண்.⁵ Read திருவுன்.⁶ Read தாக்கமும் பொருபரிக்கலங்களும்.⁷ Read விஜயவல்லம்.⁸ Read வருகிவி.⁹ Read பொன்னகர்.¹⁰ Read களிதும்.¹¹ Read தாளுந்த.¹² Read டீனாத.¹³ Read வெள்ளவரு.¹⁴ Read தமிழ் பொதியிலும்.¹⁵ Read தலங்களும்.¹⁶ Read யென்னும்.¹⁷ Read விரித்தல.¹⁸ Read விட்ட.¹⁹ Read இரண்டும்.²⁰ Read காட்டிப்படுத்த.²¹ Read மையச்சைமும்.

- 20 டாம் சதுர்த்து தி[வ]ம் கா[லுமா]வில் வடக்கடைய நிலம் ஒருமாகில் 'நி[வ]ம்'க்-
கடைய நிலம் அ[ன]ர[ம]ராவும் இவ்வதிக்குக்கிழக்கு இ[வ]வா[ய்]*கோதுக்கு
வடக்கு [இ]ச[ண்]டா[வ]க-
21 ண்[ண]ரந்து இரண்டாஞ்சதிரம் தி[வ]ம் கா[லுமா]வில் வடக்கடைய தி[வ]ம்
ஒருமாகில் மெ[ம]ற்க்கடைய நிலம் அனாமாவும் ஆக நிலம் ஒருமா [I]* இந்-
திலம் ஒருமாவும் இவரு-
22 க்கு விற்றுக்கொள்வதாக எம்மில்லி[ன]சஞ்ச விலைப்பொருள் அக்[ரு]([ர])டு னல்க்-
காச [இ]ந்[து] [I]* இக்காச ஒன்றும் ஆவணக்களியெ கைச்செல்லறககொண்டு
[வி]ந்து விலையா-
23 வண[ம்] செயி[து] குதெ[டு]காம் ஸ்ரஹதெ[யம்] சிறுபழுதுர் வலையொம் [I]*
இந்நிலம் ஒரு[ம]ரவுக்கும் இதவெ விலையொலை ஆவதாகவும் இது[வெ] ² பொ-
ரு[ம]ரவது-
24 [தி]பொருள்சி[டு]வ[ர]லைய[ர]வதாகவும் இது[வ]ல[வ]*வது [வெ]து ² பொருமாவ-
துதிப்பொருள்சி[டு]வ[ர]லை காட்டக்கடவர் அல்லாதாராகவும் [I]* இப்படி இ-
சைஞ்-
25 க இக்காச ஒன்றும் கொண்[டு] இந்நிலம் [ஒ]ருமாவும் விலைக்கற விற்று பொரு-
ளதக்கொண்டொம் சிறுபழுதுர் வலையொம் [I]* இவர்கள் பணிக்க இப்பி-
ரமணம் எழுதின-
26 க் [3]யு[வ]வக் ³ பழுதுரு[டு]டையாக ஆ[தி]ரத்திருநாற்றவக் முடிக்கொண்டாகெக் இ-
வை[வ] எக்கெழுந்த[து] [I]* இப்படிக்கு ச[ர]த[தி]மங்க[ல]த்து பாலாகிரியக்
[இல]க்குவண[ன்]
27 [கூ]த்தப்ப[டு]க்[டு] இவை எக்கெழுந்த[து] [I]* இப்படிக்கு டழுது[டு]* ச[வ]ர[வி]
காரணகெக் இவை எக்கெழுந்த[து] [I]* இது சாந்தி பாலாகிரியக் ⁴ விநா-
ராக[ண]தது [I]* இது சா[வ]ர[தி] காராயணக் மாறக் [I]*
28 திப்படி அறிவெக் இவ்வுர் வி[டு]சொழிண்ணக[டு]ராழ்வார் கோயில் திரு[வ]ராச-
த[ன]ை ப[ண்]ணும் காராயணக் திருவா[தி]க்குலமுடையாகெக் [I]* [இ]ப்படி
அறிவெக்
29 இவ்வுர் கருமாக் ⁵ [I]* இது வ[தி]ர[தெ]ய[ரா]கெடு வ

TRANSLATION.

(Line 17.) In the twentieth year (of the reign) of king Rājakēsarivarman, *alias* the emperor of the three worlds, Śrī-Kulōttuṅga-Śōladēva, who *etc.*¹— we, the assembly of Śirupaluvūr, a *brahmadēya* in Kuṅṅa-kūṅṅam, (a subdivision) of Uttoṅgatoṅga-vala-nādu, sold the following land at a price (*settled by*) the assembly to Śōlakulasundaraṇ-Viechhādiri Ālvār, the mother of Vi[ru]darājabhayamkara-Vāṇakō[va]raiyyar.

(L. 19.) One fortieth (*vēli*) of land on the eastern side of the one twentieth (*vēli*) of land on the northern side of the four twentieths (*vēli*) of land of the second square of the first *kannāru*² to the north of the Rājendra-Śōla channel (*and*) to the east of the Pavitti[ram]nīkka road.

¹ Read கிழ்.² Other, unpublished inscriptions read பொருள் மாவதுதி.³ Read ஸூத்.⁴ Read வீச.⁵ After this word the characters +[தவ]டு[டு] are entered above the line.⁶ The historical introduction of this inscription is the same as in No. 69.⁷ See p. 73 above, note 6.

(L. 20.) And one fortieth (*vēli*) of land on the western side of the one twentieth (*vēli*) of land on the northern side of the four twentieths (*vēli*) of land (*of*) the second square of the second *kannāru* to the east of this road (*and*) to the north of this channel.

(L. 21.) Altogether, one twentieth (*vēli*) of land. The price which we have to receive from her for this one twentieth (*vēli*) of land, (*and*) on which we have agreed, (*is*) one good *kāṣu* current at the time.¹

(L. 22.) Having received this one *kāṣu* in full into the hand we, the assembly of the *brahmadēya* of Śirupaluvūr, sold (*the land*) and made and gave a deed of sale. For this one twentieth (*vēli*) of land this alone shall be the record of sale, and this alone shall be the record of the final payment of the money,² and they (*viz.* the purchasers) shall not be bound to produce another record of the final payment of the money besides this.

(L. 24.) Having thus agreed, having received this one *kāṣu*, and having sold this one twentieth (*vēli*) of land at the full price, we, the assembly of Śirupaluvūr, have received the money in full.

(L. 25.) By their order, I, the *Madhyastha*⁴ Pa[luvūr-U]daiyāṇ Āyirattiru-nūṅṅuvaṇ Muḍikonḍāṇ, wrote this document (*pramāṇa*); this is my writing. I, Pālāśiriyaṇ [Ila]kkuvaṇaṇ (Lakshmaṇa) [Kū]ttappaṇ of [Ś]ān[da]maṅgalam, (*know*) this; this is my writing. I, Śa[v]āṇḍi Nārāṇaṇ (*i.e.* Nārāyaṇa) of Paḷuvū[r], (*know*) this; this is my writing. This (*is the writing*) of Śāṇḍi Pālāśiriyaṇ Viranārāyaṇaṇ. This (*is the writing of*) Śā[vā]ṇḍi Nārāyaṇaṇ Māraṇ. Thus do I know, Nārāyaṇaṇ Tiruvā[yi]kkulam-Udaiyāṇ,⁵ who performs the worship of the temple of Vira-Śōḷa-Vinnagar-Ālvār in this village. Thus do I know, the blacksmith of this village. This (*is placed under*) the protection of all *Māhēśvaras*.

No. 72.—INSCRIPTION AT TIRUVIDAIMARUDUR.

This inscription (No. 132 of 1895) is engraved on the east wall of the second *prakāra* of the Mahāliṅgasvāmin temple at Tiruvīdaimarudūr⁶ in the Kumbhakōṇam tāluka of the Tanjore district. This village is mentioned in Tiruñāṇasambandar's *Dēvāraṁ* as Idaimarudu. The Sanskrit equivalent of this name is *Madhyārjuna*,⁷ in which *madhya* corresponds to *idai*, 'the middle,' and *arjuna* to *marudu*, 'Terminalia alata.' In the subjoined inscription the village is called Tiruvīdaimarudil⁸ and its temple Tiruvīdaimarud-Udaiyār (*i.e.* the lord of Tiruvīdaimarudu). It belonged to Tiraimūr-nāḍu, a subdivision of Ulaguyyakkonḍa-Śōḷa-vaṇaṇḍu.⁹ The inscription records a grant of 120 sheep for two lamps. The *Pājāris* of the temple and the inhabitants of Tiruvīdaimarudil and Tiraimūr were appointed trustees of the grant. Tiraimūr I do not find on the

¹ See above, p. 134 and note 5.

² The meaning of *சுருஷணக் காலி* செய, which occurs also in other unpublished inscriptions, is not apparent.

³ This seems to be the meaning of the term *poru[f]-māc-arudi-pporu[-chchilac-ōlai]*.

⁴ Compare page 2 above.

⁵ See above, p. 151, note 7.

⁶ No. 160 on the *Madras Survey Map* of the Kumbhakōṇam tāluka.

⁷ Compare the *Madhyārjuna-Māhātmya*, No. 1079 in my *Reports on Sanskrit Manuscripts in Southern India*, No. II.

⁸ The same form of the name occurs in the Tanjore inscriptions; *s.g.* above, Vol. II. p. 279 and note 7.

⁹ In No. 64 above this district is called Uyyakkonḍār-vaṇaṇḍu, which in a Tanjore inscription (above, Vol. II. p. 52) is stated to be situated between the Arisil and Kāvērī rivers.

map; but, as its inhabitants seem to have had a share in the management of the temple at Tiruvīdaimarudūr, it was probably not far distant from the latter.

The date is the 172nd day of the 26th year of the reign of Kulōttunga I. The historical introduction agrees with that of the 20th year (No. 71 above), but adds that the king conquered the Kalinga-maṇḍalam (l. 4). Other inscriptions refer to a single queen, who is styled 'the mistress of the whole world,'¹ 'the mistress of the whole earth,'² or 'the mistress of the world,'³ and who is perhaps identical with Madhurāntaki, the daughter of Rājēndradēva.⁴ In addition to this queen,⁵ the subjoined inscription mentions three other queens, viz. Dīnachintāmaṇi, Ēlīśai-Vallabhi,⁶ and Tyāgavallī. Of the last of these the *Kalīṅgattu-Parani* (x. verse 55) states that "she had the right to issue orders together with the orders of the *Seṇṇi* (i.e. the Chōla king)."

TEXT.

- 1 —|| ஸ்ரீ ஸ்ரீ ||— புருஷ [கு]மீ¹ந்த புணரி அகழ் சூழ்ந்த [பு]வியில் பொங்கெயி
அளவும் தக் [டு]மி கடப்ப னி[ன]ந்து ஜயமனை இளங்[டு]சாப்பருவத்துச்சக்-
காகொட்டந்து விக்கிரமத்தொழிலாற்புகுமணம் புணர்ந்து மதுவ[ரை]² ஈட்டம்
[வயி]ராகரத்து வாரி அ[மி]வ்மு[னை] கொ[ந்தளவு]ரைசர் த[ந்] தளம்[ரி]ய
வாளுறை கழித்து தொ[ள்] வலி காட்டி பொர்ப்பரி நடா[தி]தி³ கி[ந்]தி⁴யை
[தி]றுத்தி வடகிசை வாகை [கு]டி[ந்]தென்[ந்]சைத்தெமரு[கமலப்பூம]ன்
[பொ]துவ[ம்]யும் [பெ]சன[ந்]ய[டை] கனகிலப்பாலை தன்[மை]யும் [த]விர-
த்த⁵ பு[னி]த[ந்]திருமணிமகுடம் உரிமைபெருகு தன்கடி இரண்டுத்தடமுடியாக-
த்தொங்கிலவெந்தர் கு[டி] மு[ன்னை] மதுவாறு பெருக வையாறு உ[து]ப்ப
செங்கொல் திரை.
- 2 தெ[ர]அஞ்செல்ல வெ[ண்]ருடை¹⁰ [இ]ரு[ந்]வி[ன]சுமெங்கணுந்தனது திருநில-
வெண்ணில[ச]த்தி[மு]வெருதனி மெருகிப்பி ன்விடா¹¹ வாரகடந்தவாத்தா-
த்துப்பூவார் திறை விதெந்த [கல]ஞ்ச[ச]ரி¹² ச[ன]முறை கி[ந்]ப[வி]ல-
கிய¹³ பித்தலப்பிறை பொல் [ந்]மபிழைமென்னுஞ்சொல்லெதிர்க்கொடித்தல்து
தன் கை விவ[டு]வதிர்க்கொடா [வி]க்கவந் ச[ல]ச¹⁴ கங்கி[வி] துடங்கி ம-
ண[லூர்] கடுவெரு துங்குத்தி[ரை] பு[க]த்தாத்தி வெங்கணும்¹⁵ பட்ட[டு]
வெங்கலி[து]ம் விட்ட [த]க் [ம]ரகமுக்[சு]மிய¹⁶ விசமுங்கிடப்ப என்ன [ம]லை-
கண[மு]கரு செவிப்ப இழிந்த நெதிகளுஞ்செழு[ந்]டைத்தொட விழுத்த
கடல்களுந்த[வி]விசித்தல[ம்]ர.
- 3 க்குட[தி]செத்தன்ன[ன]கக் தானுத்தா[டு]செயும் ப[ன்]னாழிட்ட பவபல மு[த]-
கு[ம்] பயத்தெ[ரி]¹⁷ ம[ர]மிய ஜயப்பெருக[டு]ருவும் ப[தி]யு[க]க்[டு] குத்த

¹ புலகுமுமுதடையான், above, No. 58, l. 1, No. 67, l. 2, and No. 68, l. 2; Vol. II. No. 77, l. 2, and No. 78, l. 2.

² அவதிருமுதடையான், above, No. 71, l. 16 f., and No. 74, l. 2.

³ உலகுதடையான், above, No. 31, l. 3.

⁴ See verse 12 of the Chellūr plates of Vira-Chōḍa, above, Vol. I. p. 59, and verse 11 of the Pūḷpuraṁ plates of the same prince, *Ep. Ind.* Vol. V. p. 77.

⁵ புலகுமுமுதடையான், l. 5.

⁶ The first part of this name, *ēlīśai*, means 'the seven principal notes.'

⁷ Read மதுவரை.

⁸ Read கி[ந்]தி.

⁹ Read புனிதத்திரு.

¹⁰ Read வனாக.

¹¹ Read கடந்திவா.

¹² Read கனிந்.

¹³ Here the engraver has omitted a long passage.

¹⁴ Read கல்லதர்.

¹⁵ Read வங்கணம்.

¹⁶ Read கி[ந்].

¹⁷ Read பயத்தெ[ரி].

¹ புழுஞ்செல்லியும் வாளாரொண்கண் மடத்தையரிட்டமும்² மிளாது குடுத்த
யெங்கரி னி[ர]யும் கங்கப[ண்]டலமு[ஞ்சிங்க[ண]மெ[ன்]னும் பாணியிரண்டு-
மெ[ர]ருவிசை கைக்கொ[ண்]டி[ண்]டிய³ புகழொடு[ம்] பாண்டி[மு]ண்டல[ங்]-
கொ[ள்]ளத்திரு[வ]ன்[ள]த்தடைத்து வென்[ன]வருபரித்த[ச]ங்கமும் பொருகரித்தாங்-
கமும்⁴ [த]ன்[தி]சுவாசியமுடைத்தாய் வந்து வடகடல் தெக்கடல் பாங்[வ*]
பொலத்தன் பெருஞ்செ[னை]யமெயிப்பஞ்சவர் ஐய்வரும் பொருத பொர்.

4 க்களத்தஞ்சி வெரு செளித்தொடி அரணெண்புக்க காட[ற]த்துடைத்து காட்டடிப்-
படுத்து [ம]ற்றவர்தம்மை வகசார் திரியும் பொ[ற்]றை வெஞ்சரமெற்றி [க]ச-
ற்றங்[ஜ]ய[வழியும்]⁵ [கி]ச[தெ]ரமும் நிறுத்தி மு[த்]தின் சலாபமு[மு]த்தமிட்-
பொதிய[லு]மத்த[வெ]ங்கரி⁶ படுமையச்சசைய(வ)மும் கங்கியுங்கைக்கொண்டு தெக்-
காட்டெல்லை [க]ாட்டி குடமலை[சாட்டு]ள்ள சாவெறெல்லாம் தரி வித[ம்]பெற⁷
மாவெறிய⁸ வருதநித்த[லை]வரைக்குறுகலர் குலையக்கொட்டாதுட[ப]ட நெ[ற்]-
தொறும் நிலைகளிட்டருளி மற்புகல் கங்கி[ம]ண்டலங்[ன]கப்படுத்த[ரு]ளி திற[ல்]
கொளாரும்⁹ திரு-

5 ப்புய[த்]தவங்கலும் பொ[ல்] ⁹ வி[ர]மும் தியாக[மு]ம் விளங்கு பார் தொழச்சிவ-
விடத்தமை[ய்]யெ[ய]கத்தி[ன]சிந்தாமணி¹⁰ புலனமுழுதுடைய[ச]ளி[ரு]ப்ப[ப] அவளுடன்
கங்கை¹¹ விற்றிருத்தென [மங்][ன*]கயர் திலதம் எழிசைவ[ல்]வடி எழுநக[மு]-
டையான் வாழி அமர்[ள்]வித்திருப்ப ணழிய[ம்]¹² திருமாலாத்து பிரியா[டு]த-
ந்த¹³ திருமகன் திகழொத்தியாக[வல்]வித்த[ம்] உளருடையா[னி]ருப்ப மாவி[னி]ய்
[பு]வகமுழுது[டைய]னொடும்¹⁴ வித்திருத்தருளிய கொவிநாநகெலளி[பு]த[ர]ான
சக்கிரவத்திகள் ஸ்ரீகுலொத்துங்கொ[ர]முதெவர்க்கு யா[ண்]டு உயிசு ஆவது [க]ல்
வெட்டும் ப[டி] ய[ர]ண்ட உயிசு ஆவது க[ர]ன் எயலுனல் உளருய[த்].

6 [க]ரண்டசொழுவனகாட்டுத்தொழு[சாட்டு]¹⁴ உடைபார் திருவிடைமருதுடைய[சா]-
க்குத்திரு[கெ]ரந்தாவினக்குக்கு ப[ட்டி]யூர் உடை[யா]ன் கம்ப[ன்] ம[து]சாக-
த[க]தெ[வ]நான குலொத்துங்கொழு[வி]தைகாட்டு¹⁵ முவெத்தவெள[ன்]
வை[த்]த திருநொ[த்]தாவினக்குக்கல் வெட்டுவிக்கவென்று திருவிடைமருதுடையார்
[ஸ்ரீ]பாதமுலப்ப[ட்டு]டை¹⁶ பஞ்சாசாரிய[த்]தெ[வ]ர்க்கத்திகள் [கி]னாமுர்¹⁴ வ-
வெயார்க்க[ும்] திருவிடைமருதில் ககரத்தார்க்க[ும்] தினாமுர்¹⁶ ஊ[ர*]ர்க்கும்
ஸ்ரீகாரியம் வடசாத்தமங்கலமுடையான் கூத்தன் சொமதெவநா[ன்] கன்ன[கி]-
தாபாணி¹⁵ முவெத்தவெள[ர]னு[க்கும்] ஸ்ரீ[தி]செறையாக்[கண்].

7 காணி ப[ச]ரதாயன் [எ]டுத்தபாதம் இ[ன்]புற்றிருத்தாகான பெ[ற்]ற்கொயில்¹⁶ கம[9]-
[க்]கும் [கா]னத்தா[னுக்]கு[ம்] ஸ்ரீ[மு]கம் பிரவாதஞ்செய்தருளி வாததலை மெல்
[டு]காண்டு பிரவாதப்பட்டு பட்டி[யூ]ரு[வ]ட[யா]ன் கம்பன் மதுநாந்தகதெவநான
குலொத்துங்கொழு[வி]தைகாட்டு¹⁵ [மு]வெத்தவெள[ன்] வைத்த [கி]ருகொந்தா-
வி[னக்]கு இரண்டினுக்கு வைத்த ஆடு ஈய [i*] [இ]ய்வாடு தூற்றிருபதம்
கொ[ண்]டு எகநாயகநால் [ரித்த]ம் உ[ரி]ய் கெய்ய[ட்டு]வதா[க]க்கெ[ர]ண்ட
ம[ன்]ருடி தாமொ[தி]யன் கெண[க]ாடனும் தெவன் இடங்கெ[ர]ண்டானும்
[ம]ரு[த்]ன் தெ[ய]னும் பட்ட[ன்] பெ[ற்]ருனும் இத்த ஆடு

¹ Read புகழின்.

² Read கண்டிய.

³ Read பொதியிலு.

⁴ Read வருதினி.

⁵ Read வீச.

⁶ Read வீற்றி.

⁷ No. 76 reads [பிரியா]தெற்று; read தெத்த.

⁸ Read முவெத்த.

⁹ Read ரீட்டமும் மிளாது

¹⁰ Read கரிக்கலக்களும்.

¹¹ Read விசம்பெற.

¹² Read கொளாரமும்.

¹³ Read தீன.

¹⁴ Read ஊழியும்.

¹⁵ Read திகாமுர்.

¹⁶ Read மூல.

8 துற்றிகு[து]வ[க]ர[ண்]டு தித்தம் எககா[ய]கா[ல்] உரிய் கெய் ஸத்திராதித்த[வ]ல்
இன்கெய த[ண்]டி இத்திருவொத்தாவினக்கு இரண்டும் எ[ரி]ப்பிக்க கடவொமா-
னும் தெவர் க[க்]டுகளுக்கொமார்¹ ஸவெலையாரும் திருவிடைமருகில் க[க்]ர-
த்தாரும் திரொமார்¹ [ண்]சாரும் [||*] இவை பூ[ரி]கொயில் [க]ணக்கு கொ-
த்த[மங்க]லமுடையான் அருமொழி பொற்காரி எழுத்து [||*] இது பந்தேதெ-
யார[ா]டுகூ ||உ

TRANSLATION.

(Line 4.)² (He) was pleased to seize the Kalinga-mandalam, whose rivers were checked (by dams), and was pleased to take his seat (on the throne) with the mistress of the whole world who remained (his) chief consort,³ while (his) valour and liberality shone like (his) necklace acquired in warfare and (like) the flower-garland on (his) royal shoulders; while (all men on) earth worshipped (him); while the mistress of the whole world, Dīnaśhintāmani, was present, as Umā near Śiva; while the mistress of the seven worlds, Ēlisai-Vallabhi,—may she prosper!—the ornament of women, was calmly and joyfully seated, as Gaṅgā takes her seat with her (*viz.* Umā); (and) while his (*i.e.* the king's favourite) mistress of the world, Tyāgavallī, possessing the splendour of Lakshmi who is inseparably clinging⁴ to the bosom of Tirumāl (Vishnu) to the end of the world, was present.

(L. 5.) In the 26th year (of the reign) of this king Rājākēsarivarman, *alias* the emperor Śrī-Kulōttunga-Śōladēva,—the *Pañchāchārya* (who wears) a silk garment (in honour of) the feet of the god⁵ Tiruviḍaimarud-Uḍaiyār, and the *Pūjāris* of the god were pleased to send a letter (*śrīmugam*) to the members of the assembly of Tiraimūr, to the citizens of Tiruviḍaimarudil, to the villagers of Tiraimūr, to the temple-manager Vada-Śāttamaṅgalam-Uḍaiyāṅ Kūttan⁶ Sōmadēvaṅ, *alias* Kaṅga[gi]darapāṇi-Mūvēndavēlāṅ, to the overseer of the *Śrī-Māhēśvaras*, [Edu]ttapādam⁷ I[n]burri-rundāṅ, *alias* Porūkōyil-Nambi,⁸ of the Bhāradvāja (*gōtra*), and to the accountant—to the effect that it should be engraved on stone⁹ that, on the 172nd day of the 26th year (of the king's reign), Paṭṭiyūr-Uḍaiyāṅ Nambāṅ Madurāntakadēvaṅ, *alias* Kulōttunga-Śōla-[Vi]raināṭṭu Mūvēndavēlāṅ, had given a perpetual lamp¹⁰ to (the temple of) Tiruviḍaimarud-Uḍaiyār, the lord of Tiraimūr-nāḍu, (a subdivision) of Ulaguyya[k k]oṇḍa-Śōla-vaḷanāḍu.

(L. 7.) When (this letter) arrived, (the addressees) placed (it) on (their) heads and felt honoured. Paṭṭiyūr-Uḍaiyāṅ Nambāṅ Madurāntakadēvaṅ, *alias* Kulōttunga-Śōla-[Vi]raināṭṭu Mūvēndavēlāṅ, had assigned 120 sheep for the two perpetual lamps given (by him), in order to supply one *uri* of ghee per day by the *Ēkanāyakaṅ* (measure). These one hundred and twenty sheep were taken over by Maṅgrāḍi Tāmōdiraṅ (Dāmōdara)

¹ Read திரொமார்.

² The introduction of this inscription is the same as in No. 69 as far as the words "in order that the enemies might be scattered" (p. 147 above).

³ மகாலிஷில் may b. dissolved into மா+இல்+தில்.

⁴ உன்ற is derived from the root ஁.

⁵ See above, Vol. II. p. 257, note 5.

⁶ See above, p. 138 and note 12.

⁷ See *ibid.* note 1.

⁸ The first part of this name refers to the 'Golden Temple' at Chidambaram; compare above, Vol. II. No. 66, paragraph 291.

⁹ This order is expressed twice, *viz.* by கல் வெட்டும் படி in line 5, and by கல் வெட்டுவிக்க in line 6.

¹⁰ The word திருவொத்தாவினக்கு is repeated in a clumsy manner; it occurs before and after the name of the donor in line 6. From lines 7 and 8 it appears that not one, but two lamps were actually granted.

Vengādan,¹ Dēvaṇ Idāṅgondāṇ, Marudan² Dēvaṇ and Paṭṭaṇ Peṇṇāṇ. We, the *Iṭṭāris* of the god, the members of the assembly of Tiraimūr, the citizens of Tiruvidaimarudil, and the villagers of Tiraimūr, shall be bound to levy, as long as the moon and the sun exist, this one *uri* of ghee per day by the *Ēkanāyakaṇ* (measure) from (the recipients of) these one hundred and twenty sheep and to keep these two perpetual lamps burning.

(L. 8.) This (*is*) the writing of the accountant of the temple, Korraṁaṅgalam-Uḍaiyāṇ Arumōḷi Porṅkāri. This (*is placed under*) the protection of all *Māhēśvaras*.

NO. 73.—INSCRIPTION AT CHOLAPURAM.

The inscriptions of Kulōttuṅga I. inform us that he conquered and colonized Kōṭṭāṅṇu.³ This ancient town now belongs to the Travancore State and is situated about 10 miles north of Cape Comorin and near the British Post Office. "Nagercoil." A temple named Chōlēsvara is now included in a quarter of Nagercoil which bears the name Chōlapuram, while according to the subjoined inscription it belonged to Kōṭṭāṅṇu itself. The inscription (No. 31 of 1896) is engraved on the north, west and south walls of the first *prākāra* of this temple.

The date is the 180th day of the [30]th year of the reign of Kulōttuṅga I. The historical introduction agrees on the whole with that of No. 72. But, among the queens, Dīnachintāmaṇi is omitted and Tyāgavallī mentioned in the first place. Hence it may be concluded that Dīnachintāmaṇi died between the 26th and 30th years of the king's reign.⁴

The inscription records that Kulōttuṅga I. himself, while staying in his palace at Kāñchipuram, granted to the temple the village of Āndāyakkudi, which received the new name Rājēndra-Śōḷa-nallār. The temple itself, we are told, was built by one of the king's officers and named Rājēndra-Śōḷa-Īśvara. Both this name and the new name of the village granted must have been chosen with reference either to Rājēndra-Chōḷa II.,⁵ the name which Kulōttuṅga I. bore during the first few years of his reign, or to Rājēndra-Chōḷa I., the name of his maternal grandfather. Kōṭṭāṅṇu had the surname Mummudi-Śōḷa-nallār⁶ and belonged to Nāñji-nāḍu,⁷ a subdivision of Uttama-Śōḷa-vaḷunāḍu, a district of Rājarāja-Pāṇḍi-nāḍu.⁸

The inscription is incomplete at the end, and lines 5 and 6 are so much damaged that they cannot be published. They contain a detailed description of the boundaries of the village granted and mention the villages of Alāgiya-Pāṇḍiyapuram (ll. 4 and 6), Śivīndiram,⁹ Tarumapuram, Irāśak[ka]maṅgalam (l. 5), Śillār, and the temple of Maṇivaṇ-ṇīśvara (l. 6).

¹ See above, Vol. II. p. 253 and note 1.

² See *ibid.* p. 259, note 4.

³ See page 141 above.

⁴ A mutilated inscription in the Lakshminarasimhasvāmī temple at Sīrūhāchalam in the Vizagapatam taluk (No. 333 of 1893) opens with the same introduction as No. 73. The name of the king and the year of his reign are lost. The first line of the inscription contains a Śaka date, the first two figures of which are 1000 and 20, while the unit is obliterated.

⁵ See page 132 above.

⁶ This designation is derived from a surname of the Chōḷa king Rājarāja I.; see p. 29 above.

⁷ Śuchindram near Cape Comorin was included in the same *nāḍu*; *Ep. Ind.* Vol. V. pp. 43, 44, 45 and 46.

⁸ This is an abridged form of "Pāṇḍi-nāḍu, alias Rājarāja-maṇḍa'am," on which see above, Vol. II. p. 149 and note 7.

⁹ This is the ancient name of the present Śuchindram between Kōṭṭāṅṇu and Cape Comorin; *Ep. Ind.* Vol. V. p. 44 ff.

TEXT.

1 ஸ்ரீ ஸ்ரீ [||*] பு[த]ம் சூழ்ந்த புணரி அகழ் கு[த]ம் புயிசி[ப்]பொ[ன்]னெ-
 மியனவு[ந்த]ன[ன]ெ[ரி] நடப்ப வின[த]ு[கு] [ஜ]யமா[ன] இனங்கொப்பருவததச்சக்-
 காகொட்டத்து வி[த]ு[ச]மத்தொழிலா[ற்பு]துமணம் புணர்த்து¹ மதவ[ன]ை[ரி]-
 ட்டம் [வ]யிராகாத்து [வ]யிரி அயிலமு[னை*]க்குத்தனவ[ன]ை[ரி] த[ந்] த[ன]மிசி²,
 [தி]றுத்தி வட[தி]சை வாகை [சு]டி[த]ு[த]ெ[ன்]ந[ை]த[ந்]-
 தெமருகமலப்பமாள்³ பனாமை[யு]ம் பொன்னியாடை கன்ன[ெ]ப்பா[வை]வ தனி-
 மை[யு]த்த[வி]ரு⁴ வந்து⁵ புனித[தி]ருமணி[மரு]ட[ம்] உரிமையிற்றுடி[த்த]ன்[ன]-
 டி[யி]ரண்கெத்தமுடியாகத்தொநிலவெ[வ]ய[ர்] குட[ம்] மு[ன்]னை [ம]னு[வா]று பெரு-
 கக்கலிய[ா]று [வ]றுப்ப[ர்]செங்கொல் திசை[தெ]ரா[று]ஞ்செல்ல [தெ]வன்குடை
 இருசில[வ]னா[க]ம்⁶ [தெ]வன்கணுந்தனா திருநிழல்[ா] வெண்ணி[ரி]கா[தி]கிழ
 ஒருகனி மெருவிந்[பு]வி வினையாட வா[ர்கு]ட[ந்]நி[பா]த்[தா]த்[து]ப்பூபர் [தி]றை
 [வி]டு[த]ந்த கலஞ்சொ[ரி] களி[து] மு[னை]⁷ [வ]ங்கிய தென்னவன்
 கருத்தலை [ப]ருத்தலைத்திடத்தன்[ன] பெ[ர]ன்ன[க]ர் புறத்திடைக்கிடப்ப [இ]ன-
 ன[ன்] [சி]ற்குல[ப்]பிதை பெ[ர]ல்⁸ சித்த[ன]மு[ப]ா[த]ம[னு]ஞ்சொல்ல[ெ]வ[தி]ர்
 [தெ]காடித்தல்க[து] தன்[ன] கை வில்லெதிர் கொ[ட]ர வேள்பு[த]தாச அனத்-
 தியிதிட்ட களிற்றன[த]தி[ட்ட]மு[ம்]⁹ பட்ட [தெ]க[ம்] [ரி]யும் வி[ட்ட] தன்
 மாணமுக்கறின¹⁰ வி[ர]மு[ங்க]ிடப்ப எறின மலை[கரு]மு[து] நெ[ளி]ப்ப [இ]-
 ழிந்த [க]கி[க]ஞ்சுமு[து]டைத்தெ[ர].¹¹

2 ட விழுந்த கடல்களு[ந்]தலைவிரித்தலமாக்குடகினை[ச]த்தன்னனாகத்த தா[னு]ந்த[ரி]னை-
 யும் பன்னாவிட்ட [ப]ல[ப]ல மு[து]கும் பய[த]தெ[தி]ர் ம[ர]நி[ப] [ஜ]யப்பெரு-
 [க]கிருவும் ட[தி]யுக்கது கு[த]த்த¹² புகழுஞ்செல்லியும் வானா[ரொ]ண்[கண்]
 ம[ட்]தையரிட்டமு[ம்]¹³ மினாது கு[த]த்த வெங்க[ரி] சிரையுங்ககமண்டலமு-
 [ங்]கொங்கணதெசமும் [ப]ரணியி[ர]ண[ம்] ஒரு[தி]ன[ா]க[க்]கைக்கொண்[தண்*]டிய
 புக[னொ]டு¹⁴ பாண்டிமண்டலமுங்கொன்ன[தி]ருவுன்ன[தி]டைத்து வென்னவருபரி-
 த்த[ர]க்க[மு]ம் [பொ]ரு[க]ரிக்கலங்க[ஞ]த்தத்த[வ]யிரியுமு[டை]த்தா[ய்] வந்து வ-
 டகடல் தென்கடல் [ப]ட[ர்]வ[து] பொ[வ]த்த[ன்] பெ[ரு]ஞ்செ[னை] எனப்பஞ்ச-
 வனா[வ]ர் [பெ]ர[ரு]த் [மெ]ய[ய்]க[த]த்தஞ்சி நெரு நெளித்தெ[ர]டி [அ]-
 ர[னெ]னப்ப[ு]க்க காட[ர]த்த[தெ]து காட்டடிப[தெ]து மற்ற[வா]தம்[மை]
 உணர[ர்] திரியும் [பெ]ர[தெ]ச வெஞ்ச[ா]ம[ம]தக்கொற்றநெய்யவழம்பம்
¹⁵ [அ]த்திசைதொ[து]ம் திதுத்த முத்தி[ன்] சிலா[ப]மும் முத்தமிட[பதி]யினும்¹⁶
 ம [ப]டு[ம்] மைய[ப]ச்ச[ய]யமு[ங்]க[ன்]னி[யு]ங்க[க்]க[ொ]ண்-
 டருளித்தென்ன[ு]ட்டலை¹⁷ காட்டி[ய்] கடல்[மலை]க[ட்]னென¹⁸ சாவெதெல்லா[க்]-
 த[னி] வி[க]ம்பெற ம[ச]வ[நி]ய [த]ன்¹⁹ வருதன்[த்தலை]வனா[க்]குதுகவர் குலை-
 யக[தெ]காட்டா[து]பட [தெ]ந[தெ]தாதுகிளை[வி]ட்டரு[ளி]த்திறல் கொனாரமு[தி]-

¹ The two letters வல் (?) are engraved be'ow ணர்த்த. Many other indistinct letters are written below the subsequent portion of the same line.

² Read மதவனா.

³ Here a number of letters seem to have been omitted by the engraver. There is no break in the corresponding portion of the second line.

⁴ Read பொதுமை.

⁵ Read தவிர்.

⁶ Read புனிதத்திரு.

⁷ Read எக்கணு.

⁸ Read முறை திற்ப விலங்கிய.

⁹ Read பிழையென்கு.

¹⁰ Read எளித்தெனத்திடமும்.

¹¹ Read வீச.

¹² Read சுழன்று.

¹³ Read புகழின.

¹⁴ Read ரீட்டமும் மினாது.

¹⁵ Read புகழொடு.

¹⁶ Read எத்திசை.

¹⁷ Read பொதியிலும் மத்தவெக்கரி.

¹⁸ Read வருதினி.

¹⁹ Read ட்டெல்லை.

²⁰ Read குடமலைதாட்டுன்ன.

குப்புயத்த[ல]ங்களு[ம்]¹ பொல்² விரமுத்திய[ரகமு[ம்] வி[ன]ங்கப்பார் தொழ-
ச்சிவ[னி]டத்து-³

3 [மை*]யெனத்தி[யாகவல்லி] அல[னி]முழுதுடையாளிருப்ப அவனுடன் கங்கை⁴ விற-
நிருத்தென [ம]ங்கையர் திலத[ம்] எழிசைவல்ல[பி] எழுல[ருடைய]ர[ன் வ]ச-
ழிய யலர்க்கி[னி]திருப்ப ஊழிய[ம்] அவனிமுழுதுடையாளொடும் விரவிற்தொலன்ன-
த்து [வி*]ந்நிரு[க]தருளின [டு]காவிராஜகெசரி[பத]ரான சக்கரவர்த்திகள் [ஸ்ரீ]கு-
லொ[த்]துங்க[சொழ]தெவர் க[ர]ஞ்சிபுரத்த[க்]கொயிலினுள்[ர]ல் அ[ட்]-
ட[து] வெ[ன்]டுமலைமண்ட[ப]ம் நானெகதிரசொழ[னி]ல் சொட்டை[சி]ல் எழு-
க்த[ரு]ளிரி[ரு]ந்து நானொராஜப்ப[ர]ண்டி[ர]காட்டு உத்தம[டு]சாழ[வ]னகாட்டு [க]ச-
ஞ்சிகாட்டுக்கொட்ட[ர]குன மும்முடிசொ[ழ]கல்[வ]ரில் [டு]சாழ[ம்]ண்டலத்து
மண்ணிகாட்டு முழையுருடையான் அனாயன் மதுராந்தகனை குலொத்துங்க[டு]சா-
ழக்கொனரா[ஜ]ன் எடுப்பித்த இராசெக்திரசொழ[ம்]னாயமுடைய சீதா[டு]வ[ர்]-
க்கு இக்காட்டு ஆந்தாயக்கு[டி]க்கு காணிக்[டு]ன் காசு எழுபத்தொன்பதுக்கு[ம்]
கெ[வ]லு முன்னூற்றிருபத்து காற்கலத்துக்கு[ம்] [இ]ராஜெகு[டு]சொழ[டு]தெவற்கு
எறினவாண்டு எழாவது செவ[வி]ன் படி இறை கட்டின மாடை காற்பத்த-
[ஞ்ச]ரையெ மும்மாவரையும் யாண்டு க[டு]தாவது முதல் இத்தெவ[று]கு⁵ வெண்-
டு[சிவ]ந்தங்களுக்கு இடப்பதாக இவ்வு-

4 ஃ முன் [பி]யர் தவிர்ந்து இ[ர]ராஜெகு[டு]சொழ[டு]லா[டு]ன்னும் பியரால் ஊர்க்காழ-
ஞ்சு குமார்க்கச்சாணமு[ம்]ன்பாட்டமு[ம்]* தறிமிறை திட்ட[ர்]ப்பாட்டமு[ம்]ச-
டைக்க[வி]யு[ச]வ[டு]ங்க[ர]க[ள]வு[க]வி[யு]ம் உள்ளிட்ட பாட்டங்க[ளும்] அக்-
தராயமும் சிலகு[டி]மையும் உட்பட யாண்டு முப்பத்தாவது முகவ தெவ-
த[ன]இறை[பி]லியாக விரிவிட[க்]கிருவாய் மொழித்தரு[ளி]னொன்று திரு-
[ம]த்தி[ச]வொலை கொளாத்தகப்பல்லவாய[ன்] எழுத்தினால் புகுத்த திரு[வாய்க்]-
கெ[ழ்சி]ப[படி] பு[வ]ரி[தி]ணைக்களநாயகம் அருமொழி[டு]தெவவ[ன]காட்டு காசு-
குடைய[ர]ன பஞ்சகெதி திருக்கண்ணபுரமுடையாலும் முவலூர் கிழவன் வெனான்
குமா[ன] குவலையகநாமுவெனவெனாலும்⁶ புரவரி[தி]ணைக்க[ள]த்து முகவெட்டி
இ[ராசக]த்த[ர]வனகாட்டு அம்ப[ர்]காட்டு அண்டக்குடையான் க[ர]*ராயனன் [தி]-
ரு[ச]சி[ற்றம்]பலமுடைய[ன]னும் கு. [லாருடைய]ர[ன்] அ[ன]ராயன் குடித[ர]வ-
[கி]ய[ர]ன இ[ச]ர[ஜக]ச[ர]*ராய[ன]மு[வெ]த்தவெனாலும் இரு[த்]து ய[ர]ண்டு
. வது காள் தூற்றென்பதினால் தெவதான இறை[பி]லியாக விரிவி-
ட்டது [i*] இவ்வு[ர்] கெ[ர]ன் இராசா[சன்] ஆ[ன்] கெ[ர]லொத்துங்க[டு]சா-
ழ[க]ஞ்சி[நாடு]டைய[ன்]* இவ்வு[ர்க்கு]ச[சமை]த்த⁷ பெருநானகெல்லை
[அ]தை[ல] [i*] செய்த அ[ன]ற[ல]பைப்ப[டி] இ[த]ற்கு கீழ்பா[டு]கெ[வ்]லை [அ]ழ-
[கி]யபா[ண்டி]ய[பு]ரத்துக்கு-

5 [பு]பான [வ]ழிக்கு மெற்கு[ம்]

TRANSLATION.

[The historical introduction is the same as in No. 69, with the following differences.]
(Line 12 f. of No. 69.) For "Vikkalan" No. 73 substitutes "Vēlpulattaraśu."¹
(L. 13 f. of No. 69.) "At Alatti there were lying low herds of elephants abandoned
(by him), the dead (bodies of his) fiery horses, his lost pride and (his) boasted valour."

¹ Read தலங்கலம்.

² Read வீர.

³ Read வீத்தி.

⁴ The ௫ of வெ[ன்]டு is entered below the ண்.

⁵ Read ஸுவெந்த.

⁶ Read சமைத்த.

⁷ According to the *Dictionnaire Tamoul-Français*, வேன்புலவரசர் is the same as சனுகையர், 'the Chalukya kings.' The word means literally 'the kings of the region of Vēl (Skanda or Kāma?).' Instead of *Vēlpulattaraśu* No. 75 reads *Vēlakulattara[śu]*, 'the king of the elephant family.'

(L. 16 of No. 69.) “(The Chōla king) seized simultaneously the two countries (called) Gaṅga-maṇḍalam and Koṅgaṇa-dēśam,¹ troops of furious elephants,” &c.

[Instead of the passage in line 4 f. of No. 72, which was translated on page 158 above, No. 73 reads:] “(He) was pleased to take his seat on the throne of heroes for life-time with the mistress of the whole earth, while (his) valour and liberality shone like (his) necklace acquired in warfare and (like) the flower-garland on (his) royal shoulders; while (all men on) earth worshipped (him); while the mistress of the whole earth, Tyāgavallī, was present, as Umā near Śiva; (and) while the mistress of the seven worlds, Ēlīśai-Vallabhī,— may she prosper!— the ornament of women, was pleasantly and joyfully seated, as Gaṅgā takes her seat with him (*viz.* Śiva).”

(L. 3.) While this king Rājakēśarivarman, *alias* the emperor Śrī-Kulōttuṅga-Śōladēva, was graciously seated on the *śōṭṭai* (?) in the white (?) *maṇḍapa* (called after) Rājēndra-Śōḷaṇ in the west of the octangular (court?) within the royal palace at Kāñchi-puram,² he was pleased to order as follows:—“To (the god) Mahādēva (of the temple) of Rājēndra-Śōḷa-Īśvara, which Araiyaṇ Madurāntakaṇ, *alias* Kulōttuṅga-Śōḷa-Kēraḷarājaṇ, the lord of Muḷaiyār in Maṇṇi-nāḍu,³ (a district) of Śōḷa-maṇḍalam, had caused to be built at Kōṭṭāru, *alias* Mummudi-Śōḷa-nallār, in Nāñji-nāḍu, (a subdivision) of Uttama-Śōḷa-vaḷanāḍu, (a district) of Rājarāja-Pāṇḍi-nāḍu, shall be paid, for the expenses required by this god, from the [30]th year (of my reign) forty-five and a half, three twentieths and one fortieth *māḍai*⁴ by (the village of) Āṇḍāyakkuḍi in the same *nāḍu*. According to (the settlement of) payments (that had taken place) in the seventh year after the accession of Rājēndra-Śōḷadēva,⁵ (this) tax was paid instead of the (original) land-tax of seventy-nine *kāśu* and three hundred and twenty-four *kalam* of paddy. The previous name of this village having been cancelled and the name of Rājēndra-Śōḷa-nallār (having been substituted), let it be entered in the revenue-register (*vari*)⁶ as a tax-free *dēva-dāna* from the thirtieth year (of my reign), including rents, internal revenue,⁷ and small rights, such as *ūr-kalaṇḍu*, *kumara-kachchānam*, the fishing-rent,⁸ the tax on looms,⁹ the rent of the goldsmiths,¹⁰ *māḍai-kūli*, *daśavandam*¹¹ and *kāl-aḷaru-kūli*.”

(L. 4.) In accordance with this royal order, received with the signature of the royal secretary, Kēraḷāntaka-Pallavarayaṇ, it was entered in the revenue-register as a tax-free *dēvadāna* on the one-hundred-and-eightieth day of the th year (of the king's reign) in the presence of the *Puravaritinaikkala-nāyagam*¹² Pañchanedi Tirukkannapuram-Uḍaiyaṇ, the lord of Nāgaṅgu[ḍi] in Arumolīdēva-vaḷanāḍu;

¹ Instead of this all other inscriptions, both earlier and later ones, read *Śiṅgaṇam*.

² Similar detailed descriptions of the place in which the Chōla king was seated at the time of a grant occur in Vol. II. No. 1, l. 5 f.; No. 20, l. 12 f.; Vol. III. No. 9, l. 3 f.; No. 20, l. 11 f.; No. 65, l. 3; in the large Leyden grant, l. 116 f.; and in the small Leyden grant, l. 4 f.

³ In the time of Rājarāja I. Maṇṇi-nāḍu formed a subdivision of the district of Rājēndrasimha-vaḷanāḍu; above, Vol. II. pp. 125, 324 and 336. A Telugu inscription of Kulōttuṅga I. refers to Maṇṇi-nāḍu as a subdivision of Birudarājabhayaṅkara-vaḷanāḍu; *Ep. Ind.* Vol. VI. p. 223.

⁴ See page 136 above.

⁵ This statement seems to refer to the reign of Rājēndra-Chōla I.

⁶ Compare page 38 above.

⁷ For *antarāya* see above, No. 57, l. 10; p. 121, note 3; and No. 61, l. 5.

⁸ The same three terms occur in No. 57 above, l. 8 f.

⁹ The same term occurs in Vol. I. No. 59, l. 6; No. 61, l. 4; No. 62, l. 16; and No. 78, l. 2.

¹⁰ See *Ep. Ind.* Vol. V. p. 53, note 6.

¹¹ This term is used in Kanarese and Telugu and means ‘one tenth of the produce.’

¹² Compare above, p. 117, note 10.

Vēlaṇ Kumaraṇ, *alias* Kuvalayasundara-Mūvēṇḍavēlaṇ, the headman of Mullūr; the *Puravaritinaikkalattu-Mugavēṭṭi* ¹ N[ā]rāyaṇaṇ Tiruchchigraṃbalaṃ-Uḍaiyaṇ, the lord of Aṇḍakku[di] in Ambar-nāḍu, (*a subdivision*) of Rājasundara-valanāḍu; and Araiyaṇ Kuḍitāṅgi, *alias* Rājaṇ[ā]rāyaṇa-Mūvēṇḍavēlaṇ, the lord of Ku . . . [lūr]. The chief (*kōṇ*) of this village, Rājarājaṇ, *alias* Kulōttuṅga-Śōḷa-Nāṇjināḍ-Uḍaiyā[ṇ], (*drew up*) a document specifying ² the four great boundaries of this village. According to the document drawn up (*by him*), the eastern boundary of this (*village is*) to the west of the road leading to Aḷagiya-Pāṇḍiyapuram.

No. 74.—INSCRIPTION IN THE PANDAVA-PERUMAL TEMPLE.

This inscription (No. 18 of 1893) is engraved on the south wall of the Pāṇḍava-Perumāl temple at Conjeeveram. As in No. 68 above, the name of the temple is given as Tiruppāḍagam (l. 3).

The date is the 39th year of the reign of Kulōttuṅga I. But the historical introduction agrees almost literally with an inscription of the 5th year in the same temple (No. 68 above), while the intervening inscriptions (Nos. 69 to 73, 78, and Vol. II. No. 58) contain much additional matter.

The inscription records that a merchant of Kāñchipuram paid two *kaḷaṇḷu* and two *maṇḍāḷi* of gold to the *Pūjārīs* of the temple, who pledged themselves to have the god supplied daily with two *ṇāḷi* of curds.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] புகழ் கு[ழ்*]க புணரி அகழ் சூழ் புலியில் பொதேயியனவு[ரு]-
தேயி நட[ர]த்தி வின[வ்]ரு ஜயமகள் இனங்கொ பருவத்து சக்கரகொட்டத்து
விக்கிரமத்தொழிலால் புதுமணம் புணர்³ வ[ன்]க[ளி*]ந்திட்ட[ம்*] ⁴ வைபி-
ரா⁵ரத்து வ[ர*]ரி ⁶ஜயில்முனைக்கொள்ளவனா[ச]ர் தனகமிரி[ய] வானு[ன]ை
கழித்து தொன் வலி காட்டி பொர்ப்பரி நடாத்தி [சு]ர்த்தி[ய]ய நிறுத்தி
வடநினை[ச] வானை சூடி தென்கைச தெமரு[ச]மல[ப]பூ[த]மகன் ⁷பு[த]னையும
பெ[ர]தயாடை[யும] [நதி]வப்பாவையு[ரு]கிமையு[ரு]க[ர்*]த்து ⁸பு[த]னையுரு-
மணியமருடம் [மு]றைமையில் சூடி ததூடி இரண்டும் தடமுடியாக
- 2 [பெ]தா[ந்]தில[வெ]ணர் சூட பொந்தி மதுவாறு [பெ]ருக க[ளி]பாறு வறப்ப செ-
ங்கொ[வ்] தி[சை]தெ[ச]துஞ்[செ]வ [பெ]வண்குடை இரு[தி]வவ[ன]ாகமெங்கணு-
க[ர]து திருநிலவெண்ணி[ல]ரத்திக[ழ] ஒருநதி மெருவில் புதி வினையாட ஆழ்-
[க]டல் ⁹திலாசரத்து பூவர் திறை விடுத்த கக[ன்] சொ[நி*]களு¹⁰ முறை
நிற்ப வி[ன]விய தெந்நிலை பருவ[நி]த்து கிடப்ப [ந]ன்மணியாரமுனி
குப்பு[ய]த்தவ[வ்]தும்¹¹ தன¹² வீரமும் தியாகமும் கள்ளக ப[ர்]மிசை மெவவர்
வணங்க [வி]ரலி¹³தொலாசரத்து அவநிமுழுதுகடையாளமெ ¹⁴வித்திரு-
- 3 ஸ்ரீய கொ[வி]ராஜகெலரிபந்[ர]ாக உடையார் ஸ்ரீகுலொத்துங்கசொழ்தெவர்க்கு
[ய]னெடு முப்பத்தொன்ப[த]ாவது ஜயங்கொ[ர]ண்டசொழமண்ட[ம்*]லத்து எயிர்க்-
கொட்டத்து ¹⁵ககரக[ர]ஞ்சிபுரத்து திருப்பாடகத்தாழ்வாசைத்திருவாராதை[ந]

¹ See above, p. 139, note 1.

² *Arai-ōlai*, *araiyōlai* or *aravōlai* occurs in the large Leyden grant (*passim*); in the large Tiruppāvayam grant (twice); in Vol. II. No. 76, l. 100; and *Ep. Ind.* Vol. V. No. 8, l. 22. In the two last cases it has been erroneously translated by 'the order of the king.'

³ Read புணர்ந்து.

⁴ Read தீட்டம்.

⁵ Read அயில்.

⁶ Read பொதுமை.

⁷ Read பாவையின் தனிமை.

⁸ Read புனித்ததிரு.

⁹ Read தவர.

¹⁰ Read களிநு.

¹¹ Other inscriptions add பொல்.

¹² Read தனது.

¹³ Read வீற்றி.

¹⁴ Read எயிறகொட்டத்து.

பண்ணும் [ஹ]ரதஜாவி¹ சித்தநாராயணப்பட்டகெதும் உரு[உ]கரி திருவர[ங்]கம[ர]-
ணிப்பட்டகெதும் சிலா[வெ*][கெ]க ப[ண்*]ணிக்குத்த பரிசுவது [!]* இந்-
க[ர]த்து² ராஜாபுரியப்பெ[ரு]கெருவில் இருக்கும் வாணியன் தொட்டங்கிழா-
காதல் சொமக் [ப]ககல் [க]ரங்க[ள்] கெக்கொண்ட [ட] மது[ச]ரங்கமாடெ-
4 யொடொக்கும் பொன் குடிமெருக்கல் நெமெ இருகழஞ்செ இ[ர]ண்டு மஞ்சா-
டிக்கும் பெ[ர]ணிசெயால் இவ்வாழ்வா[ர*]துக்கு சித்தப்ப[டி]க்கு [சி]த்தாநீரல்³
[இ]ருநாழி தெதெ[ச]முது செ[ய்]கெக்க[ரு] செலுத்தக்க[ட]வொமாகவுமாடெடா-
மாகில செலுத்துவார் பக்கலிப்பொன் [கு]வக்க கடவொமாகவும் [!]* இக்கொடில்
காணி தவி[ச*]து பொ[ந்]திலிப்பெ[ச]ன் ஒடுக்கிப்பெ[ர]கக்க[ட]வொமாகொம்
இவ்விருவெ[ச]ம ||—

TRANSLATION.

(Line 3.) In the thirty-ninth year (of the reign) of king Rājakēśarivarman, alias the lord Śrī-Kulōttuṅga-Śōlādēva, who etc.⁴ — the following writing on stone was made and given by me, Niṅṇanārāyaṇa-Bhaṭṭaṇ of the Bhāradvāja (gōtra) and by me, Dū[da]kari⁵ Tiruvarāṅgamāṇi-Bhaṭṭaṇ, who are performing the worship in the temple of Tiruppādagatt-Ālvāṇ at Kāñchipuram, a city in Eyīrkōṭṭam,⁶ (a district) of Jayāṅṇḍa-Śōla-maṇḍalam. From Tōṭṭaṅgilānāḍaṇ Sōmaṇ, a merchant who resides in the great street of Rājāśraya⁷ in this city, we have received two *kaḷañju* and two *mañjāḍi* of gold, weighed by the standard of the city (*kudīñai-kal*) (and) equal (in fineness) to the *Madurāntaka-māḍai*.⁸

(L. 4.) Out of the interest from (this) we shall be bound to pay for supplying daily to this god two *nāli* of curds by the *Niṅṇāṇ* (? measure). If we are not able (to pay it), we shall be bound to make over this gold to those who will pay (it). If (our) right (to serve) in this temple should cease, we two shall be bound to refund this money before leaving.

No. 75.—INSCRIPTION AT TIRUKKALUKKUNAM.

This inscription (No. 179 of 1894) is engraved on the south wall of the second *prākāra* of the Vēdagiriśvara temple at Tirukkalukkunam.⁹ It has been published before in a tentative manner by Mr. V. Kanakasabhai Pillai in the *Indian Antiquary*, Vol. XXI. p. 281 ff.¹⁰ The date is the 42nd year of the reign of Kulōttuṅga I. (l. 11).

The inscription records that an inhabitant of Rājārājapuram (l. 17) made over 10 *kāṣu* (l. 14) to the temple authorities, who purchased for this sum from the villagers of Vāṇavaṇmahādēvi-chaturvēdimāṅgalam (l. 11) some land for maintaining the

¹ Read ஹரதஜாவி.

² Read ராஜாபுரிய.

³ Read சித்தாநீரல்.

⁴ The introduction of this inscription is the same as in No. 68 above.

⁵ This is the Tamil spelling of *Dāta-Hari*, i.e. 'Kṛishṇa as messenger (of the Pāṇḍavas).' What it may be connected Pāṇḍavadāta-Perumāḷ, which is given by Mr. Kanakasabhai Pillai (*Ind. Ant.* Vol. XXI p. 281) as the name of the Pāṇḍava-Perumāḷ temple.

⁶ See above, Vol. II. p. 390.

⁷ This was one of the surnames of Rājārāja I.; see above, Vol. II. p. 280, note 5.

⁸ On *kudīñai-kal* and *Madurāntaka-māḍai* see *Ep. Ind.* Vol. V. p. 106, notes 1 and 3.

⁹ See page 143 above.

¹⁰ Of the numerous misreadings in the transcript I need only note four, because they are connected with proper names. In line 35 of Mr. Kanakasabhai's text, the original does not read *Viliñā*, but *vilunda*; in l. 42, not *Koṅku*, but *Gōṅku*; and in l. 43, not *Sinḱaḷam*, but *Sinḱaṇam*. The passage from *Vikkilan* (l. 25) to *venka-jirum* (l. 31) is taken from the Kīlappaluvūr and Tiruviḍaimarudūr inscriptions (Nos. 71 and 72 above), which read however *Vikkilan* instead of *Vikkilan*.

Maṭha of Naminandi-Adigaḷ at Tirukkalukkunram (l. 14). As stated by Mr. Kanakasabhai,¹ the person after whom this *Maṭha* was named is one of the sixty-three devotees of Śiva, whose lives are described in the *Periyapurāṇam*.

Vāṇavaṇmahādēvi-chaturvēdimāṅgalaṃ belonged to Kumīli-nāḍu, a subdivision of the district of Āmūr-kōṭṭam (l. 11). The land purchased was situated in Kiraippākkam, a hamlet in the west of that village (l. 12), and was bounded in the east by Uroḍagam, in the south by Tālaivēḍu, in the west by Uragambākkam, and in the north by Tanḍurai (l. 13). Kiraippākkam is the modern Kirappākkam² in the Chingleput tāluka. East of it the map shows Oragaḍam (No. 228), south of it Tālabēḍu (No. 266), and north of it Tanḍurai (No. 233). The *nāḍu* to which these villages belonged is named after Kumīli³ in the same tāluka. The district of Āmūr-kōṭṭam owes its name to the village of Āmūr⁴ near Māmallapuram,⁵ which belonged to the subdivision Āmūr-nāḍu.⁶ From the Kōṇḍyāta grant of Veṅkaṭa II.⁷ it appears that there was another district which also bore the name of Āmūr-kōṭṭam, but which was named after the town of Āmūr or Āmbūr in the Vēlūr tāluka of the North Arcot district.⁸

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] [பு]சுழ் கு[ம்*]ய புணரி அகழ் சூழ் புனியில் பொன்னெமி
அ[ன]வுணன் [ெ]யி நடப்ப மி[ன]வரு ஜயமகளிளங்கொப்ப[ருவ]த்துச்சக்கரகொ-
ட்டத்து விக்க[ச]மத்தொழிவால் புதுமணம் புண[ர*]து ⁹ம[து]வனாயிட்டம்
விராகரத்து வாரி அயிற்று
- 2 ரர் ¹⁰என்னமிரிய வானுறை கழித்து தொன் வலி காட்டிப்பொர்ப்பரி கடாத்திக்-
கீர்த்தியை கிறத்தி வடகிசை வாகை சூடி தென்கிசை தெமருகமலப்பூமகள்
பொதுமையும் பொன்னிஆடை(யும்) கன்னிவப்பாவையும்¹¹ [த]னிமையும் தவி-
ர்த்து¹² புன[த]ருகிருமணிமகுட[ம்]
- 3 ன்ளடிபிரண்டுத்தமுடியாகத்தொன்னிலவெனர் குட முன்னை மதுவாது பெ[ரு]சுக்-
கள்[யா]து [வ]றுப்ப[ச]செக்கொல் திசைசெ[ச]துஞ்செல்ல வெண்குடையிருகில-
வி[னா]சம[ெ]யங்கணுனது¹³ [தி]ருகிலெண்ணிலாத்தி(வாத்தி)கழ ஒருதனி [ெ]ம-
ருவிற்புவி வி[னா]
- 4 வாணாது பூபாவர் திறை விசெ[ரு] கலஞ்சொரி களி[து] முறை திற்ப விலங்கெ
தென்ன[வ]ன் க[ரு]வ[லா]ப்ப[ரு]விலைத்திட தன் பொன்னகர் புறத்திடைக்கிடப்ப
இன்ன[ன்] பிச்சுப்பிறை பொல் கிற்சிறை என்னு[ம்] சொல்லெதிர் கொடிற்-
தல்லது தன் கை வில்லெதிர் கொடா கெழுவலத்தா¹⁴
- 5 டமுட்ட[ட] செம்ப[சியு]ம் கெட்ட தன் ம[ச]னமும் [கூ]றின விரமங்கிடப்ப
எறின மலைகளுகுதுகு கெளிப்ப இழிவ னைகளுஞ்சுழன்[து]டைகொட

¹ *Ind. Ant.* Vol. XXI. p. 284.

² No. 264 on the *Madras Survey Map* of the Chingleput tāluka.

³ No. 19 on the same map. Compare *Ep. Ind.* Vol. III. p. 149.

⁴ No. 123 on the same map.

⁵ No. 162 on the same map.

⁶ Above, Vol. I. p. 68.

⁷ *Ind. Ant.* Vol. XIII. p. 132, plate iv. b, line 1, and *Ep. Ind.* Vol. IV. p. 271, note 5.

⁸ *Ep. Ind.* Vol. IV. p. 180. The statement that Āmūr-nāḍu and the *kōṭṭam* to which it belonged were named after the town of Āmbūr (above, Vol. I. p. 126, note 2, and *Ep. Ind.* Vol. III. p. 149) is due to an error.

⁹ Read மதவனா.

¹⁰ Read தன் தள.

¹¹ Read பரவலின்.

¹² Read புனித்திரு.

¹³ Read வனாக.

¹⁴ Read தாச அசத்தியிலிட்ட களித்திசுதிட்டமும் பட்ட வெம்பரியும்.

- விழுந் கட[ல்]களுக்கெவிரித்தலமர்க்குடிகைக்காடு [உ]தே தானுநாதையும் பன்-
னாட்ட பலபல மு[து*]கும் [பய]த்தெதி¹
- 6 டெருஞ்செய்யும் பழியுக்கு குடுத்த புகழின் செலவியும் வானாரொண[க]ண் மட-
[ன*]கயரீட்டமுமீனாது குடுத்த வெங்கரி நிகையுங்கமண்டலமுஞ்செய்கணமெ-
ன்னும் பாணியிண்கெம் ஒ[ருசி]சை கை[டு]காண்டனடிய புறமுாடு பாண்டி-
மண்டல²
- 7 ன்னத்தன[ட]த்து வெழ்பரித்தலங்கனும்³ [பெ]ருபரித்தலகாளு[க]ன[வா]ரியுமுடைத்-
தாய்ப்பா[ளு] வடதிசை⁴ தென்கடல் பாய[வ]து பொலத்தன் டெருஞ்செய்-
மையெயிப்பஞ்சலவனாரும் பொருத (பொருத) [பெ]ரர்க்களத்தஞ்சி டெரு கெ-
ளித்தொடி அரணெனப்⁵
- 8 து னாட்டடிப்படுத்து மற்றவந்தம்மை வனசாராக்கெகொற்றவெஞ்சாம் பற்றி⁶ கொ-
ற்றவிஜயவழம்வெ[ழி]ல்[வ*] [பெ]ரு நிறுத்தி முத்தின் சலா[ப]மும் முத்த[ம்]ட்-
பொதியனும்⁷ மத்தவெம்பரி மய்யச்சயமுங்கனியுங்கைக்கொ[ண]டருளித்தென்னு-
ட்டெல்லை காட்டிக்கு[ட] ⁸
- 9 வெறெல்லாணனி வி[சு]ம்பெற எறிய⁹ தன்¹⁰ வருகுலத்தவவனாக்குறுகவர் குலையக்-
கொட்டாறுப்பட செறித்தொடும் நிலைகளிட்டருளி¹¹ அப்புலத்தலங்கமுங்கங்கம[ன]-
ட[ல]ங்கைப்படுத்தருளி நிறை கொனாமுகிருப்புயத்தலங்கமும்¹² டொல் வீரமுவி-
யாகமும் [வி]
- 10 ன் சிவ[னி]டத்துமையெனத்தியாகவல்லி [அ]வனிமுழுதுடெயாளுடனிருப்ப அவளு-
டன் கங்கை வீற்றிருவென மங்[ன*]யைர் திலதம் எழிசைவல்லி எழுக்கமு-
டை[ய]ரன் [வா]றிரும் பொன்னிசிறுப்ப ணழி[யு]மவனிமுழுதுடையானொடும் வீர-
வல்லுறாலனத்து வீற்றிருவருளிய
- 11 க்கரவந்திகன் ஸ்ரீகுலொத்துங்கசொழுவெவர்க்கு யாண்டி காற்பத்திரண்டாவது ஜய-
ங்கொண்டசொழமண்டலத்து¹³ ஆழர்க்கொட்டத்துக்குமிழிகாட்டு வான[வ]ந்-
மறாபெவிசதுவெட்டிமங்கலத்து மறாலவெமெயாம் நிலைவையா[ன]க்கையெழு-
த்து [I*] களத்தூர்க்கொ¹⁴
- 12 காட்டு உலகனாசொழமுமான செம்பியங்கிறுக்கமுக்குன்றத்து உடையார் திருக்கழு-
க்குன்றமுடையிறாபெவர்க்கொயிலில் கு[திடி]ரவ[ர்] வண்டெயா[ர்]பெவர்க்கு கா-
ங்க[ள்] மடப்புறமாக வி[ற்]றுக்குடுத்த நிலமாவது [I*] எங்கனார்¹⁵ மேல்பிடாகை
[கி]னாப்பாக்கம் காடு கொளா
- 13 டு வெட்டிக்கட்டை பறித்துத்திரு[த்]திக்கொள்வதாகக்குடுத்த திலத்துக்கு¹⁶ நெழ்பார்க்கெ-
ல்லையொராட[த்]தெல்லையுறவும் தென்பார்க்கெல்லை தாழைவெட்டெல்லையுறவும் மெற்-
பார்க்கெல்லை உ[ச]ம்ப[ா]க்க*த்தெல்லை [உ]றவும் [வடப]ார்க்கெல்லை [ச]ன்னொறை
எல்லை உறவு[ம்] [I*] கா
- 14 [அ] பட்ட சீ[ச]ிலமு[ம்] புஞ்சைசிலமுமெனொ[க்]கென மாமுங்[கி]னொககின¹⁷ கிண-
னும் இவ்வுர் மடைவினாகத்திருக்கும் நமிகனி அ[டி]கள் மடத்துக்கு மட[ப்]புற-

¹ Read பயத்தெதிர் மாறிய கயப்பெரு.² Read வெம்பரித்தலங்கமும் பொருகரிக்கலங்களு.³ Read ப்புக்க காடறத்துடைத்து.⁴ Read பொதியிலும் மத்தவெங்கரி.⁵ Read மாவெறிய.⁶ Read வங்கலும்.⁷ Read ஆழர்.⁸ Read களத்தூர்க்கொட்டத்து களத்தூர்நாட்டு in accordance with No. 69 above, text line 33.⁹ Read எங்கனார்.¹⁰ Read கெழ்.¹¹ Read மண்டலமும் கொள்ளத்திருவுன்ன.¹² Read வடகடல்.¹³ Read எறிய.¹⁴ Read குடமலைநாட்டுள்ள சாவெ.¹⁵ Read வருதினித்தலை.¹⁶ Read வக்கலும்.¹⁷ Read கெனொககின.

[illegible][illegible]



(L. 15.) Having sold and having received the money in full, we, the great assembly, made and gave a deed of sale. Having agreed that we alone should be bound to pay the small taxes, the big taxes,¹ and any other (*tax*) due on this land, we sold (*it*) free from taxes. By order of [Karâ]mbichehettu² [Sarv]âdittan, who belonged (?) to the *sabhâ*, we, Ehattan, Ma[la]ppirân Kumârasâmi-Kramavittan, Arulâla-Bhattan³ of Urupputtûr,⁴ Śrīraṅga-nâtha-Bhattan of Paṣumburam, Śaṃkaranârâyaṇa-Bhattan of Urupputtûr, Tillaikkûtta-Kramavittan⁵ of Kura[va]ś[ê]ri, and Dôṇaśûra-Kramavittan⁶ of Kirâñji,⁷ — all these members of the great assembly made and gave (*this*) writing [on stone, to last as long as] the moon and the sun.

(L. 17.) This is the writing of Vāṇavanmahâdêvi-Uḍaiyân Śelvan Kulaiñân. This charity was made by me, Dêvandainâdan Arulâlan, *alias* Kulôttunga-Solâ-Mâpodiyarâyan,⁸ of Râjarâjapuram in Eyikkôttam. This charity

No. 76.—INSCRIPTION IN THE JAMBUKESVARA TEMPLE.

This inscription (No. 31 of 1891) is engraved on the east wall of the second *prâkâra* of the Jambukêśvara temple⁹ on the island of Śrīraṅgam near Trichinopoly. As stated in Vol. II. p. 253, the ancient name of the locality is Tiruvâṇaikkâ, *i.e.* 'the sacred elephant-grove,' and the name of the temple is derived from 'the sacred white *jambû* tree' (*tiru-ven-nâval* in Tamil). At the time of the inscription, Tiruvâṇaikkâ belonged to Migôlai, a subdivision of the district of Pândikulâśani-vaṇanâdu.¹⁰

The date is the 47th year of the reign of Kulôttunga I. A certain Villavarâyan had set up in the temple images of Rishabhavâhana, *i.e.* Śiva riding on the bull, and of Pârvatī. To provide for the requirements of these two images, he purchased from the temple authorities some land, whose crop of paddy had to be made over to the temple.

TEXT.

1 ஸ்வஸ்தி ஸ்ரீ [] பு[க]ழ் சூழ்க்த பு[ணர்]லகழ்¹¹ சூழ்க்த புகிசில் பொந்[க]ரியன்.
வுக்த[க] செ[ம்] கடப்ப வினங்கு சய[மக]ன வினங்கொப்பருவத்து சக்[க]ரொ
ட்டத்து விக்கிரமத்தொழிலால் புதுமணம் புணர்க்கு¹² மதுவனாயிட்ட[ம்*] வயி.
சாகாத்து வாரி [ஆ]யிர்-

2 [முனை]தகா[க]தனவரசா¹³ தக் தனமிரிய வானுறை கழித்து தொன் வ[வி]
காட்டிப் பொர[ப்ப]ரி. [க]டாத்திக்கீர்த்தியை [ந]துத்தி வடநிசை வாகை சூழ்த்-

¹ The two terms *til-vari* and *peru-vari* occur also in Vol. I. p. 87, text line 6.

² Compare above, p. 73 and note 7.

³ See above, p. 143, note 1.

⁴ The same village is mentioned on page 4 above.

⁵ See above, Vol. II. p. 253, and p. 258, note 6.

⁶ Dôṇa is a Prâkrit form of Drôṇa. Compare Dôṇaśarman, Dônaya, Dôniya, *etc.* in *Ep. Ind.* Vol. V.

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⁷ The same village is mentioned in an inscription at Śevilimêḍa near Conjeeveram; *Ep. Ind.* Vol. VI. p. 230.

⁸ The last member of this title means 'the great king of the Podiyam (mountain).' On Podiyam see above, Vol. II. p. 236, note 1.

⁹ For a few other inscriptions in the same temple see *Ind. Ant.* Vol. XXI. p. 121, and *Ep. Ind.* Vol. III. pp. 9, 10 and 72.

¹⁰ The city of Tañjâvûr belonged to Tañjâvûr-kûṭṭam, a subdivision of the district of Pândyakulâśani vaṇanâdu; above, Vol. II. No. 1, paragraph 2.

¹¹ Read புணரியகழ்.

¹² Read மதுவனா.

¹³ Read முனைக்கொத்தனவரசர்.

தெந்திசைத்தெமருசமலப்பூமகன்] பொதுமையும் பொக்கியாடை ¹ நன்சிலப்பா-
வையுத்தலிமையுத்தலிசப்-

- 3 புனித[த்]திருமணிமகுடம் உரிமைபிற்ரு[டித்தக்]டிபிச[ண்]தெத்தமுடியாகத்தொந்நில-
வெஞ்சர் ரூட முந்னை ம[னு]வாறு பெருக கலியாறு வறுப்ப செவ்[க்]கொல்
திரைதொறுஞ்செல்ல வெண்[து]தையிருகில[வி]ளாகம் ² வெண்க[னு]ந்[தி]ன[து]
திருபிழல் விண்[ணி]வ[ர]த்திசழ
- 4 ஒருத[தி] மெருகில் புனி வினையாட ³ வாரகடற்றிவாந்தரத்துப்பூபாவர் திறை விடு-
தந்த கலஞ்செ[ர*][ரி] கலிது முறை கிற்ப விலங்கிய தெ[ன]வந் [க]ரு-
கதலை பருந்தலைத்திடத்தக் பெ[ர]ந்[ன]க[ர்]ப்புறத்தி[தி]டைக்கிடப்பக[ர்]கள் பிற[கு]-
லப்பி[தி]றை பொல் கிறிசுறை [எ]ஞ்[னு]ஞ்செ[ர]வ்வேநி[ர்] செ[ர]டிற்ற[ல்]-
- 5 லது [த]க் கை விலங்கு கொடா ⁴ வெந்[ரு]வத்தா[ச]ர் [அ]க[தி]பிற்பட்ட ⁵ கன-
த்த[தி]ல் பட்டமு[ம்] பரியும் விட்ட [த]க் மாகமும் கூறிக [வி]ரமும் [நி]-
டப்ப எறின ம[லை]க[னு]மு[து]கு கெளிப்ப யிழிந்த கதிகளு[ஞ்]ருமுன்றுடை-
ந்தொட ⁶ விழுந் [க]டல்களு[த்]த[வி]விசிதலமாக்குட[தி]சைத்தக்[ர]ன[து]க[னு]
தா[னு]ம் தான-
- 6 க[யும்] பக்காளிட்ட பவபல முதுகும் பயந்தெதிர் [ம]ரறின ஜயப்பெரு[ந்]திருவும்
பழி[யு]க[னு] குடுத்த புகழி[ந்] செல்வியும் வானா[டு]ராண்கண் மட[ை*][ந்]யரி-
ட்டமும் ⁷ மினாது குடுத்த வெங்கரி நிரையும் கங்கமண்டல[மும்] சிங்கணமெந்-
தும் பா[ணி]பி[ர]ண்[ம்] ஒ[ரு]கிசை[க்]கக்கொ[ண்]-
- 7 டிண்[டி]ய ⁸ புகழொடு பாண்டமண்டலங்கொள்ளத்திருவினத்தடைத்து ⁹ வெள்ளவரு-
பரித்தாங்களு ¹⁰ பொருபரித்தளங்களும் பொலத்த[வி]ரவா[ரி]யுமுடைத்தா[ய்]
வது [வ]டகடல் தெ[ந்]கட[ல்] படர்[வ]து பொலத்த[ந்] பெருஞ்செ[னை]-
யையெயிப்பஞ்சவர் ஐவ[ரும்] பொருத [பெ]ரர்க்களத்-
- 8 [த]ஞ்சி வெரு கெளித்தொடி அரணைகப்புக்க காடற[த்]துடை[த்]து காட்டடிப்-
படு[த்]து மற்ற[வ]ர்[த்]தம்மை வன[சா]ர் திரியும் பொச்சை வெஞ்ச[ர]மெற்றி
கொற்றவித[ய]வூம்பகி[ச]தெ[ர]துகிதுத்தி முத்திக் சல[ர]பமு[ம்] முத்தமிட்பொ-
[தி]பிலும[த்த]வெங்க[ரி] ப[ந்]ம[ப்]-
- 9 யச்ச[ய்]யமுங்கக்யங்கைக்கொ[ண்]டு பு[தி]தத்தெக்காட்டெல்லை காட்டிக்குட[ம்]லை[க்]ர-
ட்ட[ம்]ள்ள சாவெ[வ]மெ[ல்]வ[ரக்]ததி விகம்பெற [மா]வெறிய தக் ¹¹ வருத[தி]த்த-
லைவரைக்குறுகலர் கு[லை]யக்கொட்டாதுப்ப[டி]ட கெறி[டு]தா[து]ம் த்[லை]களிட்ட-
டருளித்தி[த*]ல் [கொள் வி]. ¹²
- 10 [ரலி]ஹாஸனந்[தி]ரிய விட்டரு[ளி]ப்பொங்கொ[ளி]பாசமுவிருப்புயத்த[ல]ங்கலு[ம்]
பொல் ¹³ வி[ர]முத்தியாகமும் வினங்க[ப்பா]ர் ¹⁴ மிசைச்சிவநிடத்துமையெகத்தியாக-
வல்[வி] உலகுடையாளிருப்ப அலாநடக் [க]ங்கை ¹⁵ விற்நிருகெ[க] ம[ங்]கை[க்]-
- 11 [ய]ர் திவத[ம்] எழிசைவல்லபி எழு[லக]முடைய[ர]ள் வாழி மல[ர்*]த்தி[தி]திரு-
[ப்ப] ஊழியுதிருமாலா[க]த்துப்பி[ரி]யாதெத்து திருமகளிருத்தென ¹⁶ விரலிஹா-
ஸ[ன]த்து உலகுமுடைய[ர]னொடும் ¹⁷ விற்நிருகரு[ளிய] கொவி[ர]ஜெ[க]ல[ரி].
வதாராக திரிபுவந்ச[க்கா]-

¹ Read பாவையிள்.

² Read வெழுகுல (?).

³ Read சுழன்று.

⁴ Read திருவன.

⁵ Read வருதினி.

⁶ Read பாச் தொழ்சிவ.

⁷ Read வீற்றி.

⁸ Read வளாகம் எக்கணு.

⁹ Read அனத்தியிவிட்ட (?) கலித்தினதிட்டமும் பட்ட வெம்பரியும்.

¹⁰ Read சிட்டமும் மினாது.

¹¹ Read வீ.

¹² Read வீ.

¹³ Read வீ.

¹⁴ Read வீ.

¹⁵ Read கடற்றிவா.

¹⁶ Read அனத்தியிவிட்ட (?) கலித்தினதிட்டமும் பட்ட வெம்பரியும்.

¹⁷ Read வீ.

¹⁸ Read வீ.

¹⁹ Read வீ.

²⁰ Read வீ.

- 12 வது[க]ள் ஸ்ரீகுலோத்தங்க[சொழ]வெவர்க்கு யா[ண்]டு சயௌ ஆவது பாண்டிருலா-
சநிவனந[ச]ட்டு ¹மீகொழை வெவதாநஸுலுதெயம் திருவா[ணை]க்க[ச]ாவில் திருவெ-
ண்[ணை]வல் ²கிழிந்தம[ச*]த்தருளிய [திருவா]வள[ப]திக்கு ³முலவதுகாநிய [பா]-⁴
- 13 வெ[ண்ணு]யாக ஆ[டு]பெயம் ஜயசிங்கக்கு[ச]வலவனகாட்டு ⁵மீசெங்க[சின்]காட்டு வனம்பருடி-
அசயமகக் மு[ணை]யக் அருமொழிதெவகா[ன] வில்லவராய[னு]க்கு நாம[ம்] விற்துக்-
குடுத்த சிலமாவது [1*] உடையார் திருவாணைக்காவுடைய எம்[பெரு]மாத் தெ-
14 வதாநம் தெக்கரை [ண]ர்கலில் ப[ா]ண்டிருவாசநி[வ]ளகாட்டு மீகொழை ஆனிருடி-
யில் இவ[னு]க்கு விற்து[க்கு]டுத்த நி[வத்]துக்கிசை ⁶கிழ்பார்க்கெல்லை பள்ளை-
கொள்ளிவாய்க்காலுக்கு மெற்கும் தென்ப[ா]ர்க்கெல்லை களத்தில் [வ]டக்கிவகை-
யவா-
- 15 யக்காலுக்கு வடக்கும் மீபார்க்கெல்லை ⁷உத்தமசிவிரசு[ரு]ப்பெதிமக்கவத்து தெந்-
[பி]டாகை புதுக்குடி எல்லைக்கு கிழக்கும் வடபார்க்கெல்லை தெக்காற்றங்கரைப்-
பெருவழிக்கு தெற்கு ஆக இவ[னி]சை பெருநார்க்கெல்லை[யு]ன்பட்ட நிலம்
- 16 ச ங [1*] இந்நிலம் கா[டு]ல முக்காலும் இத்தெவர்க்கு யா[ண்]டு நார்பத்தெ-
ழாவது வரை [ப]யி[வி] புச்செய்யாய்க்குட்டமு[ம]ண்ணுமிட்டுக்கிட[ன]மைநிலக்கிலம்
மு[ணை]யக் [அ]ருமொழிதெவகா[ன] வில்ல[வ]ராய[னு]க்கு விற்து[க்கு]டுத்த[து]-
- 17 க்கொள்வதாக எம்மிலிசை[ன] வி[வ]ப்பொருள் அந்ருடி நற்காச ச பரி [1*]
[இ]க்காச நாவை மாகா[ணி]யுக்கை[க]க்கொண்டு திருவா[ணை]க்காவுடைய எம்-
பெருமாத் ஸ்ரீபண்டாரத்து ஒடுக்கி மு[ணை]யக் அருமொ[ழி]தெவகை [வி]வ-
வராயனுக்கு விற்து[க்கு]டுத்த[து]-
- 18 த இவக் உடையார் திருவாணைக்காவுடைய எம்[பெரு]மாத் [கெ]ரலி[வ்] இடங்-
[கை]காயகொந்து ⁸எழுநூறுவித்த இவ்வல[ச]வனவெ[வ]ர்க்கும் கம்பிராட்டி-
யார்க்கு திருமஞ்சர[க]ங்கு[க்கு] திருவமிர்தப[டி]க்கு இரண்டு திருகாளி[னு]ம்
இ[ர]ண்டு நான் திருவிழா எழுநூறுகைக்கு உள்[னி]ட்டு[1*]
- 19 வெ[ண்ணு]ம் கீமனங்களுக்கு இந்நில ச ங கல்வித்திருத்தி ஸ்ரீமண்டாரத்து புச்செய்
வரிசை[ய]ரல் வெளி ஒந்துக்கு கெல் ஐங்கலமாக நான்கெவ[ந்]மாத்[க]காலால்
இந்நிலம் காவை முக்காலு[க்கு]ம் அளப்பத[ாக] ஜ ⁹ உயகசு உத ங [1*] இந்-
கெல் இருபத்துமுக்கலகெ இருது[ணி]க்குது[1*]-
- 20 னியும் அனக்குமடத்தில் ¹⁰கா[ச] ப[ா]தி [பசாநம்] பாதி அளப்பதாகவும் [1*]
[இ]தி[வ்] மிதி ¹¹கொ[ண்]டு [இ]வக் இடங்கையக[ொந்து] எழு[நூ]று-
வித்த இவ்வல[ச]வனவெவர்க்கும் கம்பிராட்டி[யா]ர்க்கும் திருமஞ்சனபடி[க]ளுக்-
[கு]ம் திருவ[மு]துபடிக்கும் இரண்டு திருகாளி[னு]ம் [இ]ரண்டு கா[டு]ள[மு]-
[ன]னரு[ளு]கை[க்கு]
- 21 உள்[னி]ட்டு வெ[ண்ணு]மிடந்தங்களுக்கு கீமந்தஞ்செய்து [கு]டுத்தொம் [1*] மு[ணை]யக்
[அ]ரு[மொ]ழி[டு]கவ[கா]ன வில்லவராய[னு]க்கு திருவாணைக்காவு[டு]ய எம்-
பெருமாதுக்கு ¹²முலவதுகாநிய ¹³ஸெண்ணுயாக [உ]ள்[னி]ட்ட க[க்]மி[களோம்]
[1*] இது ப[ா]த[ெ]வ[யா]க[ெ]த [1*]

¹ Read மீ.² Read கிழி.³ Read முல.⁴ Read வ.⁵ Read மீ.⁶ Read கிழி.⁷ Read உத்தமசிவிர.⁸ The ௧ of தாயக had been originally omitted and was subsequently entered.⁹ This is the usual abbreviation for கெல், 'paddy'; the following symbols represent the quantities and measures which are repeated in words in the next sentence.¹⁰ Read மிடத்தில்.¹¹ This seems to be corrected by the engraver from மிதி which is, however, more correct.¹² Read முல.¹³ Read ஸெண்ணு

TRANSLATION

(Line 11.) In the 47th year (*of the reign*) of king Rājakēsarivarman, *alias* the emperor of the three worlds, Śrī-Kulōttunga-Śōladēva, who *etc.*¹ — (*at*) the order of Chaṇḍēśvara,² who is the chief servant of the lord of the three worlds who is pleased to reside under the sacred white *jambū* tree (*tiru-ven-nāval*) at Tiruvāṇaikkā, a *dēvadāna* (and) *brahmadēya* in Miḡōlai, (*a subdivision*) of Pāṇḍikulāśani-vaṇanāḍu, we sold the following land to Muṇaiyaṇ Arumolidēvaṇ, *alias* Villavarāyaṇ, the son of Arayaṇ of Vaḷambagudi in Miśēṅgīli-nāḍu, (*a subdivision*) of Jayasimha-kulakālavaṇanāḍu.³

(L. 13.) The eastern boundary agreed on of the land which (*we*) sold to him at Āligudi in Miḡōlai, (*a subdivision*) of Pāṇḍikulāśani-vaṇanāḍu, (*one*) among the villages on the southern bank (*of the Kāvēri*) (*and*) a *dēvadāna* of the lord Emberumāṇ of Tiruvāṇaikkā, (*is*) to the west of the *Pillaiḡolli* channel; the southern boundary (*is*) to the north of the *Agai* channel on the north of the thrashing-floor; the western boundary (*is*) to the east of the boundary of Pudukkudi, a hamlet on the south of Uttamaśilichaturvēdimāṅgalam;⁴ (*and*) the northern boundary (*is*) to the south of the high road on the southern bank of the river. Altogether, $4\frac{3}{4}$ (*vēli*) of land, enclosed within these four great boundaries agreed on.

(L. 16.) As these four and three quarters (*vēli*) of land had been lying full of holes and sand as uncultivated dry land until the forty-seventh year (*of the reign*) of this king, we agreed to sell that land to Muṇaiyaṇ Arumolidēvaṇ, *alias* Villavarāyaṇ, for a purchase-money of $4, \frac{1}{2}, \frac{1}{8}$ good *kāṣu* current at the time.

(L. 17.) Having received these four, one twentieth and one eightieth *kāṣu* and having deposited (*them*) in the treasury of the temple of Emberumāṇ of Tiruvāṇaikkā, (*we*) sold (*the land*) to Muṇaiyaṇ Arumolidēvaṇ, *alias* Villavarāyaṇ.

(L. 18.) Having dug and reclaimed these $4\frac{3}{4}$ (*vēli*) of land, (*he*) has to supply for these four and three quarters (*vēli*) of land to the temple treasury 23 *kalam*, 2 *tūni* and 1 *kuruni* of paddy by the *marakkāl* (called after) Rājakēsarīn,⁵ (*viz.*) five *kalam* for each *vēli* at the rate for dry land, for the expenses required by the god Rishabhavāhana—whom he had set up under the name Idāṅgaināyagar⁶ in the temple of the lord Emberumāṇ of Tiruvāṇaikkā—and by (*his*) consort, (*viz.*) for bathing the idols, for oblations, for carrying them about on two days at (*each of*) the two festivals, &c.

(L. 19.) If those twenty-three *kalam*, two *tūni* and one *kuruni* of paddy are supplied, half has to be supplied in *kār* (and) half in *paśāṇam*.⁷

(L. 20.) Having received this in full, we made provision for the expenses required by the god Rishabhavāhana whom he had set up under the name Idāṅgaināyagar, and by (*his*) consort, (*viz.*) for bathing the idols, for oblations, for carrying them about on two days at (*each of*) the two festivals, &c.

¹ The historical introduction of this inscription is the same as in No. 73.

² See above, p. 167, note 9. ¶

³ According to Vol. II. No. 66, paragraphs 469 and 474, Miśēṅgīli-nāḍu was a subdivision of the district of Pāṇḍyakulāśani-vaṇanāḍu.

⁴ A village of the same name is mentioned in Vol. II. No. 67, paragraph 1.

⁵ On this measure see above, Vol. II. p. 42.

⁶ *I.e.* 'the lord on the left-hand (of Pārvati).'

⁷ *Kār* and *paśāṇam* are two different kinds of paddy.

(L. 21.) (*This is an agreement made by*) us, the *Pūjāris*, including *Chandēśvara*, who is the chief servant of *Emberumāṇ* of *Tiruvāṇaikkā*, with *Munaiyaṇ Arumoli* *dēvaṇ*, *alias Villavarāyaṇ*. This (*is placed under*) the protection of all *Māhēśvaras*.

No. 77.—INSCRIPTION AT KAVANTANDALAM.

In chronological order this inscription follows immediately after No. 67 above, and No. 78 after No. 68 above. It was found impossible to insert them in their proper places, because Nos. 64 to 76 had been already set up in pages when Nos. 77 and 78 were copied. Besides these two records, the following inscriptions commencing with *புகழ்மாத வினங்க* were copied in 1901, in addition to those noted under clause VIII. on page 126 above:—

30. 36th year: *Tennéri*, No. 195 of 1901.

31. 41st year: do. No. 197 of 1901.

32. 42nd year: *Acheharapākkam*, No. 254 of 1901.

33. 43rd year: do. No. 259 of 1901.

34. 49th year: do. No. 256 of 1901.

The subjoined inscription (No. 206 of 1901) is engraved on the south wall of the *Lakshminārāyaṇa* temple at *Kāvāntandalam*. The same temple contains three earlier inscriptions (Nos. 207 to 209 of 1901), according to which it was built in the time of the *Gaṅga-Pallava* king *Kaṁpavarman*¹ by a certain *Mānasarpa* from *Kuḷaṇūr*² in *Vēṅgai-nāḍu*.

The inscription, which is incomplete, is dated in the 4th year of the reign of *Rājēndra-Chōla II.*, but omits the reference to his queen which occurs in the *Sōmaṅgalam* inscription of the 3rd year (No. 67 above). It records the proceedings of a meeting of the assembly of *Kāyvaṇṭandalam* (l. 3) in *Tamaṇūr-nāḍu*, a subdivision of the district of *Ūṟṟukkāṭṭu-kōṭṭam* *Kāvāntandalam*, *Tamaṇūr*³ and *Ūṟṟukkāḍu*⁴ are all included in the modern *Conjeeveram tāluka*.⁵

TEXT

1 ஸ்ரீ ஸ்ரீ [||*] திரு ம[ன்சி] வினங்க இரு குவடனைய தன் தொளும் வா-
ளூந்து [ண்]யெகக்கெழுவர்⁶ வஞ்சனை கட[ளு] வயி[ர]ாகாத்துக்குஞ்[ச]ரக்குழாம் பல
வாரி⁷ ஐஞ்சலிச்ச[ச]க்காகொட்டத்தாராவாசனைத்திக்கு நிகழத்திறை கொண்டருளி
அருக்கதையத்த[ை] [ர]சை[யி]லிருக்கும்⁸ கமலமனைய நி[ல]மகடன்னை முன்கான்⁹
குளித்த[வ*]ன்கான்⁹ திருமாலாகிக்கெழுவாயெடுத்தன¹⁰ யாதுஞ்சலியா வகைவிதி-
தெடுத்து தன் குை-

2 ட கிழவில் இ[ன்]புறநிருத்தித்திசும்¹¹ புலி[யு]ன் திசைதொறுகடாத்திப்புகழு[ன்]ரு-
மமும் புலிதொறுகித்தி விசமுன் தியாகமுமாகமுக்கருணையும் உரிமைச்சற்ற[மு]-
மாகப்பரியாத்[வ*]கிழ ஐ[ய*]மு[ம்*] தாதம் வீற்றிருந்து குலமணி[மகுடமு-]

¹ See page 8 above.

² This is evidently another form of *Kuḷam* or *Kolanu*, the modern *Ellore*; see above, Vol. II. p. 308.

³ See above, Vol. I. p. 180 and note 1.

⁴ See *ibid.* p. 181 and note 1; Vol. II. p. 345; Vol. III. p. 118 and note 2.

⁵ Nos. 404, 395 and 112 of the *Madras Survey Map*.

⁶ See above, p. 135, note 1. *Kēlalar* would mean 'he of the bear(-crest),' i.e. the (Eastern) *Chālukya* (*Vijayāditya VII.*); see p. 128 above.

⁷ See above, p. 135, note 2.

⁸ Read ததன்

⁹ Read முன்னை

¹⁰ Read வந்தான் திருமாலாதி

¹¹ Read திவிரியும்.

தைமை[19]ற்கு(ட்)டி தன் க[ழ]ல் தராகிவர் குடச்செங்கொல் காவலம்புசி-
 [செ]ர[த]க[டா*]த்திய[கொகிராஜகெசரிவதரான உடையார் ஸ்ரீ[ர]தெருசொழ-
 டெவதக்கு யாண்டு ச சூவது ஜயம்.

3 கொண்டசொழமண்டல[த்து ஊற]துக்காட்டுக்கொட்டத்[து] தமனூர்காட்டு ஸ்ரீஷ்டெ-
 [ய]காய்வான்தண்டலமாநிய வ[து]லெ[1]கிமங்கலத்து திறைவலெலெயொம் இவ்-
 வாட்டை ¹ஸ்ரீஸூரிககாயற்று வ[து]லெ[1]வகத்தா ²வழிசாத்திருவொணமும் பெற்ற
 வி[ய]மத்திமமை க[ன]து கம்முர் ³கடு[கில்] ஸ்ரீகொயில் கிமத்[ரு]த்தா[ழ]-
 வார் ⁴[தி]ருமு[ற்ற]த்தெ அகிகா[க]ள் ⁵சொழமுலெ[த்]தவெளா[ர்]ரு[ம்] கடவி-
 ருக்கக்கட்டக்குறைவதக்கடி[ரு].

4 [த்]து [பணி]ப்ப பணியாற்பணி[ய்][த்]து எழுத்து [1*] இக்
 . . . பு உள்ளாரும் காங்கரும் செலுத்த[த*] ம[ர*]ட்டாது நடன்தமையில்
 திறை[ச]வலெலெயொம் கடவொமாந [சித்திரை திருவொணத்]திருவிழ[ர*] . . .

TRANSLATION.

(Line 2.) Hail! Prosperity! In the 4th year (of the reign) of king Râjakêsarivarman, *alias* the lord Śrî-Râjêndra-Śôladêva, who *etc.*¹— we, the great assembly of Kâyvân-
 tandalam, *alias* Chaturvêdimanṅgalam, a *brahmadêya* in Tamaṅûr-nâḍu, (a sub-
 division) of Ūṟṟukkâtṭu-kôṭṭam, (a district) of Jayaṅgonḍa-Śôla-maṇḍalam, being
 assembled, without a vacancy in the assembly,² in the court (*murram*) of the sacred temple of
 Vîṟṟirund-Ālvâr in the middle of our village on a Thursday which corresponded to (the
 day of) Tiruvôṇam (Śravana) and to the sixth *tithi* of the first fortnight of the month of
 Vriśchika in this year,³ ordered (the following) writing, while the magistrate (*adhiikârin*)
 Śôla-Mûvêndavêlâr⁴ also was walking about.

(L. 4.) Whereas and ourselves had been unable to
 pay which was due from us, the great assembly, [at] the
 festivals (on the days) of Sîttirai (and) Tiruvôṇam

No. 78.—INSCRIPTION AT PERUMBER.

This inscription (No. 264 of 1901) is engraved on the west wall of a *mandapa* in front
 of the Tândônṟîśvara temple at Perumbêr in the Madurântakam taluka of the
 Chingleput district. The ancient name of the temple was Śrîkaraṇîśvara (l. 22),
 and that of the village was Perumbêṟûr (ll. 22 and 23). From this and other
 inscriptions we learn that Śrî-Madurântaka-chaturvêdimanṅgalam, which is the
 modern Madurântakam, formed a separate division of the district of Kaḷattûr-kôṭṭam¹⁰
 (l. 21); that Acheharapâkkam (9 miles south-south-west of Madurântakam) was a
 quarter of it; and that Perumbêṟûr (3 miles south-west of Acheharapâkkam) was a
 hamlet on the south of it (l. 22).

¹ Read ஸ்ரீஸூரிக.

² Read ஸ்ரீஸூரிக.

³ Read முசு.

⁴ Read குத்தாழ்வார்.

⁵ Read ஸ்ரீஸூரிக.

⁶ The historical introduction of this inscription is the same as in No. 64.

⁷ See above, p. 57, note 8.

⁸ This date regularly corresponds to Thursday, the 7th November A.D. 1073. See the continuation of
 Professor Kielhorn's paper on "Dates of Chôla kings," which will appear in *Ep. Ind.* Vol. VII., date No. 58.

⁹ This seems to have been an officer delegated to attend the meeting of the assembly.

¹⁰ See above, p. 143 and note 13.

The date is the 11th year of the reign of Kulōttunga I. (l. 20 f.). As stated in the introductory remarks to this chapter (p. 129 f.), the inscription carries the account of the king's achievements as far as the defeat of Vikkalan and the conquest of Gaṅga-maṇḍalam and Śiṅgaṇam. It records that the assembly of Madurāntakam remitted the taxes on certain land at Perumbēṭṭūr in favour of the temple, and breaks off with the signatures of a number of citizens in charge of different portions (*śēri*) of the city, which were named after Chōla kings.

To the list of inscriptions opening with புகழ் சூழ்ந்த புணரி on p. 125 f. the following one, which I had overlooked, must be added :—

16. 15th year : Kadappēri near Madurāntakam, No. 138 of 1896.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] புகழ் சூழ்ந்த [பு]ண[ரி] அகழ் [சூ]ழ்ந்த புனியில்பொன்[கெ]மி.
- 2 யனவும் தந் கெமி கடப்ப வின[ங்]ரு ஜயமகளை இ[னங்]கெ[ர]ப்பருவத்[ரு].
- 3 சச்சககொட்டத்து விக்கிரமத்தொழிலாப்புதுமணம் புணர்ஞ்¹ [ம]தன-
- 4 [ரை]யிட[ம்]² வயிராகரது வாரி அயில்மு[னைக்]ருமனவன[ர]சர் தன்னமிரிய வா-
ருறை கழி[ரு]
- 5 தொன் வ[வி] காமுக்கி[ர்]தியை³ சிறுதிப்பொர்ப்பரி நடாதி வடதி[சை] வா-
கை குடித்தெ[ன்].
- 6 திசைத்தெமருகமல[ப]பூமகள் பொது[ம]யும் பொ[ன்னி]யாடை [நன்னிலப்பா]வ
த[னி]மை-
- 7 யுனவிர வஞ் பு[னி]தருகிருமணிமருட[மு]ரி[ன]யிற்[ரு]டி [தன்ன]யிசண்டை-
மு[டியா]கத்தெ[ர].
- 8 [ன்னி]வவென[ர்] குட [மு]ன்ன[னை] மனு[வாறு] பெருக⁴ கலியாறு வறுப்ப செ-
[ங்கொ]ல் தி[சை].
- 9 [தொ]றுஞ்செல்ல வெண்குடை இருகிலவனாகமெங்க[ணு]கை திருகில[ெ]வண்ணி-
- 10 [வ]ர[தி]கழ ஒருத[னி] மெருவிப்புளி வினையாட வாரகடல்⁵ திவாஜாதுப்பூபதி-
யர் [வி]டு⁶ கலஞ்செ[ர*].
- 11 ரி கலிது [மு]றைந் தி[ற்]ப [வி]வ[ங்]கிய [தெ]ன்னவன் கருவ[லை] ப[ரு]வலைதிட
தன் பொன்னக[ர்]ப்ப[பு]றதிடைகிட[ப்ப].
- 12 விண்ணப்பிற்[ரு]வப்பிதை⁷ பொல்⁸ திற்சிழையெனெனு[ஞ்]சொல்லெகிர் செ[ரடி]ந்த-
ல்லது தன் [க]
- 13 [வி]ச்சல்லெ[கிர்]¹⁰ கொடா விக்கலன் க[ல்]வகர்¹¹ கங்கிவி [து]ட[ங்]கி மண[னூ]ர்¹²
கடுவென[ரு]ங்க[ப]தி[சை]ய[ன].
- 14 [வம்] எங்கணும் பாட வெங்கனாறும்¹³ விட [த]ன் [ம]ர[ன]மு[ங்கு]றிய¹⁴ விரமுங்-
கிடப்ப [எ]தின ம[லை]களு[மு].
- 15 [து]ரு கெளிப்பவி[ழி]ந் நகிக[னூ]ஞ்சுழன்றுடை[டு]னொட விழை கடலுக்கெவிரி[த].
லமரக்குடதி[சை].
- 16 தன்ன[னூ]க[னூ] த[ர]னூ[னூ]யும் ப[ன்]னூ[னூ]ய [ப]லபல முதருப்பயத்[தெ]-
[தி]ர்¹⁵ மரதிய ஜய[ப்].

¹ Read மத.

² Read பெருக.

³ Read யென்னுஞ்.

⁴ Read கலிதம்.

⁵ Read வீட்டம்.

⁶ Read திவா.

⁷ Read கிலெலெகிர்.

⁸ Read வீர.

⁹ Read சீர்த்தியை.

¹⁰ Read கெத்த.

¹¹ Read கல்லதர்.

¹² Read முகும் டயத்தெதிர்.

¹³ Read புனிதத்திரு.

¹⁴ Read குலப்பதை.

¹⁵ Read மணனூர்.

- 17 பெருந்ருவ[ம்] பழி[யு]களு குடுபு புதந்[ன்] செ[வ்]வியும் வா[ன]ரமிட¹ மட-
 யையரிடமுமினா[து]² கு[டு]-
- 18 த வெ[ங்கரி தினை]ரயு[ங்]சங்கமண்டலமுஞ்சிங்க[ணன்]டு[வ]ன்[னு]ம்³ பாணியிரண்-
 டும் ஒருகினை[சு] கை[க்]-
- 19 கொண்ட[ா]ர[முனி]ரப்பயதலங்க[து]ம் பொல் 'விரமுனியாகமும் விளங்கப்பா[ரி]-
 னை[சு] மெவவ[ர்] வ[.]-
- 20 [ண]ங்க⁴ [வி]ற்றி[ரு]க[ரு]ளிய கொவிராஜகெசரிவநூ[க] உ[ன]ையார் ஸ்ரீகு[டு]ல[ா]-
 நுங்கசொழெவற்கு [ய]ரண்டு பதிகொண்டு-
- 21 வது ||— ஜயங்கொண்டசொழமண்டலத்து ச[ன]த்தூர்க்கொட்டத்து ததியுர்⁵ ஸ்ரீம-
 துராகக[சு]துஷ்ட[ா]திமங்க[வ]து பெ[சு]-
- 22 ருங்குறிவ[ன]வயொம் எழுத்து [சு]⁶ நமுர்த்தெத்தி[ட]கை பெ[ரு]மபெதாரில்
⁷ஸ்ரீகா[ண]ியாமுடை[ய] லோகா[டு]வ[ர்] கா[ண]ிய[ர]ன[சு]
- 23 [இ]தை[சு]லம் பெரும்பெ[தூ]ர் ஸ்ரீகு[டு]லபுரவாய்கா[து] வ[.]-[ரு] முத[ற்க]-
 னு[ந்து] மதுராக[வ]தி[ரு] நிகு[ரு] [மு]ன்றும் [ச]திரம் [ட]ர[ட]க[ம்] எ[சு]-
- 24 [ட்]மம் காலாஞ்ச[தி]ர[சு] க . [ழ] . . [ம்]⁸ [சு] இரண்டாங்க[ன]ு[ந்து]
 [இ]வ்வதி[ரு] நிகு[ரு] [மு]ன்றஞ்சதிரம் பாடகம் எட்டும் காலாஞ்ச[தி]ரம் பாட-
 கம் எழு[ம்]
- 25 [ஐ]ஞ்சாஞ்சதிரம் பாடகமெலேகா[லில்] வடக[ன]ைய பாடசமுன்றும்⁹ [சு] [மு]ன்-
 றுங்க[ன]ு[ந்து] இவ்வதி[ரு] நிகு[ரு] காலாஞ்சதிரத்து வடக[ன]ையப்பா[ட]-
- 26 [க]ம் இரண்டெ காலம் [சு] ஆகப்பாடசம் முப்பத்திரண்டெ க[ச]சிகாற்பொ[ன்]
 பதிகொருகழஞ்செ மு[சு]ரவே மஞ்சாடியுமிரண்டு [ம]ரவும் [சு] கொயினில்
 தெ[.]-¹¹
- 27 [ந்]கு எழுமாவ[ன]ர எ[ந்]றி பொக் ப[ன்]னி[ரு]க[மு]ஞ்ச[ம்] இ[ந்]தெவற்கு
 இதை[சு]லியாக அஞ்சாதத்தவ[ன]ர இதை[சு]லிய[ர]க[வ்]தி[ரு] செம்ம[து]ம்
 வெட்டுவித்து தெ[.]-
- 28 காணகடவர்கனா[க]வ[ம்]¹⁰ அகாரயமகண்மை கொளாதொமாகவும் குடுத்தொம் பெ-
 ருங்குறிவ[ன]வயொ[ம்] [சு] ப[ன்]னி[ந்]தார் ஸ்ரீமதுராககச்செரி இர-
- 29 [ர]பூர் சொட்டை கொலிப்பட்டரும்¹² சி[ப]ராககச்செரி உதுப்புட்டுரு¹³ குந்த-
 கா[ன]ி லோ[ன]யோஜியாரும் ஸ்ரீஇருமுடி[டு]சாமுச்செரி கம்பூர் காட்டிகை கா-
 ராய[ன]குமி-
- 30 [ந்]தரும் ஸ்ரீசிங்கனாக[க]ச்செரி அரண்புறத்து ஸ்ரீகு[டு]லப்பட்டரும்⁴ ஸ்ரீகிரோத-
 செரி பிப்பிரா கா[ச]ர[ன]ப்பட்டல[வ்]து[வா]ஜபெ[ய]சு[வா]ஜயாரும் ஸ்ரீ-
 கொ[த]

TRANSLATION.

(Line 1.) Hail! Prosperity! While the wheel of his (*authority*) went as far as the golden circle (*i.e.* Mount Mēru) on the earth, which was surrounded by the moat of the sea, that was (*again*) surrounded by (*his*) fame, (*the king*) newly wedded, in the time (*when he was still*) heir-apparent, the brilliant goddess of Victory at Śakkarakōṭṭam by deeds of valour and seized a herd of mountains of rut (*i.e.* rutting elephants) at Vayirāgaram.

¹ Read வாளாரொண்கண்.² Read வீர.³ Read தம்மூர்.⁴ Read தீனமுதாலும் (?).⁵ Read தேர்.⁶ Read சீட்டமுமினாது.⁷ Read கீற்றி.⁸ Read காணியார்.⁹ Read இதற்கு.¹⁰ Read சிங்கனமென்னும்.¹¹ Read தனியூர்.¹² Read மூன்.¹³ Read சீ.

(L. 4.) (*He*) unsheathed (*his*) sword, showed the strength of (*his*) arm, established (*his*) fame, and spurred (*his*) war-steed, so that the army of the king of Kuntala, (*whose spear had*) a sharp point, retreated.

(L. 5.) Having put on the garland of (*the victory over*) the Northern region, (*he*) came to put a stop to the prostitution of the goddess with the sweet and excellent lotus-flower (*i.e.* Lakshmi) of the Southern region and to the loneliness of the goddess of the good country whose garment is the Ponnî, and put on by right (*of inheritance*) the pure royal crown of jewels, while the kings of the old earth bore his two feet (*on their heads*) as a large crown.

(L. 8.) The river (*of the rules*) of the ancient king Manu swelled, (*and*) the river (*of the sins*) of the Kali (*age*) dried up. (*His*) sceptre swayed over every region; the heavenly white light of (*his*) white parasol shone everywhere (*on*) the circle of the great earth; (*and his*) tiger(-banner) fluttered unrivalled on the Mēru (*mountain*).

(L. 10.) (*Before him*) stood a row of elephants showering jewels, which were presented by the kings of remote islands whose girdle is the sea.

(L. 11.) The excellent head of the refractory king of the South (*i.e.* the Pāṇḍya) lay outside his (*viz.* Kulōttuṅga's) beautiful city, being pecked by kites.

(L. 12.) Not only did the speech (*of Vikkalaṇ*):—"After this day a permanent blemish (*will attach to* Kulōttuṅga), as (*to*) the crescent (*which is the origin*) of (*his*) family,"¹—turn out wrong, but the bow (*in*) the hand of Vikkalaṇ was not (*even*) bent against (*the enemy*).

(L. 13.) Everywhere from Naṅgili of rocky roads—with Maṇalūr in the middle—to the Tuṅgabhadra, there were lying low the dead (*bodies of his*) furious elephants, his lost pride and (*his*) boasted valour.

(L. 14.) The very mountains which (*he*) ascended bent their backs; the very rivers into which (*he*) descended eddied and breached (*the banks*) in their course; (*and*) the very sea into which (*he*) plunged became troubled and agitated.

(L. 15.) (*The Chōla king*) seized simultaneously the two countries called Gaṅga-maṇḍalam and Śiṅgaṇam, troops of furious elephants which had been irretrievably abandoned (*by the enemy*), crowds of women, (*the angles of*) whose beautiful eyes were as pointed as daggers, the goddess of Fame, who gladly brought disgrace (*on* Vikkalaṇ), and the great goddess of Victory, who changed to the opposite (*side*) and caused (*Vikkalaṇ*) himself, who was desirous of the rule over the Western region, and (*his*) army to turn their backs again and again on many days.

(L. 19.) (*He*) was pleased to be seated (*on the throne*), while (*his*) valour and liberality shone like (*his*) necklace and (*like*) the flower-garland on (*his*) royal shoulders, (*and*) while (*all his*) enemies prostrated themselves on the ground.

(L. 20.) In the eleventh year (*of the reign*) of this king Rājakēsarivarman, *alias* the lord Śrī-Kulōttuṅga-Śōladēva.

(L. 21.) The writing of us, the great assembly² of Śrī-Madurāntaka-chaturvēḍi-maṅgalam, an independent village³ in Kaḷattūr-kōṭṭam, (*a district*) of Jayaṅgaṇḍa-Śōla-maṇḍalam.

(L. 22.) We, the great assembly, have granted that (*the following*) tax-paying land, which is the property (*kāṇi*) of (*the god*) Mahādēva of the Śrīkaraṇīśvara (*temple*)

¹ See above, p. 147, notes 1 and 2.

² The two terms *kūrī* and *śabhai* appear to be synonymous; see above, p. 17, note 3.

³ On *tanīyār* see above, p. 3, note 7.

in Perumbêrûr, a hamlet in the south of our village, shall be caused to be engraved on stone and on copper (*as belonging*) to this god (*and*) as free from taxes as long as the moon and the sun shall last, and that we shall not levy (on it the taxes called) *antarâya*¹ (and) *maganmai*² — Eight *pâdagam*³ (of) the third square to the east of the *Madurântaka* road in the first *kanârû*⁴ to the north [of the *Śrīkrishnapura* channel] (*at*) Perumbêrûr, [and four (*pâdagam*) on the east] of the fourth square. Eight *pâdagam* (of) [the third square to the east of the same road] in the second *kanârû*, seven *pâdagam* (of) the fourth square, and three *pâdagam* on the northern side of the four *pâdagam* on the west (*of*) the fifth square. Two and a quarter *pâdagam* on the northern side of the fourth square to the east of the same road in the third *kanârû*. Altogether, thirty-two and a quarter *pâdagam* (*The tax due*) on (*this land is*) eleven and three quarters *kalañju* and one and two tenths⁵ *mañjâdi* of gold.⁶ Having added to this (*sum*) from the temple (*funds*) seven tenths and one twentieth (*mañjâdi*), (*the total is*) twelve *kalañju* of gold.⁷

(L. 28.) (*The above*) was ordered by Śottai* Gôvindabhattachar of Irâyûr,⁸ (*in charge of*) Śrī-Madurântakachêri; Kunrakâli Sômayâjiyâr of Urupputtûr,⁹ (*in charge of*) Śrī-Parântakachêri; Kâttagai Nârâyana-Kramavittar of Nambûr, (*in charge of*) Śrī-Irumudi-Sôlachêri; Śrīkrishnabhattachar of Aranaippuram,¹⁰ (*in charge of*) Śrī-Simhalântakachêri; Nârâyanaabhattacha-Sarvakratuvâjapê[ya]yâjiyâr of Pippirai, (*in charge of*) Śrī-Vira-Sôlachêri

POSTSCRIPT.

Before concluding this chapter on the inscriptions of Kulôttuṅga I. I have to make some additional remarks on the names of his queens.¹² In the introduction to the inscriptions of his son Vikrama-Chôla (page 182 below) it will be shown that the official title of the chief queen is often mentioned twice—first in connection with her proper name, and a second time immediately before the name of the king himself, with whom she is stated to be seated on the throne. If we re-examine the inscriptions of Kulôttuṅga I. in the light of this observation, we find that, in an inscription of his 26th year (No. 72 above), there are mentioned (1) Dīnachintâmaṇi with the title Bhuvanamuḍudaiyâl, (2) Êlisai-Vallabhî with the title Êlulagamudaiyâl, (3) Tyâgavallî with the title Ulagudaiyâl, and (4) once more Bhuvanamuḍudaiyâl (*i.e.* Dīnachintâmaṇi) as seated on the throne with the king. In two inscriptions of the 30th and 42nd years (Nos. 73 and 75 above) the order is (1) Tyâgavallî Avanimuḍudaiyâl, (2) Êlisai-Vallabhî Êlulagamudaiyâl or Êlulagamudaiyâl, and

¹ See above, p. 162, note 7.

² With *maganmai*, 'the daughtership,' compare the similar term *maganmai*, 'the sonship,' in No. 57 above, text line 9.

³ This is evidently the name of a land measure.

⁴ For *adiram*, 'a square,' and *kanârû* or *kanârû* see above, p. 154 and note 7.

⁵ See above, Vol. II. p. 36, note 1.

⁶ This sum must have been paid to the assembly by a person whose name does not occur in the preserved portion of the inscription.

⁷ This total is wrong and seems to have been arrived at by adding further 3½ *mañjâdi* for rounding.

⁸ According to the *Guruparamparâprabhâva* this was the name of the family of the Vaishṇava *dehârya* Nādamuṇi.

⁹ The same place is mentioned in Nos. 29, 31, 32, 35 and 38 above.

¹⁰ See above, p. 168 and note 4.

¹¹ The same place is mentioned in Nos. 30, 31, 32, 35 and 36 above.

¹² See above, pp. 131, 156 and 159.

(3) again Avanimuḍudaiyāl (*i.e.* Tyāgavallī). In two inscriptions of the 45th and 47th years¹ we have (1) Tyāgavallī Ulagudaiyāl and (2) Ēlīśai-Vallabhī Ēlulagamudaiyāl, and No. 76 adds Ulagumudaiyāl (*i.e.* Tyāgavallī) a second time. It follows from these references that in A.D. 1095-96 Dīnachintāmaṇi occupied the place of chief queen, while Ēlīśai-Vallabhī and Tyāgavallī were the second and third queens. In A.D. 1099-1100 Dīnachintāmaṇi had died, Tyāgavallī had been made chief queen, and Ēlīśai-Vallabhī remained second queen. This arrangement was still in force in A.D. 1116-17 (No. 76 above). It follows further that the title Ulagudaiyāl, which occurs in inscriptions of A.D. 1114-15 to 1117-18,² must be referred to Tyāgavallī. The title Bhuvanamuḍudaiyāl or Avanimuḍudaiyāl, which is found in numerous inscriptions between A.D. 1072-73 (No. 67 above) and A.D. 1118-19,³ was first borne by Dīnachintāmaṇi (No. 72 above) and afterwards, besides the title Ulagudaiyāl, by Tyāgavallī (Nos. 73 and 75 above). Dīnachintāmaṇi is perhaps identical with the Madhurāntakī of the Chellūr and Pithāpuram plates of Vira-Chōḍa,⁴ which are dated in A.D. 1090-91 and 1092-93, respectively.⁵ It may be noted in passing that the Tamil poem *Kaliṅgattu-Parani* must have been composed later than A.D. 1095-96, because in this year Dīnachintāmaṇi was still alive, while the poem already mentions Tyāgavallī as chief queen.⁶

VII.—INSCRIPTIONS OF VIKRAMA-CHOLA.

The following is a list of the inscriptions of Vikrama-Chōḷa, the son and successor of Kulōttuṅga I., which have been copied so far.

I. Tamil inscriptions opening with the words புகழை மிடைந்து.

1. 4th year : Tanjore, above, Vol. II. No. 68.
2. Do. Maṇimaṅgalam, No. 33 above.
3. Do. Tiruvidaimarudūr, No. 138 of 1895.⁷
4. 5th year : Tiruvengādu, No. 121 of 1896.⁸
5. Do. Tiruvārūr, No. 164 of 1894.⁹
6. 7th year : Tiruvidaimarudūr, No. 139 of 1895.
7. 8th year : Tiruvottūr, No. 88 of 1900.
8. 11th year : Ālaṅguḍi, No. 165 of 1894.
9. 15th year : Tirumalavādi, No. 79 below.

II. Tamil inscriptions opening with the words புகழ் து புரைய.

1. 5th year : Tiruvidaimarudūr, No. 130 of 1895.
2. 6th year : Madurāntakam, No. 128 of 1896.
3. Do. Achecharapākkam, No. 257 of 1901.
4. 7th year : Tiruvottūr, No. 87 of 1900.
5. Do. Achecharapākkam, No. 258 of 1901.
6. 9th year : Conjeeveram, No. 80 below.

¹ The unpublished Ālaṅguḍi inscription (No. 44 of 1891) and No. 76 above.

² Above, p. 126, clause VIII. Nos. 22, 23, 24 and 26.

³ An inscription at Achecharapākkam, No. 34 of the list on page 172 above.

⁴ See above, p. 131, note 13. —

⁵ See *Ep. Ind.* Vol. VI p. 345.

⁶ *Kaliṅgattu-Parani*, x. 55; *Ind. Ant.* Vol. XIX. p. 333.

⁷ *Ep. Ind.* Vol. IV. p. 263, No. 21, and Vol. VII. p. 3.

⁸ *Ep. Ind.* Vol. IV. p. 263, No. 22, and Vol. VII. p. 3.

⁹ Above, Vol. II. p. 309; *Ep. Ind.* Vol. IV. p. 73, No. 10, and Vol. VII. p. 3 f.

7. 9th year : Pallāvaram, No. 314 of 1901.
8. Date lost : Pallāvaram, No. 324 of 1901.
9. [9]th year : Madurāntakam, No. 263 of 1901.
10. 14th year : Pallāvaram, No. 318 of 1901.
11. 15th year : Uttaramallār, No. 68 of 1898.
12. [1]xth year : Tillasthānam, No. 30 of 1895.

III. A Tamil inscription without introduction.

11th year : Kōviladi, No. 276 of 1901.¹

IV. Two Telugu inscriptions.

1. Śaka-Samvat 1049 : Chēbrōlu.²
2. Śaka-Samvat 1054 : Nidubrōlu.³

V. A Sanskrit inscription at Śevilimēdu : 16th year.

The Chellūr plates of Kulōttuṅga-Chōḍa II.⁴ and the Piṭhāpuram inscription of Mallapadēva⁵ state that Vikrama-Chōḍa was the son and successor of the Eastern Chālukya king Kulōttuṅga-Chōḍa I. or Rājendra-Chōḍa (II.). The Piṭhāpuram inscription adds that he bore the surname Tyāgasamudra, that he went to govern the Chōḍa country, and that after his departure the country of Vēṅgī became devoid of a ruler. On the strength of these statements I have identified Vikrama-Chōḍa with the hero of the *Vikkirama-Śōḷa-Uḷā*, in which his surname Tyāgasamudra occurs, and with the Chōḷa king Parakēsarivarman, *alias* Vikrama-Chōḷadēva, whose inscriptions inform us that he originally resided in the Vēṅgai country and that he left it to ascend the Chōḷa throne.⁶ The newly discovered Tēki plates show that Vikrama-Chōḍa was not, as was hitherto believed,⁸ the eldest son of Kulōttuṅga I., but a younger brother of Vira-Chōḍa, the third son of Kulōttuṅga I.⁹ As the two copper-plate grants which mention Madhurāntakī¹⁰ do not contain the name of Vikrama-Chōḍa, it remains doubtful whether his mother was Madhurāntakī or another of the queens of Kulōttuṅga I.¹¹ and, if the former should be the case, whether he came next to Vira-Chōḍa in seniority or was another of the four younger sons of Madhurāntakī.¹²

The Tamil inscriptions of Vikrama-Chōḷa state that he left the North for the South and was crowned as Chōḷa king.¹³ Professor Kielhorn's calculations of the dates of his inscriptions in the Tamil and Telugu countries show that his coronation took place on (approximately) the 29th June A.D. 1118.¹⁴ Guided by his Tamil inscriptions, we can distinguish three periods in the career of Vikrama-Chōḷa. The first of these was his expedition into the Kalinga country, which is mentioned in the first place in his Tamil inscriptions. On this

¹ *Ep. Ind.* Vol. VII. p. 4, No. 58.

² *Ep. Ind.* Vol. VI. p. 223 ff. and p. 280, No. 42.

³ *Ibid.* p. 281, No. 43, and Vol. VII. p. 5.

⁴ *Ep. Ind.* Vol. VI. p. 227 ff. and p. 279, No. 41; and Vol. VII. p. 3.

⁵ *Ind. Ant.* Vol. XIV. p. 55. ⁶ *Ep. Ind.* Vol. IV. p. 241.

⁷ Above, Vol. II. p. 308 f.

⁸ Above, Vol. I. p. 32, Vol. III. p. 131, and *Ind. Ant.* Vol. XX. p. 282 f.

⁹ *Ep. Ind.* Vol. VI. p. 335.

¹⁰ Above, Vol. I. No. 39, verse 12, and *Ep. Ind.* Vol. V. No. 10, verse 11.

¹¹ See p. 177 above, and *Ep. Ind.* Vol. VI. p. 344, verse 11.

¹² Above, Vol. I. No. 39, verse 13, and *Ep. Ind.* Vol. V. No. 10, verse 12.

¹³ Above, Vol. II. p. 308, and below, No. 79, ll. 9-12.

¹⁴ *Ep. Ind.* Vol. VII. p. 5.

occasion he defeated the Teliṅga or Teluṅga Bhīma of Kuḷam,¹ who was apparently one of the Nāyakas of Ellore.² The Kalinga war is also referred to in the inscriptions beginning with *கலிங்கப் போர்த்தொண்ட*³ and in the *Vikrama-Sōḷa-Uḍa*.⁴ The *Kulōttuṅga-Sōḷa-Uḍa*, an unpublished poem in honour of Kulōttuṅga II., states that Akalaṅkay (i.e. Vikrama-Chōla), the son of Śūṅgandavirttōṇ⁵ (i.e. Kulōttuṅga I.), "accepted (from the author) the great poem (*parami*) about Kalinga."⁶ This is a distinct reference to the historical poem *Kalīṅgattu-Parami*, which describes the conquest of Kalinga by Kulōttuṅga I. As Vikrama-Chōla's inscriptions place the Kalinga war not only before his coronation in A.D. 1118, but before his stay in Vēṅgi, it must have taken place before the end of the reign of his father Kulōttuṅga I.⁷ and is perhaps identical with that expedition into Kalinga, which is ascribed to Kulōttuṅga I. himself in his inscriptions and in the *Kalīṅgattu-Parami*. This expedition seems to have taken place before the 26th year of the reign of Kulōttuṅga I., i.e. A.D. 1095-96.⁸

The second period in Vikrama-Chōla's career is marked in his inscriptions by the statement that he stayed for some time in the Vēṅgaḷ-ṁaṁḍalam and conquered the Northern region. The Piṭhāpuram inscription of Mallapadēva alludes to the same event in stating that he ruled over Vēṅgi before he went to govern the Chōḷa country. Dr. Fleet has already concluded from this that he must have held the office of viceroy of Vēṅgi in succession of his brother Vīra-Chōḷa.⁹ On the strength of the new materials which are now available, it may be added that the period of his viceroyalty probably extended to the date of his coronation in A.D. 1118, and that it cannot have commenced before A.D. 1092-93, the latest known date of his elder brother Vīra-Chōḷa.¹⁰ The statement of the Piṭhāpuram inscription of Mallapadēva that, after the departure of Vikrama-Chōla to the Chōḷa country, the country of Vēṅgi became devoid of a ruler suggests that his absence resulted in political troubles. The Piṭhāpuram inscription of Prithivīśvara reports that Kulōttuṅga I. bestowed the Vēṅgi sixteen-thousand on "his adopted son" Chōḷa of Velanāṇḍu.¹¹ An inscription of this chief at Drākshārāma shows that in A.D. 1120-21 he was a vassal of the Western Chālukya king Vikramāditya VI.¹² It may be concluded from these two statements that, when Vikrama-Chōla went to the South, Kulōttuṅga I. entrusted Vēṅgi to Chōḷa of Velanāṇḍu, but that the latter became a dependent of Vikramāditya VI. who took advantage of Vikrama-Chōla's absence in the Chōḷa country as co-regent of his father and of the subsequent death of Kulōttuṅga I. for conquering the Vēṅgi province. The inscriptions of Vikramāditya VI. at Drākshārāma range from A.D. 1120-21¹³ to 1123-24.¹⁴ Shortly after, Vikrama-Chōla must have re-conquered his northern dominions. For, two inscriptions of his reign at Chēbrōlu and Nidubrōlu are dated in A.D. 1127 and 1135.¹⁵

¹ Above, Vol. II. p. 311; Vol. III. No. 33, l. 5, and No. 79, l. 8.

² See above, Vol. II. p. 308.

³ No. 80 below, l. 1.

⁴ I owe this reference to Mr. Venkayya, who in his MS. copy of the poem found the passage *செவ்நீரையும் பொய்க்கொண்ட தாயைத்தியாகசமுத்திரமே*; "Tyāgasamudra whose army went and conquered the seven Kalingas."

⁵ On this surname see p. 131 above.

⁶ In Mr. Venkayya's MS. copy this passage runs *செவ்நீரையும் பொய்க்கொண்ட பொருமான*.

⁷ See p. 131 above.

⁸ See p. 130 above, and *Ind. Ant.* Vol. XIX. p. 338.

⁹ *Ep. Ind.* Vol. IV. No. 33, verse 24.

¹⁰ See *Ep. Ind.* Vol. VI. p. 335.

¹¹ *Ep. Ind.* Vol. IV. p. 50.

¹² *Ind. Ant.* Vol. XX. p. 282.

¹³ Nos. 345 and 393 of 1893.

¹⁴ No. 359 of 1893.

¹⁵ *Ibid.* p. 37 f.

¹⁶ See above, p. 179, notes 2 and 3.

The third important point in Vikrama-Chôla's life is the date of his coronation as Chôla king or, apparently, as co-regent of his father Kulôttunga I., which according to Professor Kielhorn took place on (approximately) the 29th June A.D. 1118.¹ In the Pithâpuram inscription of Mallapadêva this event is referred to by the statement that "he went to protect the Chôda-mandala."² The Tanjore inscription of his 4th year uses in this connection a passage which is taken over from the inscriptions of Kulôttunga I.³ Other inscriptions say that he went from the Northern to the Southern region, adopted the crest of the tiger, and put on the hereditary crown.⁴ In the introductory remarks to the inscriptions of Kulôttunga I. I stated that his reign must have ended about A.D. 1119. Hence he appears to have died shortly after the date of Vikrama-Chôla's coronation.

The Chellûr plates of Kulôttunga II. assign only 15 years to the reign of Vikrama-Chôla.⁵ But an inscription at Śevilimêdu belongs to his 16th year,⁶ and one of the 17th year at Nidubrôlu, as calculated by Professor Kielhorn, is dated on the 18th April A.D. 1135.⁷ The Chellûr plates of Vikrama-Chôla's successor Kulôttunga-Chôda II. are dated at an equinox in Śaka-Samvat 1056, which would *primâ facie* correspond to A.D. 1133 or 1134; but Professor Kielhorn has shown that Śaka-Samvat 1056 is an error of the composer of the inscription for Śaka-Samvat 1065, and that the date corresponds to the 24th March A.D. 1143.⁸

Parakêsarivarman, *alias* Vikrama-Chôladêva, had the surname Tyâgasamudra, 'the ocean of liberality,' which occurs in the Pithâpuram inscription of Mallapadêva⁹ and in the *Vikkirama-Śôlan-Ulâ*.¹⁰ The Śevilimêdu inscription of the 16th April A.D. 1134¹¹ contains the synonymous surname Tyâgavârâkara and another, *viz.* Akalaṅka, 'the spotless one.'¹² The latter is employed for Vikrama-Chôla in the *Kulôttunga-Śôlan-Ulâ*.¹³ As Mr. Venkayya informs me, it also occurs twice in the *Kaliṅgattu-Parani* (ix. verses 7 and 16), where it is doubtful whether Kulôttunga I. or Vikrama-Chôla is meant by it. In a Telugu inscription at Chêbrôlu, Vikrama-Chôla assumes the same *birudas* which had been borne by his father.¹⁴ He also inherited from the latter the title *Tribhuvana-chakravartin*,¹⁵ which is prefixed to his name in all his Telugu and Tamil inscriptions, with the exception of an inscription of the 5th year (No. 130 of 1895), where he is called *Udaiyâr*, and of two inscriptions of the 7th and 14th years (Nos. 258 and 318 of 1901), where he is styled *Chakravartin*.

Of the inscriptions opening with *முதலாம்* those of the 5th to 9th years¹⁶ mention as Vikrama-Chôla's queen Mukkôkkiḷānadiḡal, and those of the 9th to 15th years¹⁷ Tribhuvanamuḷududaiyâl. Hence Mukkôkkiḷānadiḡal must have died in the course of the 9th year, *i.e.* A.D. 1126-27. The inscriptions beginning with *முதலாம் மகேந்திர* corroborate this fact. For, those of the 4th to 8th years¹⁸ mention as his chief queen Mukkôkkiḷānadi

¹ See above, p. 179, note 14.

² See above, Vol. II. p. 308 and note 4.

³ *Ind. Ant.* Vol. XIV. p. 55.

⁴ See above, p. 179, note 3.

⁵ *Ep. Ind.* Vol. IV. No. 33, verse 24.

⁶ Above, Vol. II. p. 309 and note 1; and Vol. III. p. 180, note 4.

⁷ See above, p. 179, note 4.

⁸ See page 180 above.

⁹ See p. 131 above.

¹⁰ Nos. 9-12 on p. 179 above.

¹¹ *Ep. Ind.* Vol. IV. No. 33, verse 24.

¹² Below, No. 79, ll. 9-12.

¹³ See above, p. 179 and note 4.

¹⁴ *Ep. Ind.* Vol. VII. p. 9 f.

¹⁵ *Ep. Ind.* Vol. VI. p. 229, verse 1.

¹⁶ *Ep. Ind.* Vol. VI. pp. 224 and 227.

¹⁷ Nos. 1-8 of clause II. on p. 178 f. above.

¹⁸ Nos. 1-7 of clause I. on p. 178 above.

and as his favourite¹ Tyāgapatākā, surnamed Tribhuvanamuḍudaiyāl, and five of them (Nos. 3-7) state besides that Mukkōkkilānadigaḷ shared his throne. In those of the 11th and 15th years² she is not named any more, but Tyāgapatākā, surnamed Tribhuvanamuḍudaiyāl, is mentioned in the first place, next to her Dharaṇimuḍudaiyāl, and at the end Tribhuvanamuḍudaiyāl (*i.e.* Tyāgapatākā) is stated to have shared his throne. This shows that she succeeded the defunct Mukkōkkilānadigaḷ as chief queen, while for herself a fresh substitute was appointed in Dharaṇimuḍudaiyāl.

No. 79.—INSCRIPTION AT TIRUMALAVADI.

This inscription (No. 82 of 1895) is engraved on the south wall of the second *prākāra* of the Vaidyanātha temple at Tirumalavādi in the Uḍaiyārpālaiyam tāluka of the Trichinopoly district.³ The village is mentioned as Maḷapādi in Tiruñāpasambandar's *Dēvāram* and as Tirumaluvādi in the subjoined inscription (l. 38 f.).

The inscription is dated in the 15th year of the reign of Parakēsarivarman, *alias* Vikrama-Chōḷadēva (l. 36 f.). The introduction, like that of the Tanjore inscription,⁴ records that the king defeated the Teluṅga Bhīma at Kuḷam and burnt the country of Kalinga (l. 8), stayed in Vēṅgai-maṇḍalam (l. 9), conquered the North, and then proceeded to the South, where he crowned himself (as Chōḷa king).⁵

In the tenth year of his reign (l. 15) he made valuable gifts to the temple of his family god at Chidambaram. At the end of the passage describing these gifts mention is made of the very day of these donations:—Sunday, the day of Hasta and the thirteenth *tithi* of the bright fortnight of Śittirai in the tenth year of his reign (l. 24 f.). According to Professor Kielhorn's calculation this date corresponds to Sunday, the 15th April A.D. 1128; on which day, however, the *nakshatra* was Chitrā, not Hasta.⁶

The end of the historical introduction gives the names of two queens, *viz.* Tyāgapatākā (l. 31), surnamed Tribhuvanamuḍudaiyāl (ll. 32 and 36), and Dharaṇimuḍudaiyāl (l. 35).

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] [பு]மாவை [மிடுடு]ந்து பொம்மா-
- 2 வை திகழப்ப[ச][மா*]வை மனிகந்த பருமணித்திள் புயத்திரு-
- 3 சிலமடக்கெயெயொடு ஜெயமகரீருப்பதகவொடு¹
- 4 மார்வக்[ச]கதெகப்[பெ]பற்றுத்திருமகனொருதகிரிபுப்ப[க்]-
- 5 கலைமக[ன்] சொற்றிறம் புணர்த்த சற்பி[னா]சகி விருப்பொடு க[ச]-
- 6 வகத்[தி]ருப்ப [தி]டுசெடு[த]ரவத்தி[தி]சியொடு செங்கொல் கடப்ப அகிலபுவகமுங்க-
[வி][ப்*]-
- 7 பதொ[ச]புதுமதி [பெ]பால் வெண்குடுடு மிமிடுசெ² சிறுந்த கருங்கலியொளித்து
வக்பிலத்திடுடு[ச]-
- 8 [தி]டப்பக்கு[ன]த்திடுடுத்தெலுங்கலிமக் விலங்கல்மிடுசெயெதவங்கலிங்கல்புமிடுடுக[ச]
டுவ-³

¹ Compare above, Vol. II. p. 309.

² See Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 266.

³ The Clōla kingdom is here alluded to by the mention of the tiger-crest (l. 11), and in the Tanjore inscription by that of the Kāvēri.

⁴ *Ep. Ind.* Vol. VII. p. 5, No. 59.

⁵ Three other inscriptions read கௌவகை.

⁶ Nos. 8 and 9 of clause I. on p. 178 above.

⁷ Above, Vol. II. No. 68.

⁸ Read மீமகை.

- 9 சி பருக[வு]ம் [ஐ]ம்புடெ[ப்]பருவத்து வெம்புடெ [த]ரவ[டு](யு[ம்]) வெங்கெ-
மண்டலத்தா[ங்]கிதிரு[க]து [வ]ட-
10 திசெ[வடி]ப்படுத்தருளி தெத்தெசெத்தருமமு[ந்]தக[மு]ந்தானமுத்தெழெப்ப வெத-
[மு]ம் மெ[ய்]-
11 மெய[மு]துகம் பொலத்தலைத்தலைச்சிறப்ப [வ]ந்த[ரு]ளி வெற்ச[ரு]ம்¹ பொற்-
புலியாணை பார்த்திவ[ர்] ரூட க்[டு]-
12 நமணி ம[ரு]டம் முமெமெமெயிற்றுடி² மந்துயிர்க்கெல்லாமித்து[யி]ந்தாய்³ பொலத்-
தக்[டு]ளி⁴ பாப்பித்த[ரு]கத்த[ரு]நி⁵ ப[ச]-
13 ர்த்து ம[ண்] முழுதங்குளிப்ப மது தெறி வளர்த்து தன் மெ[ச]யிற்கொற்றவா-
சல் புறத்து மணி லாவொடுக்க மு[ச]-
14 [க]ன் மு[மு]க விசெயமும் புகழும் மென்மெலொக[க] வாழி வாழி இம்-
[மு] சிலங்காக்கத்திருமணிப்பொற்றெ[ரு]-
15 [ட்]டெழுது பத்தாண்டு [வ]ருதிமெ⁶ முக்கெ மங்கவர் சுமந்து [கி]மெ [சி]-
தொத்துச்சொரித்த செ-
16 ம்பொற்றுமெயால் [த]ன் குல[நாம]கத் தாண்டலம் பவிலுஞ்செம்பொங்கம்பலஞ்-
சும் திருமா-
17 னிசெயும் கொபுரவாசல் கூடசாலைகளும் உலகு வலங்கொண்டொளி விசங்கு
கெங்கு-
18 வல[டு]மொ உசெயருன்றமொடு நின்றெனப்பகம்பொக் மெ[ய்]⁷ந்து [ப]வி வளர்
[சு]டமும் விசம்பொ[ளி]
19 தமெ[மு]ப்ப விசங்கு பொக் மெ[ய்]⁸ந்து இருசிலந்தெழெப்ப இ[டு]ம[ய]வர் க-
[ளி]ப்ப பெரிய திருகாள் பெரும்
20 பி[ய]ர் [வி]ழா[டு]த[ம்] உயர் [பு]ரட்டாதி உத்திரட்டாதிநில் அம்பலவிமெ[ரு]த
அற்பு[க]க்கத்தா இந்-
21 [பர்] வாழ எழுந்தருளுவ[ச]ற்குத்திருத்தெற்கொயில்⁹ செம்பொக் மெ[ய்]¹⁰ந்து [ப]-
ருக்கி[ச]ன் முத்தி[க]
22 பதில் வடம் பாப்பி திமெமணி மாளிகெ கெடுத்திருவிதி தக திருவளர் பி-
ரகல்செ-
23 ய்[து] [ச]டுமத்தருளி [ஐ]¹¹ப்பம்பொற்குழித்த பசிகவமுதலால் செம்பொற்கற்பகத்-
தொடு பரிச்சி[க]-
24 [க]மு[ம்] அனலிவாதக[வ]ரளி பெறவமெத்துப்பத்தாமாண்டில் [சித்]திசெத்திங்-
க[ன்] அத்த-
25 ம் பெற்ற ஆகித்தவாத்து[ந்]திருவளர் மதியிந் துயொடிப்பக்கத்து இக்க பல-
வ[ம்] இ[தி]
26 [ச]மெமத்தருளி ஒருகுடெ [சி]ழக்கி¹² [த]லமுழுதுங்கனிப்பச்செழிய[ர்] வெஞ்சாம்
புக [டு]சாலர் [க]-
27 டல் [புக] அழிதரு சிங்க[ன்]¹³ அ[ஞ்]சி கெ[ஞ்]சலம[ச] க[ங்]கர் தி[டு]ச[யி]-
ட[க]க[ன்]கடச வெங்கட் கொங்-
28 கரொதுங்க கொங்கண் சாய [மற்]மத்திசெ மங்க-
29 ருந்தத்த[ம்]க்காணென திருமலற்றெ[வடி]¹⁴ உரிமெ-

¹ Two other inscriptions read வெலக்கரும் ; read பொர்ப்புவி.² Read மன்னுயிர்.³ Read மின்னுயித்தாய.⁴ Five other inscriptions read தண்ணளி or தன்மணி.⁵ Read தனித்தனி.⁶ The Ālaṅguḍi inscription reads வருமுறை.⁷ The Ālaṅguḍi inscription reads தெர்க்கொயில்.⁸ Read திழக்கிழ்.⁹ Three other inscriptions read சிங்கன்.¹⁰ Read மலச்செவடி.

- 30 பிவி[னா]மஞ்ச ஆங்கவக் [ம]நிமு[வ]ச[வ]கெயெப்பாநிய
 31 தெரிவெயச திலத்தாபதாபகெ புரிமுழல் மடப்[ரி]-
 32 டி புதிதருணவகிவெ தெரிபு[வ]னமு[மு]து[வெ]டயான் அவந் தி-
 33 குவுனத்தரு[ள்] முழுதுமுடெயானென[வு]டசிருப்ப ¹ ஊழி அக்கெடுமாலாக[த்]துப்
 34 பிரியா[வெ]டயான் அந்திருமகளிருத்தென மாதர் மட[ம]யில் பூதலத்தருத்தி அரணிய
 35 கந்திரகரணிமுழுதுடெயாநி[வ]க் திரு[ம]சர்வத்தருணாடு[மி]ருப்பச்செம்பொக் [வி]-
 ர[வி]
 36 ஂதாஸகத்து திரிபுல[ன]முழுது[வெ]டயான[ர]மும் ² வித்திருத்த[ரு]னிய கொப்பர-
 கெசரிவூரா[ன]
 37 திரிபுலகச்சுவுர்த்திகள் ³ [ஸ்ரீவி]க[ரி]ராமசெ[ச]மெ[வ]ற்கு யாண்டு யிடு ஆவது
 38 திரிபுலகமுழுது[வெ]டயானகாட்டுப்பொய்கெகாட்டு உடெயா[ச] திருமழு-
 39 வாடி உடெயாச கொயிலில் ஆடிசெனையாடிவர ஆடிபரம் அரு[ள்]-ல் இ-
 40 [க்]கொயிலில் ஸ்ரீமாதெயாரொழும் ஸ்ரீகாசியஞ்செய்வாரும் இக்கொயில் [க]னக்கு
 41 கெல்குப்பெயுடெயா[வ]தும் உள்ளிட்ட ஸ்ரீகர்த்தோம் எழுத்து [||⁴] இக்கொ[ச]யிலில்
 42 [ஸ்ரீ]கர்த்தோடிவெவொ எழுத்தருணவித்த ⁵ அள்ளியுருடெயாச எச்ச[கி]ல் மண் ⁶

TRANSLATION.

(Line 1.) Hail! Prosperity! (*The king*) was resplendent with golden chains, combined with garlands of flowers. In (*his*) arms, which were covered with large jewels, (*and*) which (*formed the subject of*) a great number of poems, rested the goddess of Victory, along with the goddess of the great Earth. Having obtained as her own (*possession*) (*his*) chest, (*which resembled*) a solid mountain, the goddess of Prosperity exclusively abided (*there*). As a chaste woman that possessed great eloquence, the goddess of Learning resided with delight in (*his*) tongue.

(L. 6.) (*His*) sceptre, along with the wheel (*of his authority*), swayed over all regions. (*His*) white parasol cast its shade on high, like a matchless second moon, overspreading the whole world. The dark Kali (*age*) hid itself and lay in the deep pit.

(L. 8.) In the season of Cupid ¹ (*i.e. in spring*) ² (*he*) grasped the cruel weapon, so that at Kulam the Telunga Viman (*i.e. Bhima*) ascended the mountains (*as refuge*), and so that hot fire consumed the country (*bhūmī*) of Kalinga. (*He*) joyfully stayed (*a while*) in the Vēngai-maṇḍalam and was pleased to subdue the Northern region.

(L. 10.) (*He*) was pleased to arrive (*in*) the Southern region, in order that charities, austerities and gifts might prosper (*and*) that the Vēdas and truth might flourish (*in*) every place as (*in*) the first age.

(L. 11.) While (*all other*) kings bore (*on their heads*) the orders (*sealed with the crest*) of the warlike tiger which is hard to conquer, (*he*) put on by right the crown set with jewels.

(L. 12.) Like a sweet dear mother, (*he*) extended his kindness to all living beings and took care of each (*of them*). (*He*) cultivated the path of Manu, so that the whole earth rejoiced.

¹ Read ஊழியுத்; compare above, p. 157, note 12.

² Read வீற்றி.

³ Read விக்கிரம.

⁴ ஂ seems to be corrected from ஂ.

⁵ The remainder of the inscription is lost.

⁶ See above, Vol. II. p. 311, note 1.

⁷ This explanation is more probable than the one I gave on p. 311 of Vol. II.

(L. 13.) In front of the victorious gate of his palace the tongue of the bell became silent;¹ the drums were sounding; (and his) victory and fame rose higher and higher.

(L. 14.) Out of the heap of pure gold which had been brought, piled up (as) tribute, and poured out by kings, before there came in due course the year ten (after the time) when a gold leaf (set with) royal gems was engraved (with the words): "May (the king) live long (and) protect this great earth!"²—(he) covered (with) fine gold the enclosure, the gate towers, halls and buildings surrounding the shrine of pure gold³ where his family-god (viz. Nāṭeśa) practises the *tāṇḍava* (dance), as if the splendid circular mountain surrounding the earth were combined with the Eastern mountain; covered (with) splendid gold the altar on which offerings abound, so that the light of heaven was reflected (by it); covered (with) pure gold and adorned with numerous strings of large round pearls the sacred car temple,⁴ in order that, conferring long life on the delighted people, the miraculous dancer (viz. Nāṭeśa) who occupies the (golden) hall might be drawn in procession (at) the great festival called 'the festival of the great name' (*perum-piyar-vilā*) on the great (days of) Purattādi (and) Uttirattādi, so as to cause prosperity (on) the great earth (and) joy to the gods; was pleased to build a long temple street of mansions covered with jewels (!) and called (it) after his royal prosperous name; and made numberless splendid insignia, beginning with dishes cut of fine gold, together with a Kalpa (tree) of pure gold.

(L. 24.) Having been pleased to make gladly many such (gifts) in the tenth year (of his reign), (in) the month Śittirai, on a Sunday which corresponded to Hasta, (on) the thirteenth *tithi* of the fortnight of the auspicious waxing moon, (he) covered the whole earth under the shade of a single parasol.

(L. 26.) The Śēliyas (i.e. Pāṇdyas) entered hot jungles (as refuge); the Śēralas (i.e. Chēras) entered the sea; the Śīṅgalas (i.e. Simhalas), who deal destruction, became afraid and agitated in mind; the Gaṅgas paid tribute; the Kaṇṇaḍas turned their backs; the Koṅgas retreated; the Koṅkanas fled; the kings of all other regions duly worshipped (his) royal red lotus-feet as their protection.

(L. 30.) Tyāgapadāgai (i.e. Tyāgapatākā), the ornament of women, (who had) curly hair, (who possessed the gait of) a female elephant, a lady of pure virtues, the mistress of all the three worlds (Tribhuvanamuḍudaiyāl), dwelt with (him) as mistress of the full favour of his royal heart, resembling Gaṅgā at whom he⁵ rejoices.

(L. 33.) Dharanimuḍudaiyāl (i.e. the mistress of the whole earth), the peacock among women, an Arundhati on earth, a wife adorned with chastity, enjoyed the favour of his royal heart, just as Lakshmi is inseparably clinging to the bosom of Nodumāl (Vishṇu) to the end of the world.⁶

¹ See above, Vol. II. p. 311, note 3.

² This benediction was apparently engraved on a gold leaf at the time of the king's coronation. Another reference to this custom is found in a rock-inscription at Tanjālam near Arkōṇam (*Ep. Ind.* Vol. VII. p. 26), which is dated in the tenth year "(from) the year when (the name of) Śatti, the king of the Kādavas, was entered on a gold leaf (பொன்மேலே எழுதினார்)."

³ *Poṇṇambalam* is the Tamil equivalent of the Sanskrit *Kanakasabha*, "the golden hall," in the Chidambaram temple; see above, Vol. II. p. 379 f.

⁴ By this expression the car itself seems to be meant.

⁵ This pronoun refers to the word Śaṅkara (Śiva) occurring in a passage of the earlier inscriptions, which compares the queen Makkōkīlānaḍi with Umā (see e.g. above, Vol. II. p. 311), and which has been omitted in the present inscription because this queen had then died; see above, p. 181 f.

⁶ This simile is copied from the inscriptions of Kulōtuṅga I.; see above, No. 72, text line 5, and No. 76, text line 11.

(L. 35.) In the 15th year (of the reign) of this king Parakēsarivarman, *alias* the emperor of the three worlds, Śrī-Vikrama-Śōḷadēva, who was pleased to take his seat with Tribhuvanamuḷududaiyāl on the throne of heroes, (*which consisted of*) pure gold, —(at) the order (*and*) by the favour of the god Âdi-Chandēśvara¹ in the temple of the lord of Tirumaḷuvâdi in Poygai-nâdu, (*a subdivision*) of Tribhuvanamuḷududai-valanâdu, (*the following*) was written by us, the temple authorities, *viz.* the Śrī-Mâhēśvaras, the temple managers, the accountant of this temple: Nelkuppai-Udaiyân, *etc.*

(L. 41.) Alliyâr-Udaiyân, who had set up (*the image of*) the god Śrī-Nandikēśvara in this temple

NO. 50.—INSCRIPTION IN THE ARULALA-PERUMAL TEMPLE.

This inscription (No. 33 of 1893) is engraved on the west wall of the stone platform called 'the mountain' (*malai*) in the Arulâḷa-Perumâl temple at Little Conjeeveram.² As in the inscription of Ravivarman,³ the temple is here stated to be situated in Tiruvattiyâr, which belonged to Eyil-nâdu, a subdivision of Eyirkōṭṭam⁴ (l. 2).

The inscription is dated in the 9th year of the reign of Parakēsarivarman, *alias* Vikrama-Chōḷadēva. The short poetical introduction mentions nothing of historical importance besides the conquest of Kalinga and the name of Vikrama-Chōḷa's queen, Mukkōkkilânadigal. These two points are, however, sufficient to enable us to identify the king with the Vikrama-Chōḷa of the inscriptions opening with the words *முருகேச* *மகேச*, who claims to have burnt the country of Kalinga,⁵ and one of whose queens was named Mukkōkkilânadi.⁶

The inscription records that a private person made over to the temple 780 *kalam* of paddy, with the stipulation that the interest, which amounts here to 50 *per cent.*, should be applied for the requirements of the worship on 13 days of every year, *viz.* on the days of the *nakshatra* Jyēsthâ. In this *nakshatra*, we are told, were born the two Vaishṇava saints Pûdattâlvar and Poygaiyâlvar,⁷ "who were pleased to compose hymns in praise of the god (*Âlvar*) of Tiruvattiyâr" (l. 2). That portion of the *Nâḷâyiraprabandham*, which is entitled *Iyarpâ*, opens with two hymns of 100 stanzas each, the first of which is ascribed to Poygaiyâlvar and the second to Pûdattâlvar. In the first (verse 77) reference is made to Vehkâ, and in the second (verse 95 f.) to Attiyâr. The second name has to be referred to the temple at Tiruvattiyâr, *i.e.* the Arulâḷa-Perumâl temple, and the first may be connected with the same temple, because Vehkâ is the Tamil name of the river Vêgavati,⁸ which flows past the temple of Arulâḷa-Perumâl. At any rate the mention of the two *Âlvârs* as recognized saints in the subjoined inscription proves that they must have lived a long time before the 12th century of the Christian era. As stated before (p. 148), two other *Âlvârs*, Kulaśêkhara and Śaṭhagôpa, are presupposed by an inscription of

¹ Compare above, p. 171 and note 2.

² For a few other inscriptions in the same temple see *Ind. Ant.* Vol. XXI. p. 122, Nos. I. and III.; *Ep. Ind.* Vol. III. pp. 71 and 118, and Vol. IV. p. 145.

³ *Ep. Ind.* Vol. IV. p. 145 and note 3.

⁴ See above, p. 143 and note 3.

⁵ Above, Vol. II. p. 311, and Vol. III. p. 184.

⁶ Above, Vol. II. p. 311, and Vol. III. p. 75, No. 33, text line 14.

⁷ According to the *Guruparamparâprabhâta* the former was born at Tirukkadaṇmallai (Mâmallapuram) in Avittam (Śravishtâ), and the latter at Katchi (Conjeeveram) in Tiruvôṇam (Śrāvapa), during the Dvâpara-yuga (!).

Compare above, p. 143, note 4.

TEXT.

- 1 ஷ்ஷி ஸ்ரீ [!] பூமாத புணர்ப்புபுமிமாத வ[னா] நா[ம]ரதா கி[ன]ங்க ஜய-
மாதா கிரும்பத்தன்கிருப[த]ம[வ]ர் ம[ன்]னவர் குட மன்சி[ய] உரிமையால்
மணிமுடி குடிச்செங்கொல் சென்று திசைதொடும்¹ வளர்ப்பு வெங்கலி
[தி]ங்கி மெய்யற[ன]ைழப்பக்கலிங்கமிரக்கடமலை கடாத்தி வலங்கொள[ர]ழிவரை-
யாழி திரிய ²இசிகடா[ன]வுமொருகுடை கிழற்ற ³வின[து]வெகம் ப[ன்]ணி
[வி]ரவலிந்தமாவகத்து முக்கொக்கிழாநகடிகளொடும் [வி]-
- 2 திரு[வ]ருளிய கொப்பரகெசரிபதாரா நிரவ்வகவழிவதிகள்⁴ ஸ்ரீகங்காமசொழதெவ-
ர்க்கு யாண்டு ஒன்பதாவது ஜயங்கொண்டசொழ[ம]ண்டலத்து எயிற்கொட்டத்து
எயில்காட்டெதிரு[வ]த்தியூராவ்வாணாப்பாடியருளிக ஸ்ரீ[தி]த்தாழ்வ[ர]ாரும் ஸ்ரீபொ-
ய்[ன]கயாழ்வாரும் [தி]றைய திருக்கெட்டை⁵ நாள அருளாள[ப்]பெருமான் புற-
[ப்]பட்ட[ரு]ளி வாகாஸீதி திரு[ம]ஞ்ச[க்]மு[ம்] பெருநிருவமுதஞ்செய்தருள[த்]-
திரு[ம]ஞ்சகத்துக்குத்திருமுனைச்சா[த்]த திருமு-
- 3 பாப்பாழிகை முப்பத்தாறுக்குப்பாழிகை ஒன்றுக்கடிக்கிழட்ட⁶ கெல்லு உரியாக நெல்-
துப்பத்திருகாழியும் திருமு[னை]ப்பீதங்கொள்ள⁷ அரிசி னாகாழியும்⁸ புணராறடி-
கா[ன]ைக்கு அரிசி அனாகாழி உழ[க்கும்] [வலி]வலு[த]ுக்கு அரிசி இரு-
காழி உரியும் திருமு[னை]க்குத்திருநகரானினக்குக்கு கா[ன]ா[ன்]துக்கு எண்ணை
உழக்காக கா[ன]ஞ்சக்கு⁹ எண்ணை¹⁰ காழி உழ[க்கு]க்குத்தொடொருமணத்துக்கு
நெய் [மு]வழக்காழாக்கும் திருமஞ்-
- 4 சகத்துக்கு[க்]லசம் என்பத்தொன்றுக்கு அடிக்கிழ் கெல்லு [ஐ]ந்துதணி உரியும்
உம்ப[ன]துக்கு கெல்லு நாகாழியும் திருச்சண்ணக்கலசமொ[ன்]துக்கடிக்கிழரி[சி]¹¹
இருகா[ழி]யுக்கலசஞ்சுழக்காணகிலை[யின்] புடவை[வ] ப[தி]முன் துக்கலசஞ்சுற்ற¹²
தாவ[ன]ப்பலரும் திருமஞ்சகத்துக்கு நெய் முன்னாழியும் நெகாழியும் பால்
முன்-
- 5 குழியும் தயிர் [முன்]குழியும்¹³ ஷ்ஷிகவழிங்கள் வெண்டெவ[ச]வும் பஞ்சவெலா-
க[மு]ம் பஞ்சாஹமும்¹⁴ திருச்சண்ணத்துக்கு காட[ன்]மஞ்சள் காற்பதிக் பல-
மு[ம்] திருவிளக்கெண்ணை உரியும் தொழித்துக்கு வெ[ய]யிரியும் சாத்தி¹⁵ அரு-
[ள]ச்ச[ன]ருமுக்க[சும்] கற்பூரமாவ [ம]ரவும் அகிலவை[க்க]முஞ்சுக்கவழி
ம[ஞ்சா]டியுமிரண்டு மாவும்¹⁶ புழுரு[கெ]ய்யிண்ணெ மஞ்சாடியுநாது மாவும்¹⁷ந-
திசைக்கீசி நாகாழியும் [பெ]-
- 6 நன் திருவமுதஞ்சு அ[ரி]சி முக்கலனெ குறணியும் பருப்புப்பத்திருகாழி உரியும்
பலவந்தத்துக்கறி கிறை எண்ணூற்றிருபத்தைம்பலமு[ம்] கறிவமுதஞ்சு உப்பு

¹⁹ Read சரீதம்.

- காநாழியுமிளகு உரையும் கடுகு ஆழாக்கெ இருசெவிடனாயும் ¹சொம்மழக்குஞ்-
சும்கு[ன்]ர இ[ரு]ப[தி]ன் பலமும் கெய்யுரியும் அமுதில் ப[ரு]டக்க சற்கரை
[மு]ப்பத்திருபலவனாயும் கெய் பதிகொருநாழி ஆழக்கும் வர-
- 7 [ந]ை[ழ]ப்[ப]ம[ந]ைமம்பத்தஞ்கும் தயிர் தூணியும் கண்டசற்க[ை]ர முக்ககம் திருக்க-
ண[ன]ம[ந]ை[ழ]டக்கரிசி இருநாழியுடையுழக்கும் சற்கரை இருபதின பல[மு]ம் வர-
மைப்பழம் பத்தம் அ[ப்ப]அமுதக்கரிசி பதக்கும் கெ[ய்]யிருநாழி உரியும் சற்-
கரை எண்பதிச் பலமுமி[ள]க[ை]ர[மு]க[ு]ம் ¹சொ[ம்]ம[ழ]கு[ன்]ர[சு]விடனாயும் கிறகு
கட்டு மு[ன்]தும் ²குசக[ை]வ[ரு]வுக்கு கெல்லுக்கலமு[ம்] ³தண்ணிரமு[து]க்கெல்-
[ம]ருசெவிடனாயும் அ-
- 8 டைக்கா[ய்] அமுதகரு பாக்கு காநாழி[ந]ம[ப]து வெள்ளிப்பற்றொப்பதம் திரு-
[வி]னக்கெண்ணை நாழி உரியும் திருவி[ன]க்குடையாகன் குழாய் பச்சிரண்டெக்-
கெண்ணை முக்காழியும் பாவைவினக்குக்கெண்ணை இருநாழியும் ஆக இவையிற்றுக்-
கு கிம்மமா[க]ச்செ[வ்]வ[த]ாக இட்ட [ச]மகிழைப்படியானிக்கொயில் [சி]வ[வ]-
னக்குமருமொழிகங்கை[ம]ர[க்]காலால் திருக்கெட்டை காணொத்து-
- 9 க்கு கெல்லு மு[ப்]பதிச் கலமாக ஓராட்டை காளைக்கு வெண்பெருநாக கெல்லு
மு[ன்]னாற்றுத்தொண்ணூற்றுக்கலத்துக்கும் சொழமண்டவத்து கிரா[த]ராஜம-
யங்கரவள காட்டு ம[ண்]ணிகாட்டு வங்கமுழையூர் முனை[மு]யுருடையாக் வெண்-
காடக் ஆகித்தெவநாக வங்கத்தையாய்க் இத்தெவர் பண்டா[ர]த்துச்சிவ-
னக்கு[ம]ரு[ம]ர[மு]யி[ந]கைமரக்காலாலான கெல்லு
- 10 எழுதுற்ற[ம]ண்பதிச் கலமிக்கெல்லெழுதுற்றெண்பதிச் கல[த்]துக்கு மாவல்தொழும்
கெல்லு முடபத்திருகலகெ தூணிப்பதக்காக யாண்டு வரை ⁴அடொப்பொலிசையால்
பலிசை பொலிவதாக கெல்லு மு[ன்]னாற்றுத்தொண்ணூற்றுக்கலமிக்கெல்லு மு[க்]-
துற்றுத்தொ[ண்]னூற்றுக்கலத்துக்கும் அருளானப்பெருமா[ள்] மாவலனாழும் தி-
ருக்கெட்டை காள் புறப்பட்டரு[ளி]
- 11 திருமஞ்சரமும் பெருத்திருவமுதும் செய்தரு[ள்] வெண்[டு]வ[ரு]வைவரித்துக்கு இக்-
மண்ப்படியெ ப[ண்]டாசத்திலெ விட்டுநூலிதவத் கிம்மமா[க]ச்செய்யக்கடவதாகச்சி-
வாவெகை செய்கித்துக்குடுகெதொம் இக்கொயிலில் ஸ்ரீகொயில் வாரியம் [பு]னட[வ]-
து ⁵நாஜராஜகு[ம]கிதும் தாதநாரி கின்றகாராயணக்கிரமவித்ததும் ஸ்ரீமந்ரு-
த
- 12 ப[ர]ண்டவது தக்கிரமவித்ததும் புண்டவது[க்]து இனயகொக்கிரமவித்ததும் தாதநாரி
[வெண்ணைக்கடத்தக்கிரம[வி]த்ததும் தாதநாரி இனயருளா[ள்]கிரமவித்ததும்
கொயிற்கணக்கு உக்கிரமெலுநுடையாகந எட்டி திருக்கா[ள்]த்தி உடையாழும்
இவ்வகைவொம் [||*] இப்படிக்கு இ[வை]வ உத[தி]சமெ[து]ருடைய[ன்] எட்டி
திருக்கா[ள்]த்தியுடையான் எழுத்து || [உ]

TRANSLATION.

(Line 1.) Hail! Prosperity! While the goddess with the lotus (*i.e.* Lakshmi) wedded (*the king*), while the goddess of the Earth prospered, while the goddess of Speech was resplendent, while the goddess of Victory loved (*him*), (*and*) while (*all other*) kings bore (*on their heads*) his two lotus-feet, (*he*) put on the jewelled crown by established right. While (*his*) sceptre went and made all regions prosper, the cruel Kali (*age*) was driven away, and true righteousness flourished. (*He*) despatched mountains of rut (*i.e.* elephants) to subdue Kalinga. (*His*) discus wandered (*as far as*) the circular mountain surrounding (*the earth*),

¹ Read சொக.² Read முன்றும்.³ Read தண்ணீர்.⁴ This is the abbreviation for கலம்; compare above, p. 7, note 10.

(and his) single parasol cast its shade up to the two luminaries (i.e. the sun and the moon). Having performed the anointment of victory, (he) was pleased to take his seat on the throne of heroes together with (his queen) Mukkôkkilânadigal.

(L. 2.) In the ninth year (of the reign) of this king Parakêsarivarman, alias the emperor of the three worlds, Śrī-Vikrama-Śōladêva.

When on the day of Tirukkêttai (Jyêsthâ), on which were born the saint Pûdattâlvar and the saint Poygaiyâlvar, who were pleased to compose hymns in praise of the god (Âlvâr) of Tiruvattiyâr in Eyil-nâdu, (a subdivision) of Eyirkôttam, (a district) of Jayanônga-Śōla-maṇḍalam, (the god) Arulâla-Perumâl is carried out, is bathed eighty-one times, and receives great offerings,—one *padakku* and two *nâli* of paddy (are required) for thirty-six pots of sprouts¹ to be offered at the bath, viz. one *uri* of paddy to be spread underneath each pot; four *nâli* of rice to purchase seeds for sprouting; six *nâli* and one *ulakku* of rice as fee (for wishing) an auspicious day (*pungâha*); two *nâli* and one *uri* of rice for offerings (*balidraya*); one *nâli* and one *ulakku* of oil for a perpetual lamp (burning) near the sprouts on five days, viz. one *ulakku* of oil on each day; three *ulakku* and one *âlakku* of ghee for the *kṛitahârôhanam*;² five *kuruni* and one *uri* of paddy (to be spread) underneath eighty-one water-pots (*kalâsa*) for the bath; four *nâli* of paddy for four large pots (*kumbha*); two *nâli* of rice (to be spread) underneath one water-pot (coated with) chunnam; thirteen pieces of cloth costing one *kânam* (of gold), to wrap round the water-pot; half a *palam* of thread, to tie round the water-pot; for the bath, three *nâli* of ghee, one *nâli* of honey, three *nâli* of milk, three *nâli* of curds, the necessary ingredients for the bath, five metals and five gems; forty *palam* of saffron (*nâḍaṇ-mañjal*), (to be mixed) with the chunnam; one *uri* of lamp-oil; one *uri* of ghee for burnt oblations (*hōma*); three *kaṣu*³ of sandal, six twentieths of camphor, half a *kaluṇju* of agallochum, one and two twentieths *mañjâli* of musk, and two and four twentieths *mañjâli* of civet-fat, to be rubbed on (the image); four *nâli* of rice for *mâtirai* (?); for the great offerings, three *kalam* and one *kuruni* of rice, one *padakku*, two *nâli* and one *uri* of pulse, and eight hundred and twenty-five *palam* in weight of vegetables of various kinds; for the vegetables, four *nâli* of salt, one *uri* of pepper, one *âlakku* and two and a half *sevidu* of mustard, one *âlakku* of cumin, twenty *palam* of sugar, and one *uri* of ghee; to offer with the rice, thirty-two and a half *palam* of sugar, eleven *nâli* and one *âlakku* of ghee, fifty-five plantains, one *tûni* of curds, and three *kaṣu* of sugar-candy; for *tirukkannâmadai* (?), two *nâli* of rice, one *ulakku* of ghee, twenty *palam* of sugar, and ten plantains; for cakes, one *padakku* of rice, two *nâli* and one *uri* of ghee, eighty *palam* of sugar, one *âlakku* of pepper, two *sevidu* and a half of cumin, and three bundles of fire-wood; for pots, one *kalam* of paddy; one and a half *sevidu* of cardamoms, (to be mixed) with water; four hundred and fifty areca-nuts and nine bundles of betel-leaves; one *nâli* and one *uri* of lamp-oil; three *nâli* of oil for twelve torches (?) of the lamp-lighters; and two *nâli* of oil for lamps (held by) images.

(L. 8.) Altogether, for each day of Tirukkêttai, thirty *kalam* of paddy calculated by the average price (and measured) by the *marakkâl* of Arumolinangai,⁴ with which the

¹ *Mulaippelligai* are pots with earth in which seeds are made to sprout at the *aṅkurdrpanam*, a ceremony preliminary to a religious or nuptial feast (Winslow).

² Mr. H. Krishna Sastri suggests that this corrupt term may be meant for *Kṛittikârôhanam*, the name of a ceremony which is still observed in the temples of the Mysore State.

³ On *kaṣu* or *kaiṣu* see above, Vol. II. p. 75, note 2, and p. 130, note 1.

⁴ This had been the name of the queen of the Chôla king Virarâjendradêva I.; see above, Vol. II. p. 233.

requirements of this temple are measured, were given in order to defray these (*requirements*). Consequently, for (*thirteen*) days in one year three hundred and ninety *kalam* of paddy are required.

(L. 9.) For (*this purpose*) seven hundred and eighty *kalam* of paddy were measured into the treasury of this god with the *marakkāl* of Arumolināgai, with which the requirements are measured, by Mūlaiyūr-Uḍaiyān Vengāḍan¹ Ādittadēvaṇ, *alias* Vaṅgattaraiyaṇ, of Vaṅga-Mūlaiyūr in Maṇṇi-nāḍu,² (*a subdivision*) of Virudarājabhayaṃkara-vaṇaḍu,³ (*a district*) of Śōḷa-maṇḍalam. The interest on these seven hundred and eighty *kalam* of paddy — at the rate of thirty-two *kalam*, one *tūni* and one *padakku* of paddy per month — amounts to three hundred and ninety *kalam* of paddy per year — the rate of interest being one half *kalam* (per *kalam*).

(L. 10.) We, all the members of the temple committee⁴ of this temple:—Rājarāja-Kramavittaṇ of Puṇḍavattanaṃ (*i.e.* Puṇḍavardhana); Dūtahari-Niṅṅanārāyaṇa-Kramavittaṇ;⁵ Pāṇḍavadūta-Kramavittaṇ⁶ of Mṛihasthalaṃ (*i.e.* Bṛihatsthala?); Ilaiyakō-Kramavittaṇ⁷ of Puṇḍavattanaṃ; Dūtahari-Vennaikkūtta-Kramavittaṇ;⁸ Dūtahari-Ilaiyarulāḷa-Kramavittaṇ; and the accountant of the temple, Uttiramēlūr-Uḍaiyāṇ,⁹ *alias* Eṭṭi Tirukkālatti-Uḍaiyāṇ,⁹ caused to be engraved on stone that, as long as the moon and the sun shall last, provision shall be made out of these three hundred and ninety *kalam* of paddy — (*the required principal*) having been deposited in the treasury in accordance with this provision — for the requirements of (*the god*) Arulāḷa-Perumāḷ when, on the day of Tirukkēttai in each month, (*he*) is carried out, is bathed, and receives great offerings.

(L. 12.) This (*is*) the writing of Uttiramēlūr-Uḍaiyāṇ, (*alias*) Eṭṭi Tirukkālatti-Uḍaiyāṇ.

VIII.—INSCRIPTIONS OF VIRARAJENDRA I.

In an earlier part of this volume, it was shown that Rājakēsarivarman *alias* Virarājēndradēva I., the victor at Kūḍalśaṅgamam, must have reigned in the period intervening between the reigns of Rājēndradēva and of Kulōttuṅga I.,¹⁰ and that, apparently, his immediate predecessor was Rājakēsarivarman *alias* Rājamahēndradēva,¹¹ and his immediate successor Parakēsarivarman *alias* Adhirājēndradēva.¹² Since then, Professor Kielhorn's calculations of the dates of an inscription at Beḷatūru¹³ and of another at Maṇimaṅgalaṃ (No. 29 above) have established the fact that Rājēndradēva ascended the throne (approximately) on the 28th May A.D. 1052,¹⁴ while the reign of Kulōttuṅga I.

¹ Compare above, p. 159 and note 1.

² Mūlaiyūr in Maṇṇi-nāḍu is mentioned in an inscription of Kulōttuṅga I.; see above, p. 162 and note 3.

³ On this district see p. 152 above.

⁴ See above, p. 151, note 2.

⁵ On Dūtahari and Pāṇḍavadūta see above, p. 164, note 5.

⁶ The word Ilaiyakō may refer either to the Chōḷa heir-apparent or to Lakshmaṇa; see *Ep. Ind.* Vol. V. p. 72.

⁷ Vēppeykkūttan is one of the names of Kṛishṇa; see *loc. cit.*

⁸ On Uttiramēlūr see above, p. 141 and note 1.

⁹ Tirukkālatti is the Tamil form of Kālahasti in the North Arcot district.

¹⁰ See p. 32 above.

¹¹ See p. 113 above.

¹² See above, p. 114 f.

¹³ This important record was first published by Mr. Rice, and again by Dr. Kittel in *Ep. Ind.* Vol. VI. p. 213 ff.

¹⁴ *Ep. Ind.* Vol. VI. p. 24.

commenced (approximately) on the 9th June A.D. 1070.¹ Further, Professor Kielhorn has shown that the date of the Maṇimaṅgalam inscription of the 5th year of Virarājendra I. (No. 30 above) probably corresponds to Monday, the 10th September A.D. 1067, and that, consequently, this king ascended the throne in A.D. 1062-63.²

That Rājamahēndra reigned between Rājēndradēva and Kulōttuṅga I., may be concluded from an Ālaṅgudi inscription of the 6th year of Parakēsarivarman *alias* Tribhuvana-chakravartin Rājarājadēva (II.),³ which quotes successively the three following earlier dates:—

(a) Line 22.— கல்வியாணபுரமுங்கொல்லாபுரமுங்கொண்டருளி ஆனை மெந்தஞ்சி அருளிக் பெருமாள் விஜயராஜேந்திரதேவற்கு யாண்டு மூன்றாவது; “the third year of the lord Vijaya-Rājēndradēva, who was pleased to conquer Kalyāṇapuram and Kollāpuram and to fall asleep (*i.e.* to die⁴ in battle) on an elephant.” This statement must refer to Parakēsarivarman *alias* Rājēndradēva, who is known to have set up a pillar of victory at Kollāpuram.⁵

(b) L. 55.— மனு நீதி முறை வளர மாசிலத்தைப்பொது நீக்கிச்செங்கொல் கருங்கலி கடித்து செங்குடை நிழற்றி வீரலிஹாஸனத்து வீற்றிரு[க்]கருளிய கொவிராஜகேசரிபம் உடையார் ஸ்ரீராஜேந்திரதேவற்கு யாண்டு மூன்றாவது; “the third year of king Rājakēsarivarman (*alias*) the lord Śrī-Rājamahēndradēva, who, while the law of Manu⁶ flourished (as) of old, rescued the great earth from being the common property (of other kings), dispelled (with his) sceptre the dark Kali (age), and was pleased to be seated on the throne of heroes under the shade of a red parasol.”

(c) L. 63.— கங்கநதிவிர்த்தாண்டருளிக ஸ்ரீகுலொத்துங்கசொழிதேவற்கு யாண்டு முப்பத்தைஞ்சாவது; “the thirty-fifth year of the glorious Kulōttuṅga-Chōḷadēva, who was pleased to rule after having abolished tolls.” This refers to Kulōttuṅga I., who bore the surname Śuṅgandavirttōṇ,⁷ *i.e.* ‘the abolisher of tolls.’

A lately discovered inscription of the 3rd year of “king Rājakēsarivarman *alias* the lord Śrī-Rājamahēndradēva” at Tirupāpuliūr (No. 119 of 1902) opens with a short historical introduction, at the beginning of which it is stated that the king “by a war-elephant caused Āhavamalla to turn his back on (the bank of) the winding river.”⁸ The mention of Āhavamalla as an opponent of Rājamahēndra corroborates the conclusion derived from the Ālaṅgudi inscription of Rājarāja II., that Rājamahēndra must have reigned in the period between Rājēndradēva and Kulōttuṅga I. Among the kings who ruled in this interval according to the *Vikkirama-Śōḷaṅ-Uḷā*, there are only two whose identification is not self-evident, *viz.* the predecessor and the successor of Virarājendra I.⁹ The latter must have been Adhirājendra, whose published inscription quotes the 8th year of Virarājendra (I.).¹⁰ Consequently, Rājamahēndra, the enemy of Āhavamalla, must be identical with the unnamed king who is alluded to in the *Kuḷiṅattu-Paraṇi* and the *Vikkirama-Śōḷaṅ-*

¹ *Ep. Ind.* Vol. VII. p. 7, note 5.

² *Ibid.* p. 9.

³ No. 5 of 1899. This inscription opens with the same historical introduction as No. 35 above.

⁴ Compare above, p. 24 and note 1.

⁵ See above, Vol. II. p. 303, and Vol. III. p. 111.

⁶ Compare the *Kuḷiṅattu-Paraṇi* (viii. 28) and No. 56 above (p. 113).

⁷ See above, pp. 131 and 180.

⁸ அடற்களிறால் ஆவமல்லனை முட[ற்]காற்றில் (read முடக்காற்றில்) முதுகிடு[வி]த்தது.

⁹ See p. 32 above.

¹⁰ See p. 114 above.

Ula as the predecessor of Virarājendra I. The subjoined table shows the reigns of Rājendradēva and his successors according to the present state of our knowledge.

Name of king.	Date of accession.	Latest known date.
Rājendradēva ¹ Parakēsarivarman ²	28th May A.D. 1052	12th year. ³
Rājamahendra Rājakēsarivarman	3rd ..
Virarājendra I. Rājakēsarivarman ⁴	A.D. 1062-63	8th .. ⁵
Adhirājendra Parakēsarivarman	3rd ..
Kulōttunga I. Rājakēsarivarman ⁶	9th June A.D. 1070	49th [*] ..

If the years given in the third column are added to the initial dates preceding them in the second column, it becomes evident that the reigns of these kings must have overlapped each other. The same had been the case with their predecessors Rājarāja I., Rājendra-Chōla I. and Rājādhirāja I. As regards Rājamahendra, his reign seems to be covered altogether by those of Rājendradēva and Virarājendra I. Perhaps he was a son and temporary co-regent of Rājendradēva. This was suggested already by an inscription of the 9th year of Rājendradēva, which mentions among the boundaries of a village 'the road of Rājamahendra.'⁷ A further confirmation is furnished by the fact that his successor Virarājendra I. adopted the surname Rājakēsarivarman. If this king had recognized Rājamahendra Rājakēsarivarman as his rightful predecessor, he would, in accordance with all precedents, have assumed the title Parakēsarivarman.

I subjoin a list of the inscriptions of Virarājendra I. which have been copied up to date.

I. Inscriptions opening with the words திருவனா.

1. 2nd year: Tiruvengādu, No. 113a of 1896.
2. 4th year: Karuvūr, No. 20 above.
3. Date lost: Kaḍambarkōyil, No. 226 of 1901.
4. Undated: Takkoḷam, No. 19 of 1897.
5. 5th year: Maṇimaṅgalam, No. 30 above.
6. Do.: Gaṅgaikondachōlapuram, No. 82a of 1892.

II. Inscriptions opening with the words திருமலை அல்லது திருமலை.

1. 2nd year: Tiruvengādu, No. 113b of 1896.⁸
2. 4th year: Tirunāmanallūr, No. 81 below.
3. Do. Tennēri, No. 198 of 1901.
4. 5th year: Uyyakkondān-Tirumalai, No. 98 of 1892.
5. Do. Tirupūliyūr, No. 132 of 1902.

¹ Rājendra-Chōladēva in No. 22 above, and in No. 21 of 1899.

² Rājakēsarivarman in *Ep. Ind.* Vol. VI. p. 23, No. 37.

³ According to Professor Kielhorn, this is perhaps a mistake for the 11th year; see *Ep. Ind.* Vol. VI.

p. 24.

⁴ Parakēsarivarman in No. 259 of 1902.

⁵ See above, p. 191 and note 10.

⁶ Parakēsarivarman in No. 268 of 1901 and No. 425 of 1902.

⁷ Above, p. 113 and note 6.

⁸ This inscription is engraved in continuation of No. 113a of 1896 (No. 1 of clause I.) and is dated, like the latter, on the 23rd day of the 2nd year.

6. 5th year: Tirupāpuliūr, No. 133 of 1902.
7. Do. Kilūr, No. 82 below.
8. Do. Vinṇamangalam, No. 22 of 1899.
9. Do. Aecharapākkam, No. 253 of 1901.
10. Do. Śeyyūr, No. 430 of 1902.
11. Do. Gaṅgaikondachōlapuram, No. 82b of 1892.¹
12. 6th year: Tiṇḍivaṇam, No. 83 below.
13. Do. Tiruvallam, No. 16 of 1890.
14. 7th year: Perumbēr, No. 84 below.
15. Do. Kilūr, No. 259 of 1902.
16. Do. Tirukkalukkunṅam, No. 175 of 1894.

The earliest form of the longer historical introduction, which opens with *திரு வரசர்*, is found in an inscription of the 2nd year at Tiruvengāḍu.² Three battles with the Chālukyas are referred to:— (1) Vikramāditya VI. was driven from Gaṅgapāḍi over the Tuṅga-bhadrā; (2) an army which he had sent into Vēṅgai-nāḍu was defeated; and (3) Āhavamalla with his two sons Vikramāditya VI. and Jayasimha III. was put to flight at Kūḍalsāṅgamam. The Karuvūr inscription of the 4th year (No. 20 above, l. 9 f.) adds that Virarājendra I. killed the king of Pottappi, the Kērala, the Pāṇḍya and others. The Maṇimaṅgalam inscription of the 5th year (No. 30 above) notices further victories over the Kēralas, Chālukyas and Pāṇḍyas; a battle which had been appointed on the bank of an unspecified river; the burning of Raṭṭapāḍi and the planting of a pillar of victory on the Tuṅgabhadrā; the appointment (of Vikramāditya VI.) as heir-apparent of the Chālukya king (Āhavamalla); the conquest of Vēṅgai-nāḍu, Kalingam and Chakra-kōṭṭam; and the bestowal of Vēṅgai-nāḍu on Vijayāditya VII.³

Of the shorter historical introduction, which opens with *பிரதம துணையாகவும்*, I publish below four different redactions. Several inscriptions of the 2nd to 5th years⁴ state that Virarājendra I. defeated Āhavamalla and (his two sons) Vikramāditya VI. and Jayasimha III. at Kūḍalsāṅgamam and seized Āhavamalla's queen, treasures and vehicles. This brief statement corresponds to the long description of the battle at Kūḍalsāṅgamam, which appears first in the Tiruvengāḍu inscription of the 2nd year,⁵ and a translation of which was given from the Karuvūr inscription on page 37 above. In perfect accordance with the longer redaction of the introduction, in which the battle of Kūḍalsāṅgamam is stated to have been the *third* encounter with the Chālukyas, the Tiru-nāmanallūr inscription of the 4th year (No. 81 below, l. 2) attributes to Virarājendra I. the *biruda* 'who saw the back of Āhavamalla three times.'

No. 82 below and four other inscriptions of the 5th year⁶ add that Virarājendra I. "terrified Āhavamalla yet a second time on the appointed battle-field, fulfilled the vow of his own elder brother, and seized Vēṅgai-nāḍu." The 'battle which had been appointed near the river' and the conquest of Vēṅgai-nāḍu are referred to also in the Maṇimaṅgalam inscription of the 5th year.⁷ The elder brother, who is mentioned in No. 82 below, is perhaps

¹ This inscription is engraved in continuation of No. 82a of 1892 (No. 6 of clause I.) and contains three incomplete copies of the shorter introduction, the second of which is dated on the 270th day of the 5th year, when the king was staying in his palace at Kāñchipuram.

² No. 1 of clause I.

³ Nos. 1 to 6 of clause II.

⁴ Nos. 8 to 11 on this page.

⁵ See now above, p. 128 and note 9.

⁶ No. 1 of clause I. on p. 192 above.

⁷ See the translation on pp. 68 and 69 above.

identical with Ālavandān, surnamed Rājarāja or Rājādhirāja.¹ The vow which he is said to have made seems to have had the conquest of Vēṅgi for its object. As Virarājendra I. undertook the fulfilment of this vow of his elder brother, it may be concluded that the latter died between the 4th and 5th years, the dates of No. 20 above and No. 82 below.

In two inscriptions of the 6th year,² several fresh details are recorded. 'On a third occasion,' i.e. at the next opportunity after the two encounters at Kūḍalsāṅgamam and near the river, Virarājendra I. "burnt (the city of) Kampili" before Sôṃśvara could untie the necklace which (he) had put on, and set up a pillar of victory at Karāḍikal." In the Manimāṅgalam inscription of the 5th year (l. 25 f.), the same expedition is referred to by the statement that Virarājendra I. conquered Raṭṭapāḍi, "kindled crackling fires," and set up a pillar of victory on the bank of the Tuṅgabhadra. Kampili is the modern Kampli, a town on the southern bank of the Tuṅgabhadra in the Hospet taluka of the Bellary district. Karāḍikal, the site of the pillar of victory, must be looked for in the same neighbourhood, perhaps on the opposite bank of the Tuṅgabhadra, which is included in the Nizam's Dominions.⁴ The Sôṃśvara from whom Kampili was taken can be no other than Sôṃśvara II., the eldest son of Āhavamalla and elder brother of Vikramāditya VI. and Jayasimha III. The necklace which he is stated to have worn is the well-known emblem of the dignity of Yuvarāja, and we know from the *Vikramāṅkadēvacharita* (iii. 55 and 59) that Āhavamalla actually appointed Sôṃśvara II. his heir-apparent. As No. 83 below implies that Sôṃśvara II. was still heir-apparent in the 6th year of Virarājendra I., it follows that at this time Āhavamalla was still alive. Finally, Virarājendra I. is stated to have expelled Dēvanātha and other chiefs from Chakra-kōṭṭam and to have 'recovered' Kanyakubja, i.e. Kanauj. Both Dēvanātha and the expedition into Chakra-kōṭṭam are referred to in the Manimāṅgalam inscription of the 5th year.⁵

The introduction of the inscriptions of the 7th year⁶ differs considerably from that of the preceding years. It first states that Virarājendra I. defeated the Pāṇḍya, Chēra and Siṃhala kings, but does not mention their names. Āhavamalla is said to have been put to flight in battle five times. As the earlier inscriptions show, these five occasions were:—(1) the battle on the Tuṅgabhadra in Gaṅgapāḍi; (2) the first expedition into Vēṅgai-nāḍu; (3) the battle at Kūḍalsāṅgamam; (4) the battle near the river; and (5) the burning of Kampili. No. 84 below next mentions the reconquest of Vēṅgai-nāḍu, which, according to No. 83 below, fell between the fourth and fifth encounters with Āhavamalla. According to one of the three inscriptions of the 7th year,⁷ Virarājendra I. bestowed the Vēṅgai-maṅḍalam on the Chalukya Vijayāditya. The same fact is noticed in the Manimāṅgalam inscription of the 5th year.⁸ As I have shown since this inscription was published, the Eastern Chālukya Vijayāditya VII. is meant here.⁹ No. 84 below then asserts that Virarājendra I. conquered the country of Kaḍāram. In Vol. II. p. 106, Kaḍāram was wrongly identified with a place in the Madura district. The fact that Rājendra-Chōla I. despatched an expedition to it on ships by sea, suggests that it was situated out of the Indian

¹ See above, p. 36 and note 10.

² No. 83 below, and No. 13 of the list on p. 193 above.

³ Rājādhirāja I. claims to have destroyed the palace of the Chalukya king in the city of Kampili; see p. 87 above.

⁴ The *Postal Directory of the Madras Circle* (p. 544) mentions a village named 'Karadikallu' near Nittūr in the Gubbi taluka of the Tanjūr district. This village cannot be meant here, because it is too far south from Kampli.

⁵ Above, No. 30, ll. 25 and 29.

⁶ No. 84 below, and Nos. 15 and 16 on p. 193 above.

⁷ See below, p. 202, note 6.

⁸ Above, No. 30, line 30 f.

⁹ Above, pp. 128 and 132.

peninsula. Of the numerous places which are mentioned in connection with this expedition, Mr. Venkayya has identified two, viz. Nakkavāram and Pappālam.¹ The former is the Tamil name of the Nicobar Islands, and according to the *Mahāvamsa* (lxxvi. 63) Papphāla was a port in Rāmañña,² i.e. the Talaing country of Burma.³ Hence Kadāram will have to be looked for in Farther India. Finally, Virarājendra I. drove Sômesvara II. out of the Kāṇṇara country, invested (his younger brother) Vikramāditya VI. with the necklace—the emblem of the dignity of heir-apparent—and made Raṭṭapādi over to him. The same transaction is alluded to in the Maṇimāṅgalam inscription of the 5th year (ll. 26 to 28) by the statement that Virarājendra I. tied the necklace on ‘the liar’s’ neck and appointed him to the dignity of Vallabha or Chalukya. A comparison of the inscriptions of the 6th year⁴ suggests that the necklace bestowed on Vikramāditya VI. was taken away from his elder brother Sômesvara II., and that Virarājendra I. appointed the former as heir-apparent of Āhavamalla in the place of the second.

Two inscriptions of the 7th year⁵ contain a short panegyrical passage, which does not form part of the historical introduction, but occurs at the beginning of the grant portion, and which glorifies Virarājendra I. for having put the Chalukya or Raṭṭa king to flight in a battle which had been appointed ‘on (the bank of) the winding river.’⁶ This statement refers to the fourth encounter with Āhavamalla, which took place between the battle at Kūḍalāṅgamam and the burning of Kampili.⁷

The Tirunāmanallūr inscription of the 4th year (No. 81 below) attributes to Virarājendra I. a long string of titles, the three first of which—Sakalabhuvanāśraya, Śrīmēdini-vallabha and Mahārājādhirāja—must have been taken over from his Western Chalukya enemies. Another, Rājāśraya, had been borne by his ancestor Rājarāja I.⁸ The next two surnames, Vira-Chōla and Karikāla-Chōla, suggest that Virarājendra I. may have been one of the younger brothers of Rājēndradēva; for, the latter is stated to have conferred the title Karikāla-Chōla on his younger brother Vira-Chōla.⁹ If Virarājendra I. really was a younger brother of Rājēndradēva, he would also have been a younger brother of Rājādhirāja I., who was the elder brother of Rājēndradēva.¹⁰ In a mutilated inscription of his 5th year at Gaṅgaikondachōlapuram (No. 826 of 1892), Virarājendra I. quotes “the twenty-third year of (my) father, who was pleased to conquer the Eastern country, the Gaṅgā and Kadāram.”¹¹ This can refer to no other of his predecessors but Rājēndra-Chōla I., whose conquests are summed up in the same words in an inscription at Suttāru,¹² and who bore the surname Gaṅgaikonda-Chōla.¹³ Consequently, Virarājendra I. and his two elder brothers Rājēndradēva and Rājādhirāja I. seem to have been the sons of Rājēndra-Chōla I. I do not consider this result as absolutely final, because the South-Indian languages employ the words of relationship in a very loose manner. Thus the word ‘younger

¹ Above, Vol. II. p. 109, ‘the great Pappālam’ and ‘the great Nakkavāram’ must be read instead of ‘Māppappālam’ and ‘Mānakkavāram.’

² See Mr. Venkayya’s *Annual Report* for 1898-99, p. 17.

³ See *Ind. Ant.* Vol. XXI. p. 377, and Vol. XXII. p. 327.

⁴ See below, p. 201 and note 10.

⁵ See below, p. 204 and note 4.

⁶ Rājamahendra also claims to have put Āhavamalla to flight ‘on (the bank of) the winding river;’ see above, p. 191 and note 8.

⁷ See above, pp. 193 and 194.

⁸ See above, Vol. II. p. 266 and note 5.

⁹ See page 62 above.

¹⁰ See page 39 above.

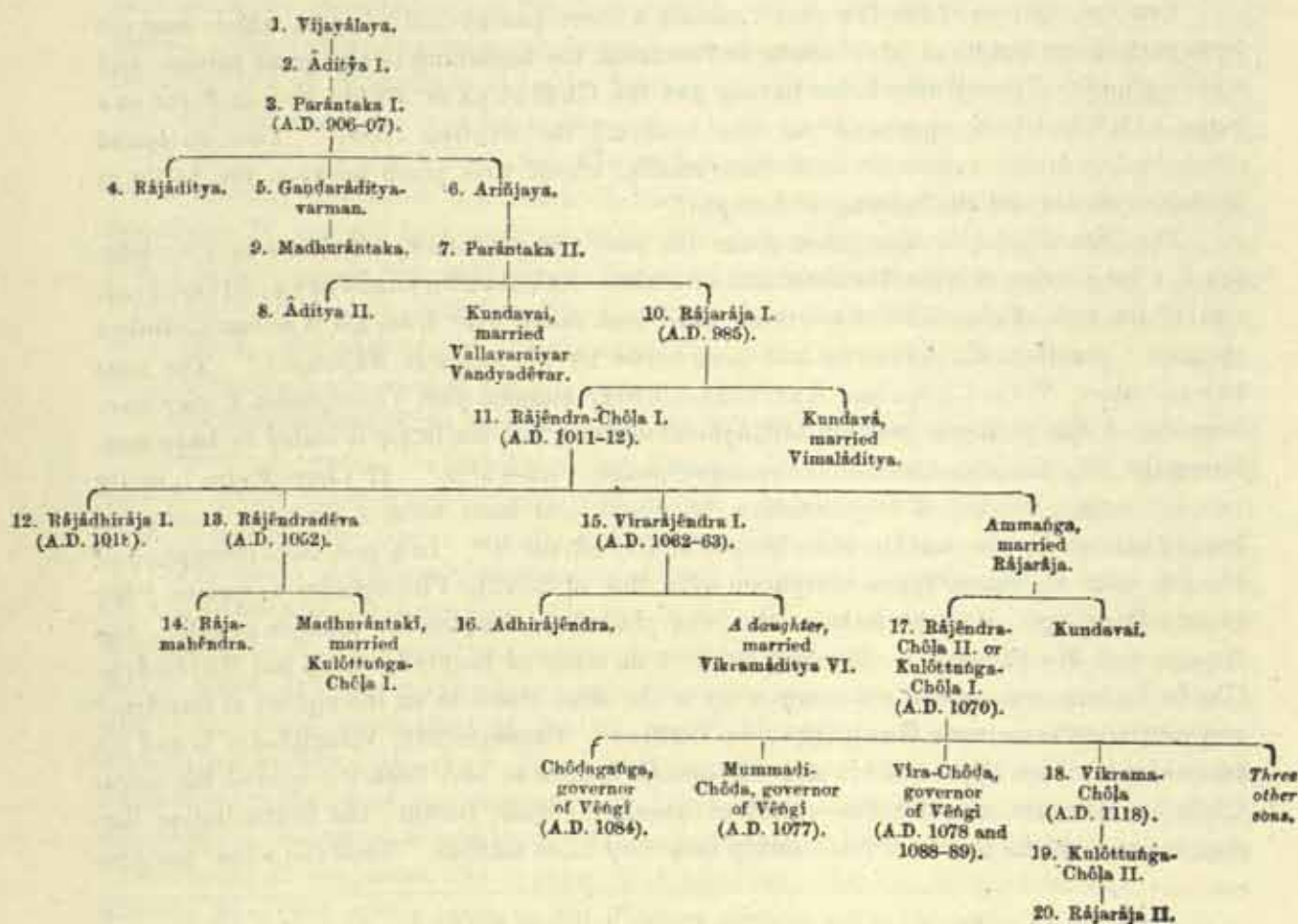
¹¹ பூர்வதேசமு[நகர்]கையுக்கடாசமுக்கொண்டருளிந ஐயயர்க்கு யாண்டு இருபத்தாழ்முருவது.

¹² *Ep. Ind.* Vol. IV. p. 69.

¹³ See page 127 above.

brother' (*tambi*) in No. 29 above (l. 2) might also mean 'a cousin,' and the word 'father' (*aiyar*) in No. 82b of 1892 might designate 'an elder brother.' If it is granted that Virarājendra I. was the son of Rājendra-Chōla I., it would follow that the story of the adoption of Kulōttunga I. by the latter¹ is a pure invention, which was started for political reasons in order to give an apparent *locus standi* to this usurper. With the help of the fresh materials which are now available, I venture to publish a revised pedigree of the earlier Chōlas, in which I have included the pedigree given in Vol. I. p. 112, and the details supplied by the Tēki plates of Chōdaganga.² The figures in brackets after the names of kings denote the year of accession to the throne.

PEDIGREE OF THE CHOLA DYNASTY.



¹ See page 127 above.

² *Ep. Ind.* Vol. VI. p. 335. The name of Kundavai, the younger sister of Kulōttunga I., is taken from an inscription at Chidambaram; *ibid.* Vol. V. p. 105. That Rājārāja II. was the son of Kulōttunga II., appears from Mr. Venkayya's MS. copy of the *Rājārāja-Ula*.

The Tanjore inscription of Kulōttuṅga I. supplies the name of Arumoli-Naṅgai, the queen of Virarājendra I.¹ As I have shown elsewhere,² his daughter was given in marriage to the Western Chālukya king Vikramāditya VI.; his son and successor was Parakēsarivarman *alias* Adhirājēndradēva; and the latter was succeeded by Rājēndra-Chōla II. *alias* Kulōttuṅga-Chōla I.

Dr. Burnell was the first to draw attention to the Tamil grammar *Virasōliyam* by Buddhāmītra and to its commentary, which was written by Perundēvaṇār, a pupil of the author, and which quotes a large number of Tamil works.³ Both the grammar and its commentary have been edited by the late C. W. Damodaram Pillai in 1895. In the *Annual Report* for 1898-99 (p. 18), Mr. Venkayya remarks on this work as follows:—"The text (p. 6) refers to a Chōla king Virarājendra as the author's patron. In the commentary, which was admittedly written by a pupil of the author himself, the first few words of the historical introduction of the inscriptions of Rājēndra-Chōla I. are quoted as an illustration of a particular kind of metre.⁴ The battle of Koppam⁵ is mentioned in a verse cited as an illustration of another kind of metre (p. 141), and that of Kūḍaḷsaṅgamam in another quoted as an illustration of a figure of rhetoric (p. 196). These references prove that the commentary at least could not have been composed before the time of Virarājendra I., who fought the battle of Kūḍaḷsaṅgamam. As Virarājendra is mentioned in the text of the work as the author's sovereign, and as the commentary, in which the battle of Kūḍaḷsaṅgamam and no later historical event is mentioned, was written by the author's own pupil, the most natural inference is that the work itself was written during the time of Virarājendra I., who fought the battle of Kūḍaḷsaṅgamam." To this may now be added that Vira-Chōla is mentioned as a surname of Virarājendra I. in No. 81 below, and that the *Virasōliyam* owes its title to this surname. Mr. Venkayya continues:—"Malaikkūṭṭam is mentioned in the commentary to the *Virasōliyam* (p. 196) as the district in which Ponparri, the native village of the author, was situated. Dr. Burnell identified this district with the Malakūṭa (Mo-lo-kiu-ch'a) of Hiuen-Tsiang, which he located in the delta of the Kāvērī.⁶ But as Buddhāmītra, the author of the *Virasōliyam*, was, according to its commentary, the lord of Tonḍi, a sea-port in the Madura district, his native village of Ponparri has probably to be looked for in the Pāṇḍya country and has perhaps to be identified with 'Ponpetti,' about 10 miles south-west of Maṇamēlkuḍi (in the Paṭṭukkōṭṭai tāluka) which, in ancient times, was also included in the Pāṇḍya kingdom."

No. 81.—INSCRIPTION AT TIRUNAMANALLUR.

This incomplete inscription (No. 371 of 1902) is engraved on the north wall of the *mandapa* in front of the shrine in the Bhaktajanēśvara temple at Tirunāmanallūr in

¹ Above, Vol. II. p. 232. Most of the inscriptions of Virarājendra I. mention his queen by her title Ulagaṇṇulududaiyāl, i.e. 'the mistress of the whole world,' and state that she was seated with him on the throne.

² See page 129 above.

³ *South Indian Palaeography*, second edition, p. 127, note 2.

⁴ Page 122 :—திரு மன்னி வளருமிருநிலமடந்தையும் போச்செய்யபாறையுஞ்சீர்த்தனிச்செவியும்.

⁵ See page 58 above.

⁶ *Ind. Ant.* Vol. VII. p. 39 f. I have shown that this location is based on nothing but a misreading of certain inscriptions at Tanjore; see *ibid.* Vol. XVIII. p. 239 f. and above, Vol. II pp. 74, 95, 229 and 327.

the Tirukoilur (Tirukkôvalûr) táluka¹ of the South Arcot district. It records an order which Virarājendra I. issued in the 4th year of his reign. As in other inscriptions, Tirunāmanallûr is here called Tirunāvalûr *alias* Rājādittapuram,² and its Śiva temple Tirutṇṇḍiśvara, which is the Tamil equivalent of the modern name Bhuktajanēśvara.³ The village is stated to have been included in Mēlûr-nādu, a subdivision of Tirumunaippādi, a district of Rājendra-Chôla-valanādu, while, according to an inscription of Rājendra-Chôla I., Tirumunaippādi was a district of Jayaṅgada-Chôla-maṇḍalam.⁴ The end of the published portion refers to the village of Perumbākkam in Mēlûr-nādu, which belonged to the temple and was surnamed Virarājendra-chaturvêdimangalam after the king.⁵ Perumbākkam⁶ is situated 4 miles west-north-west of Tirunāmanallûr.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] வீரமே துணையாகவிய[ாக]மெயணியாகவு[ம்] செங்கொலோச்சிக்-
கருங்கனி கடிஞ் சூ[டல்]சங்கமத்து [ஆ]மலமல்லனை அஞ்சித்து விக்கலையு[ம்]⁷
[உ]ட புறங்கண்டு மந்தவன் மாதேவிய[ா]ரோ[ச*][டு]ம் வலு-வாழை[க*]க்கைய-
[க*]கொண்டு⁸ வீரவிராஜனது⁹ உலகமுழுதுடைய[ன்]னொடும் வீற்றிருத்தரு-
ளிய¹⁰ கொலாஜகேசரிவந்நாண உடையார் ஸ்ரீவிராஜேந்தர்தேவர்க்கு]
- 2 யாண்டு ச ஆவது [||*] ஸ்ரீ ஸ்ரீ [||*] ஸகலபுவனாஸாய[ய*] ஸ்ரீமேதிவிவல்ல-
லேமாநாஜாயிராஜ வொலகுவலுநா [வா]ன்கு[க*]கூக குமலவிலைகூ[க*]கூக கும-
[வ*]கூகெந் சே[தி]பி¹¹ தின் கண்ட நாஜாஸாய வீரவொல க[ரி]க[ா]வொல
ஸ்ரீவிராஜேந்தர்தேவ நாஜகேவரிவந்நபெருமாகடிகள் கொகெரினமைகொண்டான்
நாஜேந்தரசொழவனகாட்டுத்திருமுனைப்பாடி மெ[லா]ர்காட்டுத்திருகா[வ]லாசாக ராஜா-
தித்தபுரத்து நகரத்த[ச*]சக்கு [||*] அவ்ஜூர் திருத்தொண்ட[ி]யாமு[டைய]
- 3 லேமாதேவர் தேவநாணம் இக்காட்டு பெரு[ம்]பாக்கம் வீரராஜேந்தரசுருப்பெதிமங்க-
லத்து¹²

TRANSLATION.

(Line 1.) Hail! Prosperity! While courage was (*his*) only help and liberality (*his*) only ornament, (*the king*) wielded the sceptre and dispelled the dark Kali (*age*). (*He*) terrified Âhavamalla at Kûdalśaṅgamam, saw the retreating back of (*i.e.* put to flight) Vikkalan [and Śiṅgaṇan], and seized riches and vehicles¹³ along with his (*viz.* Âhava-malla's) great queen. In the 4th year of (*this*) king Rājakēsarivarman *alias* the lord Śrī-Virarājendra-dēva, who was pleased to be seated on the throne of heroes together with (*his queen*) Ulagamulududaiyāl.

(L. 2.) Hail! Prosperity! Sakalabhuvanāśraya Śrīmēdinivallabha¹⁴ *Mahārāja-jāthirāja* Chôlakula-Sundara Pāṇḍyakulāntaka Âhavamallakula-Kāla Âhava-

¹ No. 320 on the *Madras Survey Map* of this táluka.

² *Ep. Ind.* Vol. VII. p. 133 and note 2.

³ See *ibid.* p. 132.

⁴ See *ibid.* p. 138.

⁵ Among the fragments of the concluding portion of this inscription occurs the statement that a village, which may be identical with Perumbākkam, received the new name Vira-Śôḷaṅallûr. This name is evidently derived from Vira-Chôla, one of the titles of Virarājendra I.

⁶ No. 251 on the *Madras Survey Map* of the Tirukoilur táluka.

⁷ Nos. 1, 3, 4, 5 and 6 of clause II. on p. 192 f. above add சிங்கலையு[ம்].

⁸ Nos. 5 and 6 add வினையுபிகேகம் பண்ணி.

⁹ Read விராஜேந்தர்தேவ.

¹⁰ Read கொலாஜ.

¹¹ Read மும்மடி வென் கண்ட.

¹² From here the stones bearing the inscription are out of order.

¹³ *L.e.* horses, elephants, camels and chariots.

¹⁴ *L.e.* 'the asylum of the whole world, the favourite of Fortune and of the Earth.'

mallanai-mummaḍi-veṇ-kaṇḍa Rājāśraya¹ Vira-Chōla Karikāla-Chōla Śrī-Vīrarājēndradēva Rājakēsarivarma-Perumāṇaḍigaḷ Kōṇēriṇmai-kondāṇ² (*addresses the following order*) to the citizens of Tirunāvalūr *alias* Rājādittapuram in Mēlūr-nādu, (*a subdivision*) of Tirumūṇaippāḍi, (*a district*) of Rājēndra-Chōla-valanādu:— of Perumbākkam (*alias*) Vīrarājēndra-chaturvēdimāṅgalam in this *nādu*, a *dēvalina* of (*the god*) Mahādēva of the Tiruttōṇḍiśvara (*temple*) in that village

No. 82.—INSCRIPTION AT KILUR.

This inscription (No. 273 of 1902) is engraved on the north wall of the *mandapa* in front of the shrine in the Virattāṇḍēśvara temple at Kilūr³ near Tirukoilur (Tirukkōvalūr). As in other inscriptions, the temple is here called Tiruvirattāṇam and is stated to be situated at Tirukkōvalūr in Kuṟukkai-kūṟṟam, a subdivision of Jananātha-valanādu.⁴

The inscription is dated in the 5th year of Vīrarājēndra I. and records the gift of a lamp by a native of Kūriyūr in Śēngunṟa-nādu, a subdivision of Rājēndra-Chōla-valanādu. Kūriyūr is stated to have been a hamlet in the west of Vīrarājēndra-chaturvēdimāṅgalam. According to No. 81 above, this was a surname of Perumbākkam, which belonged to another subdivision of Rājēndra-Chōla-valanādu; but the map does not show any village named Kūriyūr on the west of Perumbākkam.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] [வி]ரமே துணையாகவும் [தி]யாகமெய[ணி]யாகவும் செங்கொ-
லொச்சி கருங்கவி [க]டிஞ்ஞ ⁵ ஓடல்சங்கத்து ஆகவம[ல்]-
- 2 லீன அஞ்சகித்து விக்க[ல]னையுஞ்சிங்கணையுமுடை [பு]றங்க[ண்]டு மற்றவ[ள்]
மறாதெவியரொடும் வலுவாறகங்கை[க்]-
- 3 கொண்டு இருகாலாவதும் குறித்த கனத்து ஆறவ[ம*]ல்வ[னை] அஞ்சகித்து
தன்னுடன் [பு]றங் முன்கவர் [வி]ரதமு[டி]த்து வெ[வ*]கை[ந]ர-
- 4 [டு]ங்கைக்கொண்டு⁶ விசை[ய][ர*]ம்மெனும் பண்ணி[யு]லக[முழு]துடைய[ர]னொ-
டும் ⁷ விசலிந்தறாஸ[கத்]து ⁸ விற்றிருநரு[ளிய] கொ-
- 5 விசாஜகெசரிவதூராக உடையார் ⁹ ஸ்ரீவிநாயகஜெருகெவ[ற்கு] யாண்டு ௫ சாவது
ஜ[க]காதவனகாட்டு [குது]க்கைக்கூற்றத்து திருக்-
- 6 [டு]காவல்லுர்¹⁰ [தி]ருவிசட்டாகமுடை[ய] தீறாடெவற்கு நாஜெரு[செ]ரழவன-
காட்டு¹¹ தகிலூர்¹² விசாநாஜெரு[சது]ஜெருதிமக்[க]வத்து

¹ *I.e.* 'the god of Love of the Chōla family, the destroyer of the Pāṇḍya family, the god of Death to the family of Āhavamalla, who saw the back of (*i.e.* who put to flight) Āhavamalla three times, the asylum of kings.'

² See above, p. 44, note 8.

³ This village is entered as Kilaiyūr (No. 116) on the *Madras Survey Map* of the Tirukoilur tāluka of the South Arcot district.

⁴ See *Ep. Ind.* Vol. VII. p. 138.

⁵ Read கூடல்.

⁶ Nos. 9 and 11 of the list on p. 193 above read வெங்கைநாடு மீட்டுக்கொண்டு and place these words before தன்னுடன் பிறந்த.

⁷ Read வீர.

⁸ Read வீத்தி.

⁹ Read ஸ்ரீவிந.

¹⁰ Read கொவல்லுர் திருவீர.

¹¹ The two syllables டு are entered above the line.

¹² Read வீர.

- 7 மெய்கிடாளை செங்குன[ற]நாட்டு கூரியூர் [இரு]க்கு[மன்]முடி உய்கக் மெரட்டுன்
 என் மக[ன்] மெ[ரட்டுன்] கு[ற்றி]-
 8 யைச்சாத்தி வை[த்தி] [து]தூயினக்கு க து[க்கு] விட்ட பெர் ஆ[தி] சயி[து]
 [i*] [இ]வை சாவா [மூல]ர பெ[ரா]டு [i*] இவை கை[க்கு]கா[ண்டு*]

 9 [யை]ராசெழு [i*]

TRANSLATION.

(Line 1.) Hail! Prosperity! While courage was (*his*) only help and liberality (*his*) only ornament, (*the king*) wielded the sceptre and dispelled the dark Kali (*age*). (*He*) terrified Âhavamalla at Kûdalśaṅgam, saw the retreating back of Vikkalaṇ and Singanaṇ, and seized riches and vehicles along with his (*viz.* Âhavamalla's) great queens.

(L. 3.) (*He*) terrified Âhavamalla yet a second time on the appointed battie-field, fulfilled the vow of the elder brother who was born with him,¹ seized Vēṅgai-nādu, and performed the apointment of victors.

(L. 4.) In the 5th year of (*this*) king Râjakêsarivarman *alias* the lord Śrî-Vîrârâjêṇdradêva, who was pleased to be seated on the throne of heroes together with (*his queen*) Ulagamulududaiyâl,—I, the *Maṇṇâḍi* Ulagaṇ Mōḍaṇ, residing at Kûriyûr in Śeṅguṅga-nādu, a hamlet in the west of Vîrarâjêṇdra-chaturvêdimāṅgalam, an independent village² in Râjêṇdra-Śôla-vaṇanādu, gave 1 perpetual lamp for the merit of³ my son Mōḍaṇ Śûrri to (*the god*) Mahâdêva of the Tiruvîrattāṇam (*temple*) at Tirukkôvalûr in Kuṟukkai-kûṟṟam, (*a subdivision*) of Jananâtha-vaṇanādu. For (*this lamp I*) gave 48 big sheep. These big sheep (*shall*) neither die nor grow old.⁴ Having received these (*sheep*), [This gift is placed under] the protection of [all *Mâhê*]śvaras.

No. 83.—INSCRIPTION AT TINDIVANAM.

This inscription (No. 207 of 1902) is engraved on the south wall of the *mandapa* in front of the shrine in the Tintrîṇîśvara temple at Tindivanam, the head-quarters of a tâluka of the South Arcot district. The end of most lines (including the date in line 11) is covered by a brick wall, which was temporarily removed for preparing an inked estampage.

The inscription is dated in the 6th year of Vîrarâjêṇdra I. and records the gift of 12 cows to the Tiruttindîśvara temple at Gidaṅgil in Ôymâ-nādu.⁵ Gidaṅgil is now the name of a suburb of Tindivanam.

TEXT.

- 1 ஸ்ரீ[ஸ்ரீ] ஸ்ரீ [i*] [வி]ரமெ துணையாகவதியாகமெயணியாகவு[ஞ்][சங்[டு*]-
 2 காலொச்சிக்கருங்கனி கடிஞ் கூடல்சங்கமத்தாழறவமல்லனையஞ்-
 3 கவித்து விக்கலனையஞ்சிவகணனை ய[மு*]டை புறங்கண்டு மற்றகன் தீதராடெ[வி]-
 4 யரொடு வலு[வ]ர துறங்கைக்கொண்டு இரண்டாம் வினாயிலுக்குறித்த
 5 கனத்தாது[வ]மல்லனை அஞ்சகித்து வெங்-
 6 கைகாடு *மிட்டுக்கொண்டு தன் துடன் பிறந்த முன்நவர் விதமுடித்து முன்றும் :
 வி-

¹ *Le.* from the same mother.

² See *Ep. Ind.* Vol. VII. p. 135, note 1.

³ See above, p. 118 and note 3.

⁴ On *tanjyûr* see above, p. 3, note 7.

⁵ Compare *ilid.* p. 134, note 2.

^{*} Read மீட்டு

^{*} Read ஸுன்றும்.

- 7 சைவிலும் ¹ சொமியுநக் கட்டிய கண்டிகை அவிழ்ப்பதன் [மு]க்[ம்] கம்பிவி
கட்டு [க].
- 8 [நடி]கல்லில் ஜயவழங்காட்டி தெவகாதக் முதல் ² மாசா[ம] கணாச[ச]க்க[ர].
- 9 க்கொட்டத்துத்தாத்தியவர்களுரிய தாசம் பிடித்துக்கொண்ட[டு]
- 10 குச்சி ³ மீட்டு ⁴ எல்லை கடந்து நிலையிட்டு விடுவெயவிலுமாளனத்து உலகமுழுது.
[டையாளோ-
- 11 மெ [கீ]ற்றிருக்குளிய கொ நாஜகெணியவதூரன் உடையார் ⁵ பூவிராரஜேசு-
ரெவந்து யாண்டு ⁶ ச வது
- 12 ⁷ லா[ய்]மாகாட்டுக்கிட ⁸ க்கிலத்திருத்திண்டியா(ம்)முடைய தேவாபெவர்க்குத்-
- 13 [தி]ருநாயற்று-
- 14 க்குழமை புறம்-
- 15 பு பூவிலி எழுந்ரு-
- 16 குமற்றைக்கு அ[மு]ந
- 17 செய்தருளத்[தி]-
- 18 ர் காழியும் கெய்
- 19 அழாக்கும் தெ[ர]-
- 20 மத்துக்கு அழா-
- 21 க்கும் பூவிலிக்கு கெய் உரியும் ஆக பெய முவழக்குக்கும் கிட்ட பத பங்கிரன்.
மெ கிட்டென் ⁹ மாலையாக்
- 22 கிங்கமாணியான தொண்டைமாக் [டு]சாழப்பெரியரையகெக் [I*] இப்பகப்பக்-
ரண்டுக்கொண்டு இ-
- 23 க்கிரிந்தஞ்சக்கூரதி[தி*]தவந்தொ[து]த்தக்கடவொமாளனம் இக்கொயிலத்திருவுணுதி-
வை-
- 24 வெவையாம் [I*] இது பதாதெம[ய]நர் நகெசு [II*] ¹⁰:

TRANSLATION.

(Line 1.) Hail! Prosperity! While courage was (*his*) only help and liberality (*his*) only ornament, (*the king*) wielded the sceptre and dispelled the dark Kali (*age*).

(L. 2.) (*He*) terrified Âhavamalla at Kûdalaṅgamam, saw the retreating back of Vikkalan and Śiṅgaṇaṇ, and seized riches and vehicles along with his (*viz.* Âhavamalla's) great queens.

(L. 4.) (*He*) terrified Âhavamalla yet a second time on the (*previously*) appointed battle-field, recovered Vēṅgai-nāḍu, and fulfilled the vow of the elder brother who was born with him.

(L. 6.) On a third occasion (*he*) burnt (*the city of*) Kampili before Sômesvara could untie the necklace which (*he*) had put on, ¹⁰ and set up a pillar of victory at Karaḍikal.

¹ Read சொமீ.

² There is an erasure between m and ண.

³ Before குச்சி the writer seems to have omitted கன்ன; compare above, No. 28, ll. 1 and 4, and No. 29, l. 5. No. 13 on p. 193 above has a break and after it ச்சியுமிட்டு.

⁴ Read மீட்டு.

⁵ Read பூவீச.

⁶ Read யாண்டு.

⁷ See above, p. 146 and note 3.

⁸ The ட is entered below the line.

⁹ Here follows a passage which is mutilated at the end, and which records that the same தொண்டைய-மான் சொழப்பெரியரையன் gave 30 kâṣas for offerings of rice on Sundays.

¹⁰ From the next following inscription (No. 84, l. 5 f.) it appears that Sômesvara II. had to give up the necklace, which was the sign of his dignity of heir-apparent, in favour of his younger brother Vikramāditya VI., who had made his peace with Virarājendra I.

(L. 8.) (He) expelled the great *Sāmantas* beginning with *Dēvanātha* from *Śakkara-kōttam* and seized their wives.

(L. 10.) (He) recovered [Kanna]kuehchi (i.e. Kanyakubja), crossed the boundaries and fixed (them). In the 6th year of (this) king *Rājakēsarivarman* *alias* the lord *Śri-Virarājēndradēva*, who was pleased to be seated on the throne of victory together with (his queen) *Ulagamulududaiyāl*,—I, *Īśvaraṅ Śingamāni* *alias* *Tōṇḍaimāṇ* *Śōlapperiyaraiyaṇ*, granted twelve cows to (the god) *Mahādēva* of the *Tiruttin-diśvara* (temple) at *Gidaṅgil* in *Ōymā-nādu*. (These cows were) granted in order to (supply) three *ulakku* of ghee, viz.¹ one *uri* of ghee for the *śribali*, one *alākku* (of ghee) for the *hōma*, and one *alākku* of ghee and one *nāli* of curds for offerings on those holy Sundays on which (the god) is carried outside (for) the *śribali*.

(L. 22.) Having received these twelve cows, we, the members of the assembly (in charge) of the store-room² of this temple, shall have to supply these requirements as long as the moon and the sun shall last.

(L. 24.) This (gift is placed under) the protection of all *Māhēśvaras*.

No. 84.—INSCRIPTION AT PERUMBER.

This inscription (No. 266 of 1901) is engraved on the east wall of the *mandapa* in front of the shrine in the *Tāndōṇṇīśvara* temple at *Perumbēr* and is dated in the 7th year of *Virarājēndra* I. It records a grant of land to the *Tiruttāṇṭōṇṇi-Mahāśrīkarana-Īśvara* temple at *Perumbērūr* *alias* *Tribhuvananallūr*. As in another *Perumbēr* inscription (No. 78 above), *Perumbērūr* is here called a hamlet of *Śri-Madurāntaka-chaturvêdimāṅgalam*, the modern *Madurāntakam*. Line 16, which is incomplete, mentions *Vira-Śōlāśēri*, a portion of the city which is also referred to at the end of No. 78 above.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] [வி]ரமெய் துணையாகவுநியாகமெடனியாகவும் செங்கொலொச்சிக்-
கருங்கவி கடினு தென்-
- 2 கனைத்த[ல] கொ[ண்]டு செரல[னை]த்திறை கொண்டு சிங்கனதெசம்³ வடிப்படுத்து
வெங்கனத்தாழ்வம[ல்]-
- 3 லனை ஐய[மு]டி⁴ மென்⁵ கொண்டு வெ[வ]ங்கைகாடு மீட்டுக்கொண்டு த[ள்ளு]டன்
திறை முன்னவர் விரதமுடி-
- 4 த்து வ[கு]டி ப[ணி]க சனாக்கி விஜெயாதித்தர்க்கு மண்டலம்⁶ அருளிக்கழலடி-
பணிய ம[ன்]னர்க்குக்கடாரம் எறினு குடு[த்]த-
- 5 கு[னி] ⁷சொம்[ஸ்]ரன் கன்[ன]ரதெசம் கைவிடத்[து]ரத்தி வனடி வணங்கிய
சனாக்கி விக்விசமாதித்தனை⁸ எண்டிசை
- 6 சிகழ் கண்[டி]கை குட்டி இரட்டபாடி எழரை இலக்கமும் எறி[னு] குடுத்தருளி
[வி]ஜெயலிங்காசனத்துலகமுழுதுடையா-
- 7 லொடும்⁹ ¹⁰கிறிநுருளிய ¹⁰கொவிசராஜகேசரிவதாரக உடையார் ¹¹ஸ்ரீவிசராஜேசுர-
வெவற்கு யாண்டு எழாவது [||*]

¹ In accordance with Vol. II. p. 48, note 5, 1 *uri* + 1 *alākku* + 1 *alākku* are equal to 3 *ulakku*.

² See above, p. 20, note 5.

³ Read அடி.

⁴ Read ஐம்முடி.

⁵ No. 15 of the list on p. 193 above reads வென் கண்டு.

⁶ No. 15 reads வெங்கைமண்டலம்.

⁷ Read சொம்.

⁸ No. 15 reads தித்தற்கு.

⁹ Read வீத்தி.

¹⁰ Read விசராஜ.

¹¹ Read ஸ்ரீவீர.

- 8 முட்சசநக்கி[ய] முடக்காற்றில் முதகு கண்டு முகிவாழி இரட்டாஜகுல[க]ர-
வன்¹ [இ²]ல் வீரராஜேனுன் புயங்கொண்டு பொது தி.³
- 9 க்கி ஆள்கிற ஜயங்கொண்டசொழமண்டலத்து⁴ களத்தூர்கொட்டத்து தக்கூர் ப்ர-
மதுராககசரூப்பெகிமங்கலத்.
- 10 து பெருங்குறிவெலையெயாம் எழுத்து — கம்முர்⁵ பி[ட்]ராகை பெரும்பெறுரான
திரிபுவகல்தூ[ர்] திருத்தான்தொன்றி⁶.
- 11 தமாஸீகாணசபையமுடைய[ர^{*}]ர்க்கு இறையினியாக விட்ட திலம் பெரும்பெறுர
[எ]ரி கரைக்கு தெற்கும் இவ்வெரிநி[க்].
- 12 தும் அம்பலத்து தாம்⁷ன்கின்றும் தென்மெற்கு கொக்கி பொந வாய்க்காதுக்கு
மெற்கு இவ்வாய்க்கால்[தி].
- 13 ன்தும் இத்தெவர் [க]ரயிலெ ளற பொந வழி வாய்புக்கு வடக்கும் இத்தெவர்
கொயிலில் கிழக்கில் சதாவதுதிக்கு
- 14 கிழக்கும் [ந]வென் ப[ர]ப்பும் தாழ்வும் இன்றி மஞ்சிக்கமாக கிடன நிலத்தில்
முத்து⁸ பாடகம் திருத்தி இத்.
- 15 தவற்கு திரு[ச்]சென்[ெ*]ந[ல்]கடைக்கும் திருவாராதனை செய்வ[ர^{*}]ர்க்குமாக இறை-
யினியாக குடுத்தொம் பெருங்குறிவெ-
- 16 வெலையெயாம் [ர^{*}] பணித்தார்⁹ விசொழசெரி வெ[வ]ற்புறத்து
. . . த பணியால் [ச]ருடை

TRANSLATION.

(L. 1.) Hail! Prosperity! While courage was (*his*) only help and liberality (*his*) only ornament, (*the king*) wielded the sceptre and dispelled the dark Kali (*age*). (*He*) took the head of the king of the South (*i.e.* the Pāṇḍya),⁷ levied tribute from the Śēralaṇ (*i.e.* the Chēra king), and subdued the Śīṅgala (*i.e.* Sīṃhala) country.

(L. 2.) (*He*) saw the back of (*i.e.* put to flight) Āhavamalla five times in hot battles, recovered Vēṅgai-nāḍu, fulfilled the vow of the elder brother who was born with him, and bestowed the [Vēṅgai]-maṇḍalam on the Śaḷukki (*i.e.* Chalukya) Vijayā-ditya who came and worshipped (*his*) feet.

(L. 4.) Having conquered (*the country of*) Kadāram, (*he*) was pleased to give (*it*) (*back*) to (*its*) king who worshipped (*his*) feet (*which bore*) ankle-rings.

(L. 5.) (*He*) chased Sōmēśvara (*and forced him*) to abandon the Kaṇṇara country, invested the Śaḷukki Vikramāditya, who came and bowed to (*his*) feet, with the necklace which illumined the eight directions, and was pleased to conquer and to grant (*to him*) the seven and a half lakṣhas of Rattapādi.⁸

(L. 6.) In the seventh year of (*this*) king Rājakēsarivarman *alias* the lord Śrī-Vīrarājēndradēva, who was pleased to be seated on the throne of victory together with (*his queen*) Ulagamulududaiyāl.

¹ The ஸ is entered below the following ன்.

² Read நீக்கி.

³ Instead of the passage beginning with line 8 and ending here, No. 16 has the following:— வெ[நி] கு-
[நி]த்[ச] களத்தனில் பொர்க்களத்து புறங்கொண்டு இரட்டகொண புரட்டக்கி இகல் வீரரா-
ஜேனு[ன்*] [நி]லங்கொண்டு பொது நீ[க்]கி ஆழ்கின்ற ஜயங்கொண்டசொழமண்டலத்து.

⁴ Read ஸர்.

⁵ Read ஸன்று.

⁶ Read வீர.

⁷ As will appear from No. 88 below, the 'taking of the head of the Pāṇḍya' means that the king, being seated on his throne, placed his foot on the head of the latter.

⁸ This passage was already quoted above, p. 65, note 1, from No. 175 of 1894 (No. 16 on p. 193 above).

(L. 8.) The writing of us, the great assembly¹ of Śrī-Madurāntaka-chaturvēdi-maṅgalam, an independent village² in Kaḷattūr-kōttam, (a district) of Jayaṅgaṇḍa-Śōla-maṇḍalam, which is ruled over—having conquered (it by the strength of his) arm and having made it his exclusive property³—by the warlike Virarājendra, the god of Death to the family of the Raṭṭa king, (whose) anger abated (only) after seeing the back of the obstinate Śalukki (i.e. Chalukya) on (the bank of) the winding river.⁴

(L. 10.) (The following) land was granted, free of taxes, to the god of the Tiruttāṇ-tōṅṅi-Mahāśrīkaraṇa-Īśvara (temple) at Perumbēṅṅūr alias Tribhuvananallūr, a hamlet of our village.

(L. 11.) Three pādāyam⁵ in the land which had been lying as mañjikkam,⁶ without being levelled and dug up, within (the following boundaries): to the south of the bank of the tank at Perumbēṅṅūr; to the west of the channel running towards the south-west from the (sluice called) Ambalattu-tūmbu of this tank; to the north of the margin of the road leading from this channel up to the temple of this god; and to the east of the end of the square (field) on the east of the temple of this god.

(L. 14.) Having reclaimed (this land), we, the great assembly, gave (it) to this god, free of taxes, for (supplying) paddy of the red kind to the temple⁷ and for (supporting) those who perform the worship in the temple.

(L. 16.) (This) was ordered by of Vēṅṅuram; (in charge of) Vira-Śōlaśēri

IX.—INSCRIPTIONS OF KULOTTUNGA-CHOLA III.

As I have stated on page 43 above, the time of Kulōttuṅga-Chōla III., the immediate predecessor of Rājarāja III., is settled by an inscription at Nellore, which couples Śaka-Samvat 1119 with the 19th year of his reign. Professor Kielhorn's calculations of the dates of twenty inscriptions of this king have shown that his reign commenced between the 8th June and 8th July A.D. 1178.⁸

The records of the reign of Kulōttuṅga III. are so numerous that a complete list of them would occupy too much space. I subjoin a list of those opening with a historical introduction, the first word of which is *முன்*.

1. 3rd year : Tirumānikuḷi, No. 85 below.
2. 5th year : Chidambaram, No. 121 of 1887-88.
3. Do. do. No. 122 of 1887-88.
4. 8th year : Tiruvengādu, No. 118 of 1896.⁹
5. 9th year : Chidambaram, No. 86 below.

¹ See above, p. 176, note 2.

² On *tanigūr* see above, p. 3, note 7.

³ Literally, 'having stopped its being the common property (of other kings).' The same phrase (பொது சொத்து) occurs in a description of the reign of Rājamahendra; see p. 191 above, clause b.

⁴ Compare above, p. 191 and note 8. In No. 16 of the list on p. 193 above, the whole passage runs as follows (see above, p. 203, note 3):—"Jayaṅgaṇḍa-Śōla-maṇḍalam, which is ruled over—having conquered the earth and having made it his exclusive property—by the warlike Virarājendra, (who) put a stop to the deceit of the Raṭṭa king after seeing (his) back in an encounter on the battle-field which (the enemy) had appointed (in his) fury."

⁵ See above, p. 177 and note 3.

⁶ Compare above, p. 30 and note 4.

⁷ திருச்செந்தெய்வநகரம்—is evidently the same as திருச்செந்தெய்வநகரம், which occurs in Vol. I. p. 117, line 5.

⁸ See *Ep. Ind.* Vol. VII. p. 8 and p. 169.

⁹ *Ep. Ind.* Vol. IV. p. 264, No. 23.

6. Undated¹: Tirukkollambûdûr, No. 1 of 1899.
7. 11th year: Chidambaram, No. 87 below.
8. 19th year: Tiruvorriyûr, No. 404 of 1896.
9. Do. Śrīraṅgam, No. 88 below.
10. 21st year: Tirumānikulī, No. 170 of 1902.²
11. 34th year: Tirumalavāḍi, No. 74 of 1895.³

In the majority of these inscriptions (Nos. 1, 4, 5, 7 to 10) the king is called Parakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōladēva. Two inscriptions (Nos. 2 and 3) substitute Vīrarājēndradēva (II.) for Kulōttuṅga-Chōladēva, and the two remaining inscriptions (Nos. 6 and 11) have instead of it Kōnērimeṅ-kondān⁴ and Tribhuvanavīradēva, respectively. In his inscriptions without historical introduction, the king is called either Kulōttuṅga-Chōladēva or Tribhuvanavīradēva. The second name occurs in records of the 27th to 37th years.⁵ In a single inscription the king bears the name Vīrarājēndra-Chōladēva.⁶

Two inscriptions of the 9th year⁷ prefix to the name of the king the relative sentence மதுரைக் கொண்டருளின, 'who was pleased to take Madurai.' In records of the 10th to 31st years, this sentence is amplified into மதுரைக் கொண்டு பாண்டியன் முடித்தலைக் கொண்டருளிய,⁸ 'who, having taken Madurai, was pleased to take the crowned head of the Pāṇḍya.'⁹ Other inscriptions, of the 12th to 29th years, read மதுரையுமீழ்முங்கொண்டு பாண்டியன் முடித்தலையுங்கொண்டருளின,¹⁰ 'who, having taken Madurai and Īlam, was pleased to take also the crowned head of the Pāṇḍya.' An inscription of the 14th year¹¹ has மதுரையுமீழ்முங்கொண்டருளின, 'who was pleased to take Madurai and Īlam.' In inscriptions of the 23rd to 31st years, we find ஈழமும் மதுரையும் பாண்டியன் முடித்தலையுங்கருளுகும் கொண்டருளின,¹² 'who was pleased to take Īlam, Madurai, the crowned head of the Pāṇḍya, and Karuvûr.' Finally, certain inscriptions of the 31st to 37th years add to the king's conquests, that he 'was pleased to perform the anointment of heroes and the anointment of victors':—மதுரையுமீழ்முங்கருளும் பாண்டியன் முடித்தலையுங்கொண்டு வீரரவிசெகமும் விஜயரவிசெகமும் பண்ணியருளிய.¹³

The introductions of the inscriptions of the 3rd, 5th and 8th years¹⁴ do not contain any statement of historical interest. An inscription of the 9th year (No. 86 below) relates that Kulōttuṅga III. assisted Vikrama-Pāṇḍya against the son of Vīra-Pāṇḍya, defeated the

¹ The fourth year is referred to in line 14 f.

² *Ep. Ind.* Vol. VII. p. 174, No. 74.

³ *Ibid.* Vol. IV. p. 220, No. 18.

⁴ The grant portion of No. 6 shows that this was a title of Kulōttuṅga-Chōla III. For, according to line 15, the village granted received the name Kulōttuṅga-Śōḷaṅ-Kaḷattûr.

⁵ No. 93 of 1900 is dated in the 39th year of Tribhuvanachakravartin Tribhuvanavīradēva. As it omits the usual epithets of the king, it need not necessarily belong to Kulōttuṅga III.

⁶ See *Ep. Ind.* Vol. VII. p. 172, No. 68.

⁷ No. 86 below, and No. 125 of 1896.

⁸ See Nos. 87 and 88 below; and *Ep. Ind.* Vol. VII. p. 172, No. 69, and p. 173, No. 72. In No. 37 above, and *Ep. Ind.* Vol. V. p. 199, No. 31, Vol. VI. p. 281, No. 44, Vol. VII. p. 172, No. 70, and p. 173, No. 71, the first கொண்ட is omitted.

⁹ *I.e.* 'who placed his feet on the crown of the Pāṇḍya king.' See below, p. 215, note 4.

¹⁰ See *e.g.* *Ep. Ind.* Vol. IV. p. 219, No. 16, and Vol. VII. p. 174, No. 74. In No. 36 above, and *Ep. Ind.* Vol. V. p. 198, No. 29, and Vol. VII. p. 174, No. 73, the first கொண்ட is omitted.

¹¹ *Ep. Ind.* Vol. VII. p. 6, No. 60.

¹² See *e.g.* above, Nos. 23 and 24.

¹³ See *e.g.* *Ep. Ind.* Vol. IV. p. 220, No. 18, and Vol. V. p. 199, No. 30.

¹⁴ Nos. 1 to 4 of the list on p. 204 above.

Maṛa (*i.e.* Maṛava?) army,¹ drove the Siṃhala army into the sea, took Madurai (*i.e.* Madhurā) from Vira-Pāṇḍya and bestowed it on (Vikrama-) Pāṇḍya. An inscription of the 11th year (No. 87 below) also refers to the defeat of the son of Vira-Pāṇḍya and to the bestowal of Kūḍal (*i.e.* Madhurā) on Vikrama-Pāṇḍya, and adds that Vira-Pāṇḍya revolted again, but that Kulōttuṅga III. 'took his crowned head,' *i.e.* that, while seated on the throne, he placed his feet on the crown of the Pāṇḍya king. An inscription of the 19th year (No. 88 below) first notices an expedition into the North, at the end of which the king entered Kaechi, *i.e.* Conjeeveram. As in the inscription of the 11th year, it is then stated that he defeated the son of (Vira-)Pāṇḍya, took Madurai and bestowed it on Vikrama-Pāṇḍya, and that he 'took the crowned head' of Vira-Pāṇḍya, who had revolted again and given him battle at Nettūr.² The next-following passage relates that he pardoned the Pāṇḍya king, *i.e.* apparently Vira-Pāṇḍya, and the Chēra king, who seems to be identical with the person who is subsequently called Vira-Kēraja.³ Finally, an unnamed Pāṇḍya king who bore the surname 'chief of the family of the Sun' received valuable presents. An inscription of the 21st year adds that Kulōttuṅga III. placed his feet on the crown of the king of Îlam, *i.e.* Ceylon.⁴

In his *Annual Report* for 1898-99, Mr. Venkayya has shown that the invasion of the Pāṇḍya country during the reign of the Ceylon king Parākramabāhu, which is related in chapters 76 and 77 of the *Mahāvamsa*, fell into the reign of the Chōla king Rājādhirāja II. During this war there were two claimants for the throne of Madhurā. One of them, Vira-Pāṇḍya, the son of Parākrama-Pāṇḍya, was supported by the Singhalese, and the other, Kulaśēkhara, by the Chōlas. The former is probably the same person as the Vira-Pāṇḍya who was defeated and humiliated by Kulōttuṅga III., while, as Mr. Venkayya suggests, Vikrama-Pāṇḍya, the protégé of Kulōttuṅga III., may have been the successor of Kulaśēkhara, the claimant to the Pāṇḍya throne whose part had been taken by Rājādhirāja II.

If the foregoing inferences are accepted, it would follow that Rājādhirāja II. was either the immediate predecessor or one of the predecessors of Kulōttuṅga III. on the Chōla throne. That these two kings were intimately connected, may be concluded also from the fact that an inscription of the 17th year of Kulōttuṅga III.⁵ opens with the first sentence of a historical introduction⁶ which is given in full at the beginning of an inscription of the 5th year of Rājakēśarivarman *alias* Tribhuvanachakravartin Rājādhirājadēva (No. 262 of 1902). Another point which connects these two kings is, that an inscription of the 11th year of Rājakēśarivarman *alias* Tribhuvanachakravartin Rājādhirājadēva (No. 3 of 1899), which opens with the words கடல் சூழ்ந்த பார்மாதரும், prefixes to the king's name the epithet மதுரையும் சூழ்ந்த கொண்டருளி, which was later on borne by Kulōttuṅga III.,

¹ The Maṛavas are a tribe in the Madura and Tinnevely districts. They are referred to in the *Mahāvamsa*, chapter 76, verses 152, 250 and 263.

² A village of this name is situated in the Śivagaṅgā Zamindāri, 5 miles west of Ilaiyāṅguḍi. Nettūr is also mentioned in the *Mahāvamsa*, chapter 76, verses 192, 216, 222, 289, 298, 299, 307, 309 and 313.

³ This king must be different from, and earlier than, Jayasimha Vira-Kērajaavarman, on whom see *Ep. Ind.* Vol. IV. p. 146, note 2, and p. 293.

⁴ See below, p. 218, note 8.

⁵ *Ep. Ind.* Vol. VII. p. 172, No. 70.

⁶ கடல் சூழ்ந்த பார்மாதரும் படைத்த பெரும் புவி கிடைக்க.

⁷ See above, p. 205 and note 11.

1 ஸ்ரீ ஸ்ரீ [] கட[ல] சூழ்ந்த பார்மத[ரு]ம்
 கொப்பரகெலரிபுரா[ன] சூ[ல]வனச்சுருவதிகள் ஸ்ரீராஜாபிராஜபெருங்கு யாண்டு
 ௮ ஆவது காதிகைமாவதது முதந்தியதிகாள் உடையார்

2 நாராஜாஜெவர்க்கு யாண்டு யி[சு] ஆவது தைமாஸமுதல் திருமாவதுவதிகள்
 ப்ரீநாராஜாஜெவர்க்கு யாண்டு யி ஆவது ஐப்பசிமா[ஸ]ம் [வ]ரா யாண்டு
 பகிதைஞ்சில்.

Consequently Rājārāja II. must have been either the immediate predecessor or one of the predecessors of Rājādhirāja II.

To return to Kulōttunga III., an inscription of his 19th year asserts that he undertook an expedition into the North and entered Conjeeveram.³ This statement is borne out by the fact that three inscriptions of his reign are found at Conjeeveram⁴ and five others as far north as Nellore.⁵

1.—Madhurântaka-Pottappi-Chôla *alias* Tammusiddhi-araisaṇ⁶ made a grant to the Viṣṇu temple at Nellore *alias* Vikramasimhapuram⁷ in the 26th year of Kulôttuṅga III.(=A.D. 1203-4). Another Nellore inscription of the [3]1st year (=A.D. 1208-9) refers to Madhurântaka-Pottappi-Chôla *alias* Nallasiddhi-arasar.⁸ Other inscriptions of Tammusiddhi are dated in Śaka-Saṃvat 1127 and 1129 (=A.D. 1205-6 and 1207-8),⁹ and Nallasiddhi was the name of an uncle of his.¹⁰

2.—An inscription of the 5th May A.D. 1205 in the Ékāmranātha temple at Conjeeveram¹¹ records the gift of a lamp by the Gaṅga chief Śīyagaṅga Amarābharaua

¹ No. 7 of 1893, in the Ēkāmrānātha temple at Conjeeveram.

* See p. 79 above.

^a See p. 206 above.

⁴ Nos. 36 and 38 of 1893, and *Ep. Ind.* Vol. VI. p. 281, No. 44.

* For the date of one of them, see *Ev. Ind.* Vol. IV, p. 219, No. 16.

* No. 195 of 1894 :— மதராஸ்தகப்பொ[த்]தப்பிச்சொமுனா த [ம்மு]வீரீயாராசன்.

¹ செயற்கொண்டசொழமண்டலத்துச்செதிருலமாணிக்கவளநாட்டுப்பெயர்தாட்டு நெல்லூரான் வித்-
தமசின்கபுரத்துத்[தி]ருப்பாற்கடற்சித்நிசமெழிவிண்ணகரிப்பள்ளிகொண்ட[பெருமானுக்கு. Nelliore is
mentioned under the name Vikramasimhapuram in the Bīṣṇagūṭa grant of Saṅgama II.; *Ep. Ind.* Vol. III,
p. 24.

⁶ No. 205 of 1894:— ம[து]ராத்தவப்பொத்தப்பிச்சொழநான் பல்லவிநாஸர்.

^a See *Exp. Ind.* Vol. VII, Nos. 17 and 21.

¹⁰ See *ibid.* p. 122, and compare p. 129.

¹¹ *Exp. Ind.*, Vol. VI, p. 281, No. 44.

alias Tiruvêgambam-udaiyân, in whose time the Tamil grammar *Nannâl* was composed, and his queen Ariyapillai gave two lamps to the temple at Tiruvallam in the [3]th year of Kulôttunga (III.).¹

3.—Two inscriptions of the 27th and 33rd years of Kulôttunga III. record grants of land by Chôla-Pillai *alias* Alagiya-Chôla *alias* Edirili-Chôla-Sambuvarâyan, the son of Śengēni Ammaiappan.² This chief is already known from the Poygai inscriptions of Râjarâja III., the successor of Kulôttunga III.³ Two inscriptions of *Tribhuvana-chakravartin* Kônêrimêlkonda-Kulôttunga-Chôladêva record grants by Śengēni Ammaiappan Kânûdaipperumân *alias* Vikrama-Chôla-Sambuvarâyan.⁴ As this Śengēni Ammaiappan must have been the father of the above-mentioned Alagiya-Chôla, the two inscriptions may be safely allotted to Kulôttunga III. Another inscription of Kulôttunga-Chôladêva (III.?) introduces a member of the same family; named Śengēni Mindan Attimallan Sambuvarâyan.⁵

4.—The chief noted under No. 2 and one of the last-mentioned chiefs seem to be referred to in two inscriptions of the 20th and 21st years at Śengama, which I have accordingly allotted to Kulôttunga III.⁶ The same two inscriptions contain the names of two other feudatories of Kulôttunga III., *viz.* Viḍugâdalagiya-Perumâl, a chief of Dharmapuri in the Salem district,⁷ and Malaiyan Vinaiyai-venṅrân *alias* Karikâla-Chôla-Âdaiyûrnâd-Âlvân.⁸

5.—The Śengama inscription of the 21st year refers to a certain Yâdavarâya. This title was borne by two chiefs, *viz.* Tirukkâlattidêva⁹ and his son Vîra-Nârasimhadêva. The former is mentioned in inscriptions of the 16th and 17th years of Kulôttunga III.,¹⁰ and the other in inscriptions of the 36th and 37th years of the same king¹¹ and in an inscription of the 8th year of Râjarâjadêva (III.), the successor of Kulôttunga III.¹² In an inscription of the 15th year of Kulôttunga (III.), this chief calls himself 'prince Simha *alias* Vîrarâkshasa-Yâdavarâja, the son of Yâdavarâja *alias* Tirukkâlattidêva.'¹³ Both Tirukkâlattidêva and his son claimed descent from the Eastern Châlukya family; for, they bore the *birudas* Vêṅgivalabha and Śasîkula-Châlukki. The Venkatêsa-Perumâl temple on the Tirupati hill contains an inscription of the 34th year of *Tribhuvana-chakravartin* Vîra[n]ârasimhadêva Yâdavarâya (No. 71 of 1888-89). In the 40th year of Vîranârasimhadêva-Yâdavarâya the same temple was rebuilt.¹⁴ Another Tirupati

¹ See p. 122 above.

² No. 36 of 1893, in the Arulâla-Perumâl temple at Conjeeveram:—அம்மைஅப்பன் மகன் சொழப்பின்[னை] ஆன அழகியசொழச்சம்புவராயன், and No. 94 of 1900, at Tiruvottûr:—செங்கெணி அம்மையப்பன் அழகியசொழனான் எதிரிவிசொழச்சம்புவராயன்.

³ Above, Vol. I. p. 87.

⁴ Above, Vol. I. No. 132, and Vol. III. No. 61.

⁵ See above, p. 120 f.

⁶ See *Ep. Ind.* Vol. VI. p. 333.

⁷ See *ibid.* p. 331.

⁸ மலையன் வினையைவென்றானான் கரிகாலசொழகூடபூதநாடாழ்வான்.

⁹ This name is derived from Kâlatti, the Tamil name of Kâlahasti in the North Arcot district.

¹⁰ No. 33 of 1893, in the Arulâla-Perumâl temple at Conjeeveram, and No. 16 of 1897, at Takkôlam near Arkônam.

¹¹ No. 406 of 1896, at Tiruppâsûr, and No. 182 of 1894, at Tirukkâlukkunram.

¹² No. 200 of 1892, at Kâlahasti.

¹³ No. 197 of 1892, at Kâlahasti:—யாதவராஜரான திருக்[கா]ளத்திதேவர் மகனார் சிங்கபிள்ளையாரான வீரராஜையாதவராஜன்.

¹⁴ See *Ep. Ind.* Vol. VII. p. 25.

inscription (No. 58 of 1888-89) is dated in the [8]th year of *Trībhuvanachakravartin* Tiruvēṅgaḍanātha-Yāḍavarāya, who may have belonged to the same family.

No. 85.—INSCRIPTION AT TIRUMANIKULI.

This inscription (No. 165 of 1902) is engraved on the right of the entrance into the east wall of the *prākāra* of the Vāmanapurīśvara temple at Tirumānikulī in the Cuddalore tāluka¹ of the South Arcot district. This village is called Udavi-Mānikulī by Tiruñānasambandar, and Udavi-Tirumānikulī in some of its inscriptions. According to the subjoined record (l. 3 f.) it belonged to the district of Rājārāja-valanāḍu, and according to other inscriptions to Mēlkkāl-nāḍu, Mērkāṇāḍu or Mērkā-nāḍu, a sub-division of Vaḍakarai-Rājendra-Chōla-valanāḍu, Virudarājabhayamkara-valanāḍu,² or Rājārāja-valanāḍu.

The inscription is dated in the 3rd year of Kulōttuṅga-Chōla III. on a day which corresponds to the 12th August A.D. 1180.³ It records the gift of 32 cows for a lamp. The donor was a native of Kūḍal, which was situated in the same district as Tirumānikulī and seems to be identical with the modern Kūḍalūr (Cuddalore).⁴

TEXT.

- 1 ஹூலி ஸ்ரீ[|*] புயல் பெருக வணம் பெருக்கப்பொய்யாத கான்மறையின் செ[யல்
வாய்ப்ப]த் திருமகனும் வெஜமகனஞ்ச[சி]றந்து வாழ வெண்மதி பொற்குடை
[வின]ங்க வெவ்[வெ]ந்தாடி வணங்க மண்மடத்தை மனமகுழி
- 2 மனுவின் தெறி தழைத்தொக்கச்சகுமுஞ்செங்கொலுத்தனித்தனைத்துஞ்செல⁵ நடக்கக்-
க[ற்]பக்கால⁶ புவி காப்ப பொற்பமைந்த முடி சூடிச்செம்பொக்⁷ விசலிந்தா-
ஸனத்துப்பலுவனமுழுதுடையானொடும்⁸ விற்றிருன்.
- 3 தருளிய கொப்பாகெசரிபற்றினான்⁹ திருவஞ்சனசகு[வ]த்திகள் ஸ்ரீக-லொத்துங்க-
சொழுவெலங்கு ய[ர]ண்டு மு[ந்]ருவது¹⁰ லிந்தமகாயத்து சுவாமகடித்து¹¹ பஞ்-
சமியுடி திங்கன்கிழமையம்¹² பெற்ற கயைதிகான் ஹராஜராஜவன்.
- 4 அட்ட உடையார் திருமாணிசுழியாளுடையகாயதற்கு இனகாட்டுகெடலரசகாராய-
ணன் எழிசைம[ம]ரகனான ஜனனாக்கச்சியராயன் வைத்த திருதுள்தாவினாகு
ஒன்றுக்கு விட்ட சாவா மூவாப்பக கயை [|*] இப்பக முப்பத்திரை.
- 5 மெ கைக்கொண்டு இத்திருதுள்தாவினக்கு ஒன்று[ம] ¹³ ஸக்ரோதித்தவரை செலுத்தக்-
கடவொம் இக்கெ[ர]யிலிவ் ¹⁴ திருமுண்ணாழிகைஸமெயொடி [|*] இப்படி
ஸம்மதித்து இவ்[வ]மெயங்கொண்டொம் [|*] இது பன்மாதெயுணராமெகை¹⁵
||[உ]

TRANSLATION.

(Line 1.) Hail! Prosperity! (*The king*) put on the beautiful crown in order to protect the earth to the end of the world, while clouds were abundant (*and*) increased the

¹ No. 154 on the *Madras Survey Map* of this tāluka, where the name is spelt 'Tirumankuli.'

² Compare page 152 above.

³ See *Ep. Ind.* Vol. VII. p. 171, No. 66.

⁴ Compare Kōval for Kōvalūr in *Ep. Ind.* Vol. VII. p. 146. In Tamil literature Kūḍal is used as a synonym of Madurai (Madhurā). In an inscription of Virarājendra I. Kūḍal occurs as a shorter form of Kūḍalāṅgamam; see page 64 above.

⁵ Other inscriptions read திங்கனெத்துஞ்.

⁶ Other inscriptions read கற்பகாலம்.

⁷ Read விச.

⁸ Read விற்றிரு.

⁹ Read திருவஞ்சன.

¹⁰ Read மெனருவது.

¹¹ Read பகடித்து.

¹² Read மையம்.

¹³ Read ஸக்ரோதித்து.

¹⁴ Read திருமுண்.

¹⁵ Read செமெயுணர.

fertility (of his country); while the conduct (prescribed) in the four true Vêdas prospered; while the goddess of Fortune and the goddess of Victory were greatly delighted (to be his wives); while (his) parasol shone like the white moon; while victorious kings bowed at (his) feet; while the goddess of the Earth rejoiced; while the rules of Manu flourished and spread; (and) while (the king's) discus and sceptre went (and) ruled every region.

(L. 2.) In the third year of (this) king Parakêsarivarman *alias* the emperor of the three worlds, Śrī-Kulôttuṅga-Śôladêva, who was pleased to be seated together with (his queen) Bhuvanamuḷududaiyāl on the throne of heroes (which consisted of) pure gold,—on the day of Āsvini, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month Simha,—one perpetual lamp was given to Âḷudaiyanâyanâr of Tirumânikuli, the god of Râjarâja-vaṇanâdu, by Aṛaśanârâyanan Êḷiśaimôgaṇ, *alias* Jananâtha-Kachehiyarâyan, of Kûḍal in the same *nâdu*. For (this lamp he) granted 32 undying and unaging cows.¹

(L. 4.) Having received these thirty-two cows, we, the members of the assembly (in charge) of the store-room² of this temple, shall have to maintain this perpetual lamp as long as the moon and the sun shall last.

(L. 5.) Having agreed thus, we took charge of this gift. This (gift is placed under) the protection of all *Mâhêśvaras*.

No. 86.—INSCRIPTION AT CHIDAMBARAM.

This inscription (No. 457 of 1902) is engraved on the west wall of the second *prākāra* of the great Śaiva temple of Natarâja at Chidambaram³ in the South Arcot district. It is dated on the 88th day of the 9th year of Kulôttuṅga-Chôla III. and records that the king sanctioned a grant of land to the temple by a certain Kêraḷarâjaṇ (ll. 6 and 10). The land granted was situated in two hamlets of Chidambaram, the first of which bore the name Kadavâchehêri *alias* Tillainâyaganallûr (l. 6). Kadavâchehêri is found on the map about 2 miles south of Chidambaram,⁴ and Tillainâyaganallûr survives as the name of a neighbouring village which has now been joined to Uṣuppûr.⁵ The second hamlet, Śâttaṅgudi *alias* Mahîpâlakulakâlanallûr⁶ (l. 7), I am unable to identify.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ || உ புயல் வாய்த்து வணம் பெருகப்பொய்யாத கான்மறையின் செயல்
வாய்ப்பாத்திருமகளுஞ்ஞயமகளுஞ்சிறத்த வாமு வெண்மதி பொற்குடை விளங்க
வெல்வெந்தாடி வணங்க மண்மடத்தை மனக்களிப்ப மனுரீதி தழைத்.
- 2 தொங்கச்சக்கரமுஞ்செங்கொலுந்திக்கனைத்துஞ்செல கடப்பக்கற்பகாலம் புவி காக்கப்-
பொற்பமைந்த முடி புனை[து] விசுமபாண்டியன் வெண்ட விட்ட தண்டால்
விசுபாண்டியன் மகன்⁷ பட எழகம்⁸ பட மறப்படை படச்சிங்கனப்படை
⁹ முக்கதுப்புண்டு அலகடல்

¹ Compare *Ep. Ind.* Vol. VII, p. 134, note 2.

² See above, p. 20, note 5.

³ Two inscriptions from the same temple have been published in *Ep. Ind.* Vol. V, pp. 103 f. and 105 f.

⁴ No. 103 on the *Madras Survey Map* of the Chidambaram taluka.

⁵ No. 107 on the same map.

⁶ This surname seems to be derived from one of the titles of Râjêndra-Chôla I., who is stated to have defeated a certain Mahîpâla; see above, Vol. II, p. 109.

⁷ No. 1 of 1899 reads மகன்.

⁸ The same inscription reads எழகத்தார்.

⁹ Read முக்க.

- 3 புக வீரபாண்டியனை முதனிடம் படி தாக்கி மதுரையும் அரசங்கொண்டு ஜய-
வழுவகட்டு அம்மதுரையும் அரசும் நாடும் அடைந்த பாண்டியற்களித்தருளி
மெய்ம்மலர்ந்த வீரக்கொடியுடன் தியாகக்கொடி எடுத்துச்செம்பொன் [வி]ரவிநீ-
லமாலவந்துப்புலனமுழுதுடை-
- 4 யானொடும் வீற்றிருந்தருளிய கொப்பரகெசரிபற்றமான திரும-வனச்சகரவர்த்திகள்
மதுரை கொண்டருளின ஸ்ரீகுலொத்துக்கொழுதெவர்க்கு யாண்டு ஒன்பதாவது
நாள் எண்ப[த்]தெட்டினால் வரலாடஞ்செய்தருளி வந்த செய்யுமபடிப்படி [*]
ஆளுடையாற்குச்சாத்நியருளத்திருப்பள்ளித்தாமத்-
- 5 திருகந்தவனஞ்செய்யவும் [இ]த்திருகந்தவனஞ்செய்திற திருகந்தவனக்குடிகள் பெர்
இருவர்க்கு இலக்கைக்குங்கொற்றுக்கும் திருகந்தவனப்புறஇறை[ரி]சியாகவும் ராஜ-
ராஜவனநாட்டுக்கீழ்வெங்கைகாட்டுப்பெருகல்லாருடையான் திருவெகம்பமுடையான்
திருவனந்தி[ய]ரமுடையா-¹
- 6 னான கொ[ன]ராஜன் பெரும்பற்றப்புலியூர் உழைச்சாணன் வடுகள் [தி]ருகட்ட-
மாடி பெரில் அதுநாமகாணத்தால் பலர் பக்கலும் விடிகொண்ட நிலம் [*]
இவ்வூர்ப்பிடாகை கடவாய்ச்செசியான தில்லைநாயகல்லூரில் சுந்தாசொழுவதிக்[கு]
மெற்கு உத்தமசொழுவாய்க்காலுக்குத்தெற்கு முதற்-
- 7 கண்ணற்று இரண்டாஞ்சதிரத்துக்கொல்லேநிலம் ஒருமாவும் [*] பிடாகை அச்செ-
ரிச்சாதத்தங்குடியான மலீபாவருவ[க]ாலநல்லூரில் குத்தவைவதிக்[கு] மெற்கு உத்-
தமசொழுவாய்க்காலுக்குத்தெற்கு நாலாங்கண்ணற்று முதற்சதிரத்து மிகுதிக்கு-
றைவு உள்ளடங்கத்தாம் பெற்ற நிலம் அராயெ முன்று² மா
- 8 முக்காணி அரைக்காணி முந்திரிகைக்கிழ்³ முக்காவெ நாது மா அரைக்காணி
முந்திரிகையும் [*] ஆக்கொல்லை [உ]ட்பட ஊர்ப்படி நிலம் அராயெ
நாது மா முக்காணி அரைக்காணி முந்திரிகைக்கிழ்³ முக்காவெ நாது மா
அரைக்காணி முந்திரிகைரினால் மடக்குநிலம் அரைக்காணி முந்திரிகைக்கிழ்³ ஒன்-
பது மா முக்-
- 9 காணிக்கீழ் முக்காவெ முக்காணியும் [*] திருகந்தவனமும் திருகந்தவனப்புறஇறை-
யிலியுமாக ஆளுடையார் தெவதானம் இவ்வூரில் பல வரவையொடுங்குட்டவும்
[*] இந்நிலத்துக்கு இவ்வூர் தண்ட சிச்சயிதத காகில் மடக்கொபாடியால்
வந்த காச ஊரில் கழிச்சவும் [*] இப்படிக்குக்கொயிலில் திருப்-
- 10 பூமண்டபத்துக்கு⁴ ஸமிபத்திலெ திருமாளிகையிலெ கல் வெட்டவும் [*] திருகந்த-
வனக்குடிகள் பெர் இருவற்குத்திருகந்தவனக்குடிகள் செய்து வருங்குடிமை உள்-
ளிட்டன கொள்ளாதொழியவு[ம்] [*] பெற வெணுமென்று கொணராஜன் கம-
க்குச்சொன்னமையில் இப்படி செய்-
- 11 யக்கடவதாகச்சொல்லி இப்படி கணக்கிலும் இட்டுக்கொன்னக்கடவர்களாக வரிக்குக்-
கூறு செய்வார்களுக்குஞ்சொன்னோம் [*] இந்[ரி]லம் ஒன்பதாவது முதல பல
வரவையொடுங்குட்டி[த்தி]ருகந்தவனமும் திருகந்தவனக்குடிகள் பெர் இருவற்கும்
இலக்கைக்குங்கொற்றுக்குத்திருகந்தவனப்-
- 12 புறஇறையிலியுமாய்⁵ நீற்கவும் இப்படிக்குக்கொயிலிலெ கல் வெட்டவும் பண்ணி
இத்திருகந்தவனக்குடிகள் அளக்கக்கடவ திருப்பள்ளித்தாமம், பெர் ஒன்றுக்கு
நானொன்றுக்குக்குறுணி காளுழியாக வந்த திருப்பள்ளித்தாமம் திருப்பூமண்டபத்-
[து]க்கு முதலாக அளக்கவும் இவர்களைத்திரு-
- 13 கந்தவனக்குடிகள் செய்து வருங்குடியையுள்ளிட்டன கொள்ளாதொழியவும் பண்ணு-
வது [*] எழுதினான் திருமந்திராஜலை ராஜகாராயணமுலெந்தவெனான்⁶ [*]

¹ Read தியை.² Read ஸமிப.³ Read முன்று.⁴ Read திறக.⁵ Read கீழ்.⁶ Read முலெந்த.

எழுதி விழுப்பாயிராஜரும் துளம்பாயிராஜரும் பாண்டியராஜரும் கணப்பாளராஜ-
ரும் நக்தியராஜரும் இராஜவல்லவம்-

14 பல்லவா[ச]பரும் விராயிராஜரும் எழுதிட்டுப்புகுந்த செய்யும்படிப்படி எழுதியது ||௨

TRANSLATION.

(Line 1.) Hail! Prosperity! (*The king*) put on the beautiful crown in order to protect the earth to the end of the world, while clouds were abundant and (*hence*) the fertility (*of his country*) increased; while the conduct (*prescribed*) in the four true Vêdas prospered; while the goddess of Fortune and the goddess of Victory were greatly delighted (*to be his wives*); while (*his*) parasol shone like the white moon; while victorious kings bowed at (*his*) feet; while the goddess of the Earth rejoiced; while the rules of Manu flourished and spread; (*and*) while (*the king's*) discus and sceptre went (*and*) ruled every region.

(L. 2.) While, by an army despatched at the request of Vikrama-Pândya, the son of Vîra-Pândya was subdued; while Êlagam¹ was subdued; while the Maṛa army² was subdued; while the Śiṅgaḷa soldiers had (*their*) noses cut off and rushed into the rolling sea,—(*he*) attacked Vîra-Pândya, (*forcing him*) to turn (*his*) back, took Madurai and the throne, set up a pillar of victory, was pleased to bestow that (*city of*) Madurai, the throne and the country on the Pândya who had taken refuge (*with him*), and raised the banner of liberality, together with the banner of heroism which displayed the body (*of the tiger?*).

(L. 3.) On the eighty-eighth day of the ninth year of (*this*) king Parakêsarivarman, who was pleased to be seated together with (*his queen*) Bhuvanamuḷududaiyâl on the throne of heroes (*which consisted of*) pure gold, *alias* the emperor of the three worlds, Śrî-Kulôttunga-Śôladêva, who was pleased to take Madurai,—the following order was issued (*by the king*) and received.

(L. 4.) In order to lay out a flower-garden (*which shall furnish*) the garlands to be placed on (*the image of*) Âḷudaiyâr, and in order to (*provide*) tax-free (*land*) for the maintenance³ of the flower-garden, (*viz.*) for (*supplying*) clothing⁴ and food⁵ to the two attendants who work in this flower-garden,—Tiruvêgambam-udaiyân⁶ Tiruvanantîśvaram-udaiyân *alias* Kêraḷarâjaṇ, a native of Perunallûr in Kîl-Vêṅgai-nâdu, (*a subdivision*) of Râja-râja-valanâdu,⁷ purchased (*the following*) land from several persons in the name of another, (*viz.*) in the name of Uḷaichcharaṇaṇ Vaduḡaṇ Tirunaṭṭamâdi⁸ of Perumbarrap-puliyûr.⁹

(L. 6.) In Kadavâyechchêri *alias* Tillainâyaganallûr, a hamlet of this village, one twentieth (*vêḷi*) of dry land in the second square of the first *kannârū* to the west of the road of Sundara-Śôḷa (*and*) to the south of the channel of Uttama-Śôḷa; and in Śâttangudi *alias* Mahîpâlakulakâlanallûr (*near*) that *śêri* (*i.e.* Kadavâyechchêri), a hamlet (*of this*

¹ This place is probably identical with Tiruvêdagam near Koḍimaṅgalam in the Madura tāḷuka, which is referred to as 'Êdagam' by Tiruñāṇasambandar.

² *I.e.*, perhaps, the army of the Maṛavas.

³ On *puram* see above, p. 6, note 9.

⁴ With *ilakkai* compare *ilakkar* in the Tamil dictionaries, and its synonym *puḍavai* in No. 68 above, text line 4.

⁵ On p. 141 above, note 13, *korru* was unnecessarily corrected into *kottu*. According to Dr. Gundert's *Malayālam Dictionary* it means 'food, victuals, rice.'

⁶ This name is derived from the Tamil designation of the Ekāmraṇātha temple at Conjeeveram.

⁷ See page 209 above.

⁸ This is a Tamil synonym of Natarâja, the name of the god of the Chidambaram temple.

⁹ This is one of the Tamil names of Chidambaram; see page 214 below.

village), one half (*veli*), three twentieths, three eightieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; and $\frac{1}{32}$ of ¹ three quarters, four twentieths, one hundred-and-sixtieth and one three-hundred-and-twentieth—more or less—of classified land² in the first square of the fourth *kannāru* to the west of the road of Kundavai (*and*) to the south of the channel of Uttama-Śōla,—altogether, including the dry land, according to the village (accounts), one half (*veli*), four twentieths, three eightieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; and $\frac{1}{32}$ of three quarters, four twentieths, one hundred-and-sixtieth and one three-hundred-and-twentieth of land.

(L. 8.) Of (*this*), one hundred-and-sixtieth (*veli*) and one three-hundred-and-twentieth; $\frac{1}{32}$ of nine twentieths and three eightieths; and ($\frac{1}{32}$)² of three quarters and three eightieths (*is*) second-crop land.

(L. 9.) (*This land*) has to be added to the various plots in this village (*which are*) the temple property of (*the god*) Āḷudaiyār, as a flower-garden, and as tax-free (*land*) for the maintenance of the flower-garden. Out of the money which this village has decided to levy from this land, the money which accrues from the second-crop assessment (?) has to be deducted from (*the amount due by*) the village. This has to be engraved (*on*) stone on the wall near the Tiruppūmandapam³ in the temple. The services &c. which have to be rendered by the attendants of (*other*) flower-gardens shall not be demanded from the two attendants of (*this*) flower-garden.

(L. 10.)⁴ “Kēraḷarājan having submitted to us that (*the above request*) might be sanctioned, we ordered that it should be done thus, and directed the revenue officers⁵ to enter (*that land*) as such in the account (*book*).”

(L. 11.)⁶ “From the ninth (*year of the king's reign*) forward, this land has to be added to the various (*other*) plots (*of this village*) and has to be considered as a flower-garden and as tax-free (*land*) for the maintenance of the flower-garden, (*viz.*) for (*supplying*) clothing and food to the two attendants of the flower-garden. This has to be engraved (*on*) stone in the temple. The garlands to be supplied by the attendants of this flower-garden, (*and*) amounting to one *karuṇi* and four *nīli* (of flowers) per day for each person, have to be supplied in advance to the Tiruppūmandapam. The services &c. which have to be rendered by the attendants of (*other*) flower-gardens shall not be demanded from these (*attendants*).” Written by the royal secretary, Rājanārāyaṇa-Māvēṇḍavēḷāṇ.

(L. 13.) (*The above*) was copied from the order received, which was written (*by the royal secretary*) and signed by Viḷuppādhirājar, Nulambādhirājar, Pāndiyarājar, Kaḷappālarājar, Nandiyarājar, Rājavallabha-Pallavarāyar and Vayirādhirājar.

No. 87.—INSCRIPTION AT CHIDAMBARAM.

This inscription (No. 458 of 1902) is engraved on the same wall as the preceding one

¹ Here and in the next paragraph, $\frac{1}{32}$ is substituted for the arithmetical term *kil*, and ($\frac{1}{32}$)² for the second *kil*. Compare above, Vol. II. p. 48, notes 2 and 3.

² I.e. land assessed according to the quality of the soil.

³ I.e. the building in which the flowers for the use of the temple were kept.

⁴ The following passage contains the order of the king on Kēraḷarājan's request.

⁵ Compare above, p. 44, note 10.

⁶ The following passage is an endorsement of the royal secretary. I have omitted the two words *panni*, ‘having caused’ (l. 12), and *panṇuradu*, ‘it shall be caused’ (l. 13), which would make the translation unintelligible.

(No. 86). It is dated on the 118th day of the 11th year of Kulōttunga-Chōla III. and records that the king sanctioned a grant of land to the temple by a certain Vāluvarāyaṇ (ll. 5 and 12). The land granted was situated in the same two hamlets of Chidambaram which were mentioned in No. 86, viz. Mahipālakulakālanallūr (l. 6) and Kadavēy-chehēri *alias* Tillaināyaganallūr (l. 8). Chidambaram itself is referred to as Perumbarrappuliyūr in Rājādhirāja-vaṇanādu (l. 5), and its Śiva temple as Tiruchehirram-balam-udaiyār (l. 9.).

TEXT.

- 1 ஸ்ரீ ஸ்ரீ ||[உ.] புயல் வாய்த்து வளம் பெருகப்பொய்யாத நானமறையின் செயல் வாய்ப்பத்திருமகளும் ஜயமகளும் சிறந்து வாழ வேண்மதி பொற்குடை விளங்க வெல்வெந்தாடி வணங்க மண்மடந்தை மனங்கனிப்ப மனு[கீதி] தழைத்தொங்கச்சக்காமுஞ்செ.
- 2 ந்கொலுங்கிணைத்துஞ்செல நடக்க சூற்பகாலம் புவி காக்க பொற்பமைந்த முடி புனைத்து தண்டொன்றால் வீரபாண்டியன் மனை மூக்கரித்து கொண்டு விசுவ-பாண்டியற்கு கூடல்மாகக் குடுத்து மீண்டதற்பின் எடுத்து வந்து பரிபவத்தால் எதிர்த்த வீரபாண்.
- 3 டியனை முடித்தலை கொண்டமர் முடிவில் ஜயஸ்ரீயை நட்பின் வாகைப்பெரு-விரக்கொடி¹ தியாகக்கொடி உடன் எடுத்து செம்பொன் வீரவீரமாவனத்து ம-வனமுழுதுடையானொடும் வீற்றிருந்தருளிய கொப்பாகெவளிபதூரான து-வ-னச்சகுவத்திகள் மது.
- 4 னா கொண்டு பாண்டியனை முடித்தலை கொண்டருளிய ஸ்ரீகுலோத்துங்கசொழதெ-வர்க்கு யாண்டு பதினொன்றாவது நாள் நூற்றொரு[ப]த்தெட்டினால் பூரவாடிஞ்செ-ய்தருளி வந்த செய்யும்[ப]டிப்படி [*] ஆளுடையார்க்குச்சார்த்தி அருளத்திருப்-ப[ன்*]ளித்தாமத்திருந்தவனமாகச்சுத்தமலி.
- 5 வளகாட்டுப்பாம்புணிக்கூற்றத்துத்தெவங்குடையான் திருப்புறம்பியமுடையான் க[யி]-லாயதெவனான வாலுவராயன் செயலிக்கிற கயிலாயதெ[வ]ன் திருந்தவனத்து குடிகள் பெர் இருவர்க்கு இலக்கைக்குக்கொற்றுக்கும் உடலாக ராஜாபிராஜ-வளகாட்டுப்பெரும்[ப]ற்றப்புலியூர் மூலபருளை.
- 6 யாரில் உழைச்சாணன் திருச்சிற்றம்பலமுடையான் பொன்னம்பலக்கூத்தனும் வார்-க்கியன் தெவன் பொன்னம்பலக்கூத்தனும் பக்கல் இவ்வூர் மெல்பிடாகை² மயி-ர்பாலகுலகாலகல்லூர்ப்பால் ஸ்ரீசுந்தரசொழவதிக்கு மெற்கு ஸ்ரீசொழகுலகந்தரிவா-ய்க்காலுக்குத்தெற்கு ஐஞ்சாங்க[ன்]னாற்று நாலாஞ்சதிரத்து இவர்க-
- 7 ன் பக்கல் விலைகொண்ட நிலத்தினுக்கெல்லை விற்பானிலத்தினுக்குக்கிழக்கும் ஓடை-க்குத்தெற்கும் புளியம்பூண்டி உடையான் அந்நியகாமகாணத்தால் விலைகொண்ட-னுபவிக்கிற நிலத்தினுக்கு மெற்கும் கண்ணாறுவாய்க்காலுக்கு உடக்கும் [*] இவ்விசைத்த இந்நான்கெல்லைமீதும் உட்பட வந்த விளைநிலம் [அ]னா.
- 8 பெ ஒருமா முக்காணியும் வடக்கில் ஓடைநிலக்காணியும் ஆக விளைநிலம் அனா-யெ இரண்டு மாவும் [*] கடலா[ய*]ச்செரி ஆன தில்லைநாயககல்லூர்ப்பால் ஸ்ரீசுந்தரசொழவதிக்கு மெ[ம]ற்கு உத்தமசொழவாய்க்காலுக்குத்தெற்கு முதற்கண்-னாற்று³ முன்னுஞ்சதிரத்துத்திருந்தவனமாகக்கொண்ட கொல்லைநிலத்தினுக்கு எல்லை உடையார் தி.
- 9 ருச்சிற்றம்பலமுடையார் தெவநானம் எதிரிவிசொழந் [தி]ருந்தவனத்துக்கிழை⁴த்தி-ரும[டை]விளாகத்து மனை வானினத்துக்கு கிழக்கும் உத்தமசொழவாய்க்காலுக்குத்-தெற்கும் விற்பான் கொல்லைக்கு மெற்கும் உடையார் திருச்சிற்றம்பலமுடை.

¹ Read வீர.² Read மஹிபால.³ Read முன்.

Read கீழை.

யார் தெவதானம் திச்சயவாசகன் திருகந்தவனத்துக்கு வடக்கும் [*] ஊர்ப்படி [*]லம் இரண்டு மா-

10 வும் [*] வாச்சியன் மதெறுவான் திரண்டவான் குறங்களை நாநவ-ஒரியப்பிரமமராயன் பெரில் அன்னியநாமகரணத்தால் விலைகொண்ட விளைநிலம் அரையெ இரண்டு மாவும் கொல்லைநிலம் இரண்டு மாவும் ஆக இவ்வூர்ப்படி நிலம் அரையெ நாநவ மாவும் [*] முன்னுடையாராத்தவிர்து¹ இறையினி ஆக ஆளுடையார் தெவதானம் பல

11 வரையெயெடுக்கட்டி இக்கிலத்துக்குத்தண்ட சிபயித்த நிலஒபாதி தரஒபாதி மடக்கால் வந்த காந ஊரிக்கழிக்கவும் [*] இக்கிலம் விலைகொண்ட புரணங்கள் கொயிலெ ஒடுக்கவும் [*] திருகந்தவனக்குடிக[ன்] பெர் ஒன்றுக்கு காநொன்றுக்கு குறணி காநாழி ஆக வந்த திருப்பள்ளித்தாமந்திருப்பூமண்ட[ப]த்துக்கு முதலாக அளக்கவும் [*]

12 இவர்கள் மதமுள்ள திருகந்தவனக்குடிகள் செய்யுங்குடிமைகள் செய்யாதொழியவும் [*] இப்படிக்கு திருமாளிகையிலெ கல் வெட்டவும் [*] பெற வெணுமென்று வரளுவராயன் தான் கமக்குச்சொன்னமையில் இப்படி செய்யக்கடவதாகச்சொல்லி கணக்கிலும் இட்டுக்கொள்ளக்கடவர்களாக வரிக்குக்கூறு செய்வார் களுக்குஞ்சொ[ன்]னெம் [*] இப்ப-

13 டி செய்ய[ப்]பண்ணுவது [*] எழுதினன் திருமந்திராலை மீனவன்முலெந்தவெளான்² [*] இப்படி திருவாய் [டு]மாழிந்தருளினார் [*] இவை குருகுலராயன் எழுத்து [*] இவை களப்பாளராயன் எழுத்து [*] இவை [வ]யிராதராயன்³ எழுத்து [*] இவை மழவராயன் எழுத்து [*] இவை கந்தி[தி]யராய[ன்] எழுத்து [*] இவை அமரகொன் எழுத்து [*] இவை காடு[வெ]ட்டியெழுத்து [*] இவை பாண்டியராய[ன்] எழுத்து [*] இவை அனக[ர]ராயன் எழுத்து [||]

TRANSLATION.

[The first sentence is identical with the beginning of No. 86 above.]

(Line 2.) By a single army (*he*) had the nose of the son of Vira-Pāṇḍya cut off, gave the great city of Kūḍal (*i.e.* Madhurā) to Vikrama-Pāṇḍya, and returned. After this, (*he*) took the crowned head of Vira-Pāṇḍya,⁴ who had started and faced (*him*) because (*he felt his*) disgrace.

(L. 3.) After having set up a pillar of victory at the end of the war, (*he*) raised the banner of victory and great heroism, together with the banner of liberality. On the one-hundred-and-eighteenth day of the eleventh year of (*this*) king Parakēsarivarman, who was pleased to be seated together with (*his queen*) Bhuvanamuḍudaiyāl on the throne of heroes (*which consisted of*) pure gold, *alias* the emperor of the three worlds, Śrī-Kulōttunga-Śōḷadēva, who, having taken Madurai, was pleased to take the crowned head of the Pāṇḍya,⁵—the following order was issued (*by the king*) and received.

(L. 4.) In order to supply clothing and food to the two attendants of the flower-garden of Kayilāyadēvaṇ,—which Tiruppurambiyam-udaiyāṇ⁶ Kayilāyadēvaṇ⁷ *alias*

¹ Read தவிர்த்த.

² Read முலெந்த.

³ Read வயிராதராயன் in accordance with No. 86 above, text line 14, where we have வயிராயிராஜர்.

⁴ From No. 88 below, text line 4 f., it appears that this phrase implies that the king, while seated on the throne, placed his feet on the crown of the Pāṇḍya king, who thus publicly acknowledged his defeat. On previous occasions I explained the words *talai konda* by 'who cut off the head'; see above, pp. 21 and 43, and *Ep. Ind.* Vol. IV. p. 219.

⁵ See the preceding note.

⁶ Tiruppurambiyam is a village near Kumbhakōṭam; see above, Vol. II. p. 381.

⁷ *i.e.* Kulāśadēva.

Vāluvarāyan, a native of Dēvaṅgu[di] in Pāmbuni-kūṅṅam, (a subdivision) of Śuttamali-vaṇaṇḍu, had caused to be laid out as a flower-garden (which should furnish) the garlands to be placed on (the image of) Āḷudaiyār,—(he) purchased from Uḷaicheharāṇa Tiruchchirrambalam-udaiyāṇ Ponnambalakkūttan¹ and Vārkkīyan Dēvaṇ Ponnambalakkūttan, (two) among the chief members of the assembly² of Perumbarrappuliyūr in Rājādhirāja-vaṇaṇḍu, land in the fourth square of the fifth *kannāru* to the west of the road of Śrī-Sundara-Śōḷa (and) to the south of the channel of Śrī-Śōḷakulasundarī in Mahipālakulakālanallūr, a hamlet in the west of the village. The boundary of (this land is) to the east of the land of the seller, to the south of a water-course, to the west of the land purchased in the name of another³ and enjoyed by Puliyambūṇḍi-udaiyāṇ, and to the north of the *Kannārru*-channel. One half (*vēli*), one twentieth and three eightieths of wet land enclosed in these four boundaries thus described, and one eightieth of land (occupied by) the water-course in the north,—altogether, one half (*vēli*) and two twentieths of wet land.

(L. 8.) For the flower-garden (itself he) purchased dry land in the third square of the first *kannāru* to the west of the road of Śrī-Sundara-Śōḷa (and) to the south of the channel of Uttama-Śōḷa in Kaḍavā[y]chechēri alias Tillaināyaganallūr. The boundary of (this land is) to the east of the side⁴ of the houses of the *Tirumudairiḷāyan*⁵ on the east of the flower-garden of Eḍirili-Śōḷaṇ, (which is) the temple property of the god Tiruchchirrambalam-udaiyār, to the south of the channel of Uttama-Śōḷa, to the west of the dry land of the seller, and to the north of the flower-garden of Nichehayavāśagaṇ, (which is) the temple property of the god Tiruchchirrambalam-udaiyār. According to the village (accounts), two twentieths (*vēli*) of land.

(L. 10.) In the name of another, (viz.) in the name of Vāchchiyan Mahēśvaraṇ Tiruṇḍavāṇ Kuṇaṅgaṇ alias Rājasūrya-Brahmamārāyaṇ, (he) purchased (these) one half (*vēli*) and two twentieths of wet land⁶ and two twentieths (*vēli*) of dry land,⁷—altogether according to (the accounts of) this village, one half (*vēli*) and four twentieths of land.

Having bought out the former owners and having added (this land) to the various plots (which are) the temple property of (the god) Āḷudaiyār as tax-free (land),—the money that accrues from the second crop (according to) the land assessment (?) (and) the class assessment⁸ which (this village) has decided to levy from this land, has to be deducted from (the amount due by) the village. The documents of the sale of this land have to be deposited in the temple. The garlands amounting to one *kuruni* and four *nāḷi* (of flowers) per day for each of the attendants of the flower-garden have to be supplied in advance to the *Tiruppi-mandupam*.⁹ These (attendants) shall not be bound to render the services rendered by the attendants of other flower-gardens. This has to be engraved (on) stone on the wall of the temple.

¹ This name means 'the dancer in the golden hall' and is synonymous with Natarāja, the deity of the Chidambaram temple; compare above, Vol. II. p. 253.

² *Paruṇai* is a corruption of the Sanskrit *parishad*; compare *Ep. Ind.* Vol. V. p. 43, note 2.

³ Compare No. 86 above, text line 6.

⁴ *Vayilam* is perhaps the same as *vāl-vichehu*, 'the length of a house from the front to the back-door.'

⁵ See above, p. 24 and note 3.

⁶ According to text line 6, these $\frac{1}{2}$ and $\frac{2}{3}$ *vēli* of wet land were situated in Mahipālakulakālanallūr.

⁷ These $\frac{1}{2}$ *vēli* of dry land were situated in Kaḍavāyechēri; see text line 8.

⁸ Compare above, p. 213, note 2.

⁹ See *ibid.* note 3.

(L. 12.) "Vāluvarāyaṇ himself having submitted to us that (*the above request*) might be sanctioned, we ordered that it should be done thus, and directed the revenue officers to enter (*that land*) in the account (*book*)."¹

"Thus it should be caused to be done." Written by the royal secretary, Mīṇavaṇ-Mūvēndavēlāṇ.²

(L. 13.) "Thus (*the king*) was pleased to order by word of mouth." This (*is*) the signature of Kurukularāyaṇ. This (*is*) the signature of Kaḷappālarāyaṇ. This (*is*) the signature of Vayirādh[i]rāyaṇ. This (*is*) the signature of Maḷavarāyaṇ. This (*is*) the signature of Nandiyarāyaṇ. This (*is*) the signature of Amarakōṇ. This (*is*) the signature of Kāduvētti. This (*is*) the signature of Pāṇḍiyarāyaṇ. This (*is*) the signature of Anagharāyaṇ.

No. 88.—INSCRIPTION AT SRIRANGAM.

This inscription (No. 66 of 1892) is engraved on the left of the entrance to the north wall of the fourth *prākāra* of the Rāṅganātha temple on the island of Śrīraṅgam near Trichinopoly. It is dated in the 19th year of Kulōttuṅga-Chōla III. on a day which corresponds to Tuesday, the 12th November A.D. 1196,³ and recorded an order of the king, the contents of which are lost.

TEXT.

- 1 ||—ஊழி [உ] ஹூழி ஸ்ரீ[||*] புயல் வாய்த்து மண் வளர புலியா[ணையும்] சக்-
காமஞ்செயல் வா[ய்த்த] மதுனாஞ்செங்கொலுந்திசை நட[க்]க[க்]கொ[ற்]றவ-
[து]டன் திரு மஹாகொடுக்கலி [டு]கட-
- 2 க்குளிர் வெண்குடைக்கற்பகாலம் படி கவிக்கக்கிரவக் குலமுடி கவித்து[த்]தரி யானை
விட்டாண்மை செய[து] வடமன்ன[ன]ரத்தறைப்படுத்தி [மு]கிவாறக்கச்ச[ரி பு]-
க்[கு] மு[ழு]த[ா]-
- 3 சையுத்திறை [க]வர்த்து தண்டொ[ன்]றால் வழுதி மைந்தரை *முக்க[ரி]ந்து *தமிழ்-
மது[ரை] [டு]காண்டு வி[சு]மபாண்டியறக்குக்கொடுத்து மிண்ட⁴ பிற் பரிபவத்தா-
வெடுத்து வலு கெட்டு.⁵
- 4 [ரி]வெதிர்த்த *விச[ா]பாண்டியரை முடித்தலை கொண்டமர் முடித்தவன் மடக்கொ-
டியை வெ[ளம்] ஏற்றித்திருவிழந்த தென்ன[ன]வதுஞ்சொலதும் *வனறைஞ்சியரிய-
[ணையின்] ⁶நிழிருக்க ஆவ[ன்] முடி மெல-
- 5 டி வைத்துப்ப[டி] வழங்கி மு[டி] வழங்கி பா[ண்டி]யற்கு விடை குடுத்து
கொடி வழங்கு வி[ல்லவ]ற்குக் கொ[ற்ற]வ[ர்] பெரு திரு வழங்கி [விச]-
கொளன் வி[ச]ல் தறித்து வெ[ளை] கொண்டு⁷ வன்[கி]றஞ்சப்ப[ா]ரவிய
வாழ்வருளி.
- 6 [ப்பரி]கலத்திலமு[த]ளித்துப்பருகி[வ]படியென்னுந்திருகா[ம்]ம் ப[ரி]த்த பாண்டியற்-
[நி]ருகெ[ந]தியமும் ப[ரி]சட்டமுயிலங்கும[ணி]க்கலுமும் [ந]வ[நி] ⁸திபாகவிரக்கொடி-
யெடுத்து [வ]ர[ை]க விரக்கழல் கட்டித்[தி]க்கெட்டுமெ.

¹ Compare above, p. 213, note 4.

² See *Ep. Ind.* Vol. IV. p. 219, No. 17.

³ No. 170 of 1902 reads தமிழ்.

⁴ Read நெட்டு.

⁵ Read கிழி.

⁶ Read கிழி.

⁷ Instead of the passage beginning with தியாக and ending with புதுமெறிப்ப, No. 170 of 1902 reads:—
சமுத்தாத் முடி வாமு வாமுத்தாவினை குட்டி.

⁸ Compare *ibid.* note 6.

⁹ Read மூக்க.

¹⁰ Read மீண்ட.

¹¹ No. 170 of 1902 reads வந்திறைஞ்சி.

¹² Read கண்டு.

- 1 வல் கெட்ப்ப சக்காவெற்றில் புகழெறிப்பச்செம்பொக் வீர[வி]ந் தாணனத்துப்புவன-
முழுதுடையாரொடும் ¹ விற்திருத்தருளிய கொப்பாகெசரிபன்மரான திருமுவனச்-
சக்காவர்த்திக[ன் மதுரை] கொண்-
8 0 பாண்டியன் முடித்தலை கொண்டருளிய[ய] ப்ரீகுலொத்து[ங்]கசொழுவெற்கு யா-
ண்டு மிக ஆவது வருதிகளையற்று அபரபகத்து பஞ்சமியுஞ்செவ்வாய்க்கிழமையும்
பெற்ற பூசத்து [கா]ன் வருவா-
9 ஞ்செய்தருளின திருமுக[ப்]படி ||— வாதன் தெருவொகுகிழ்-பாணதூணவம்மரான-
காரண[?] ப்ரீஜீராமமகாமய்யு ஸாஸக[?] ஸாஸக[?] வர[?] ||— கம் வநியிலாற்கு
கம் குறைபத்தில் பூ³

TRANSLATION.

(Line 1.) (*Obeisance to*) Hari (*i.e.* Vishnu) ! Hail ! Prosperity ! (*The king*) put on the crown of the race of the Sun, while clouds were abundant and (*hence*) the land was fertile ; while the commands (*sealed with the crest*) of the tiger, the discus, the rules of Manu, (*by*) which (*good*) conduct prospered, and the sceptre ruled (*every*) region ; while the goddess of Fortune rejoiced (*to be united*) with the king ; while the cruel Kali (*age*) perished ; (*and*) while the cool white parasol (*of the king*) overshadowed the earth to the end of the world.

(L. 2.) (*He*) despatched matchless elephants, performed heroic deeds, prostrated to the ground the kings of the North, entered Ka che hi when (*his*) anger abated, and levied tribute from the whole (*northern*) region.

(L. 3.) By a single army (*he*) cut off the nose of the son of the Valudi (*i.e.* the Pāṇḍya king), took the Madurai of the Tamil (*country*) and gave (*it*) to Vikrama-Pāṇḍya. (*He*) took the crowned head of Vīra-Pāṇḍya,⁴ who, after (*the Chōla king*) had returned, started because (*he felt his*) disgrace and faced (*him*) at Neṭṭūr. (*He*) put an end to the war and caused his (*viz.* the Pāṇḍya's) young wife to enter (*his*) harem (?).⁵

(L. 4.) When the Tennavan (*i.e.* the Pāṇḍya king), who had lost (*his*) fortune, and the Śēralan (*i.e.* the Chēra king) came (*to the Chōla king*), bowed (*to him*) and sat down at the foot of (*his*) throne, (*he*) placed (*his*) feet on the crown of the former, granted (*him*) land, granted (*him*) a crown, and gave the Pāṇḍya permission (*to go*) ; and to the Villavan (*i.e.* the Chēra king), who (*formerly had*) distributed erores, (*he*) granted a fortune which (*other*) kings could not obtain.

(L. 5.) (*He*) cut off a finger of Vīra-Kāraḷa and saw (*his*) back (*i.e.* put him to flight) ; (*but*), when (*the latter*) came and bowed (*to him*), (*he*) bestowed riches (*on him*) in public ⁶ and gave (*him*) to eat from the (*royal*) plates.

(L. 6.) To the Pāṇḍya who bore the glorious name of 'chief of the family of the Sun' (*he*) granted great treasures, robes, and vessels (*set with*) brilliant jewels. (*He*) raised the banner of liberality and heroism and put on the *vāgai*⁷ (garland) (*and*) the ankle-rings of heroes. The eight quarters obeyed (*his*) orders, (*and his*) fame shone on the mountain surrounding (*the earth*).⁸

¹ Read வீற்றி.

² The remainder of the inscription is lost.

³ The word *vēlam* is not found in the dictionaries. It is perhaps connected with *vēl* 'Kāma, desire, lust.'

⁴ Literally, 'so that the (whole) earth knew (it).'
⁵ The tree *Mimosa flexuosa*. Garlands of the flowers of this tree are worn by conquerors.

⁶ Instead of the two last sentences, No. 170 of 1902 has :—“(He) placed (his) pair of feet—may (they) prosper long !—(on) the crown of the king of Īlam.”

⁷ Read ஸாஸகம்.

⁸ See above, p. 215, note 4.

(L. 7.) In the 19th year of (*this*) king Parakêsarivarman, who was pleased to be seated together with (*his queen*) Bhuvanamuḷududaiyâr on the throne of heroes (*which consisted of*) pure gold, *alias* the emperor of the three worlds, Śrî-Kulôttuṅga-Śôladêva, who, having taken Madurai, was pleased to take the crowned head of the Pândya,¹—on the day of Pushya, which corresponded to a Tuesday and to the fifth *tîthi* of the second fortnight of the month Vriśchika,—the following order was issued (*by the king*).

(L. 9.) This (*is*) the everlasting great order of the holy Śrîraṅganâtha (*who is*) the cause² of the creation, protection and destruction of the three worlds.³

To our revenue officers⁴

¹ See above, p. 215, note 4.

² *Kāraṇam* is meant for *kāraṇasya*, which would, however, offend against the metre.

³ In this Sanskrit verse the king's order is represented as emanating from the god of Śrîraṅgam himself.

⁴ See above, p. 44, note 10.



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"A book that is shut is but a block"

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